

THE NEW TIMES

"Ye shall know the truth, and the truth shall make you free "

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CHURCHILL'S ROLE IN HISTORY

by Eric D. Butler

The publication of Dr. John Charmley's autobiography of Winston Churchill, *Churchill: The End of Glory*, has triggered off a wave of critical comment concerning Churchill's role as Britain's wartime leader. Unlike David Irving, Charmley might be described as an establishment historian. His major theme is that although Churchill was an outstanding wartime leader, he failed to employ diplomatic methods to bring the Second World War to a much earlier end because of faulty diplomacy. "*Churchill's obsession with Hitler, and his equation of Hitler with Germany was a grave error.*" This view has received support by the well-known British military historian, and a former defence Minister. Alan Clark.

But as the controversy, which followed the publication of David Irving's work, *Churchill's War*, in 1987, there is little reference to why Churchill moved down what in retrospect must be seen was a disastrous path.

In 1962, following my participation in a big Caxton Hall, London, meeting on the Common Market, I was - along with the then Mr. Jim Killen, Federal Liberal Member - taken to dinner by our British hosts, one of these a well-known Member of the Conservative Party, who, during dinner, gently chided me for my comments concerning Churchill and the infamous Yalta Conference of February 1945. Until then I had taken the view that Churchill had been the victim of a Moscow-Washington alliance and had not been a willing partner to an act which handed over most of Eastern Europe, including the Poland which it was alleged the British had to go to war to defend, to Stalin. I was asked if I had ever actually read what Churchill told the House of Commons when he returned from Yalta. I had to admit that I had not. A Conservative Member of the House of Commons at the time, the Conservative M.P. made the comment, "**Winston was invaluable in rallying the nation after Dunkirk, but after that he was a disaster.**" I met a number of other British Conservative anti-Common Market Members who surprised me with their anti-Churchill feelings.

THE YALTA DISASTER

No serious student of history will attempt to dispute that the Yalta Conference was one of the greatest tragedies of this destructive century. And yet Churchill in the House of Commons defended it without reservation. Various explanations have been offered, but I find few of them completely convincing. But at the last Washington Anti-Communist Conference I attended, Mr. Boris Baganov, a man who had been private secretary to Stalin, later to escape from the Soviet through Afghanistan, told those present that Churchill had been

blackmailed at Yalta, that the KGB had an exhaustive dossier on him, this probably containing the information provided in David Irving's *Churchill's War*.

While outstanding figures like Churchill are a major factor in historical developments, a study of real history requires much more than a concentration on individuals. As C.H. Douglas said in *Programme For The Third World War*,

OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the State.

To defend the Free Society and its institutions - private property, consumer control of production through genuine competitive enterprise, and limited decentralised government

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God's) Law, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the people of the Crown Commonwealth and those of the United States of America, who share a common heritage.

anyone who believed that if Hitler had died in his infancy, there would have been no Second World War was capable of believing anything. Hitler emerged as a suitable tool for those groups who wanted war. Dr. Anthony Sutton in *Wall Street and The Rise of Hitler* carefully documents how Nazi Germany was built up by International Finance. Sutton was careful not to mention Jewish bankers, but David Irving does, quoting from a letter from German Chancellor Brüning to Churchill in which he revealed that **"from October 1928, the two largest regular contributors to the Nazi Party were the general managers of two of the largest Berlin banks, both of Jewish faith, and one of them the leader of Zionism in Germany."** (vide *Hitler's War*.)

LONG TERM ZIONIST PROGRAMME

Zionism is an international movement with a long-term programme advanced with a messianic zeal. The Hitlers are seen as a means to an end. Former *London Times* European correspondent, Douglas Reed, quoted the Jewish Rabbi who was preaching that Hitler was the Jewish Messiah. A number of anti-Zionist Jews have examined the role of Nazi Germany in assisting the Zionist invasion of what became known later as Israel. The working relationship between the Zionists and the National Socialists is covered in Douglas Reed's classic, *The Controversy of Zion*. This is not to say that Hitler was a conscious agent of a Zionist programme, but, as C.H. Douglas pointed out, Hitler's policies, both domestic and foreign, were Jewish policies. Dr. Oscar Levy, the distinguished Jewish philosopher, pointed out how Hitler's race policy mirrored that of the Jewish "Chosen Race" teaching.

Zionist reaction to any criticism of Churchill is significant. Chaim Bermant writes in *The Australian Jewish News* of February 5 that he sees **"the growing tendency to relegate Churchill as part of something more sinister - the effort to rehabilitate Hitler."** Bermant is commenting on Dr. Charmley's book, **"which is rather more damaging than Irving's tiresome effort at iconoclasm because it is balanced, scholarly and rather well written."** But he is more concerned about Alan Clark, **"a formidable historian in his own right", who last year attended a literary reception given by David Irving**

No realistic study of Churchill is possible without examining his long association with and support of Political Zionism. In 1906 Winston Churchill was the successful Liberal candidate for Manchester, where he commended himself to the Zionist headquarters there by attacking a Bill, which sought to put a brake on large-scale alien immigration, and by supporting the Zionist cause. In the *Illustrated Sunday Herald* of February 8, 1920, Churchill wrote an article in which he charged that there was **"a world wide conspiracy"** of atheistic Jews, starting with Marx, which brought the Bolsheviks to power in Russia. **"It has been the mainspring of every subversive movement during the nineteenth century."** Although Churchill sought to differentiate between Jewish Communists and the Zionists, his article started alarm bells ringing and Churchill not only failed to continue dealing with the most explosive issue of the twentieth century, but sought to prevent his article being quoted, he never explained the sudden reticence.

THE BALFOUR AGREEMENT

As British Colonial Secretary in 1922, Winston Churchill

felt obliged to comment as follows on the Balfour Agreement: **"Unauthorised statements have been made to the effect that the purpose in view is to create a wholly Jewish Palestine..... His majesty's government regard any such suggestion as impractical and have no such view. Nor have they at any time contemplated the disappearance or subordination of the Arabic population, language or culture in Palestine."** And yet as Prime Minister during the Second World War and afterwards as leader of the Opposition, Churchill supported the very process he had denied. A central feature of Churchill's entire career was support for what he had previously criticised, indicating that he was not the master of his own fate. Apologising for the fact that his action as Chancellor of the Exchequer in taking Britain off the gold standard had not produced the stability promised, Churchill said in essence that he was the victim of those who had advised him.

Early in the Great Depression, Churchill indicated in the 1930 Romanes Lecture at Oxford University that he had some understanding of the cause of the disaster, referring to **"the strange discordance between the consuming and producing power. If the doctrines of the old economists no longer serve for the purposes of our society, they must be replaced by a new body of doctrine equally well related in itself, and equally well-fitting into a general plan "** But during the Great Depression years, when not only Social Crediters, but prominent citizens of different background, were drawing attention to the failures of the orthodox banking system, the voice of Winston Churchill was relatively silent on the subject. It was during this period, as documented by David Irving in *Churchill's War*, that Churchill was becoming increasingly dependent upon Jewish financial backing. His financial and political stakes were extremely low.

It may be true that Churchill was the finest British war minister in history, although there are competent military and naval authorities that do not subscribe to this view. But, as the famous German military philosopher Clausewitz observed, war is the pursuit of policy by other means. Military war is a means to a political objective. Military war for the sake of war is a senseless activity, although as C.H. Douglas commented, those international groups primarily responsible for the Second World War, wanted the war to last as long as possible. Churchill not only failed to initiate any diplomatic moves which would have brought the war to an early end, but his most disastrous decision, one which he obviously made against his own better instincts, was to endorse the policy of *unconditional surrender*. When news of this policy, along with the infamous Morgenthau Plan for a defeated Germany, reached Germany, Nazi propaganda director Goebbels seized upon it with delight. This was in September 1944. German civilian and military resistance stiffened. The war was prolonged for *at least* six months longer than would otherwise have been the case. It was during this period that the Red Army moved westwards into Eastern Europe and the stage was set for the Yalta disaster.

I have documented in *The Red Pattern of World Conquest* the background to Churchill's fateful decision at the second Quebec Conference in September 1944. There was an unholy alliance between the secret Communists in the Roosevelt administration, and the Zionists, to impose a programme, which had, amongst other purposes, the hidden objective of unnecessarily prolonging the war. Two of the most competent members of the Roosevelt Cabinet, one secretary of State Hull and the other Secretary of War Stimson, protested strongly when they heard what was proposed, the result being that neither was invited to Quebec. Anthony Eden, British Foreign Minister, opposed what was proposed, but by the time he

arrived in Quebec, Churchill had capitulated. In an interview with the London *Sunday Times* early in 1961, Lord Brand, prominent British banker, related how he went to the Quebec Conference as the British Treasury's representative and, along with Anthony Eden, attempted to stop this "lunatic idea". Amazed by what had taken place, U.S. Secretary Hull commented on the loan of \$6,500,000,000 dollars, that "**This might suggest to some the *quid pro quo* with which the Secretary of the Treasury was able to get Mr. Churchill's adherence to his cataclysmic plan.**" American Treasury Secretary Morgenthau was a prominent Zionist.

While Winston Churchill subsequently apologised in the House of Commons for what he had done, he never explained why. It has subsequently been revealed that Churchill himself was originally strongly opposed to what was proposed, claiming that it was un-Christian and uncivilised. But eventually he capitulated. Thus is real history made.

"GREAT" LEADERS VULNERABLE

It is probably true, as Enoch Powell has said, that the old British Empire was going to change even if Great Britain had

not been so badly exhausted in the Second World War. But it is also true that in the absence of a Second World War, or one of limited duration, the rising challenge to financial orthodoxy throughout the old British Empire, particularly in Canada, New Zealand and Australia, might well have broken the bonds of financial orthodoxy. Early in the Second World War, CH. Douglas predicted that two of the real objectives of the Second World War were the elimination of Great Britain in the cultural sense, and the substitution of Jewish-American ideals, and the establishment of the Zionist State in Palestine as a geographical centre of World Control, with New York as the centre of World Financial Control (vide "*In Whose Service Is Perfect Freedom*".)

Whatever the virtues Churchill had - and he was certainly a man of outstanding abilities - he demonstrated that he, like other "great" leaders, was forced to prostrate talent in the service of a long-range programme of which he probably personally disapproved. But he has been quoted as saying that he had a "**well-trained conscience**". The lesson to be learned from the Churchill story is that no effective challenge to the forces responsible for the plight of the world is likely to come from those who have reached the top of the present political structure. Salvation can only come through a grass roots regenerating process.

THE AUSTRALIAN FEDERAL ELECTIONS

Prime Minister Paul Keating decided, following the West Australian State Elections, where the electoral swing against Labor was not as disastrous as anticipated, that it was "now or never" for the Federal elections, with March 13 the date. While it is being said that this is one of the most critical Federal elections in Australian history, the reality is that the programmes of the major political parties are broadly the same. They all beat the international drum, blithely ignoring that the present disastrous state of the Australian economy is the result of attempting to internationalise the economy, making it dependent upon what happens in Japan, the USA or somewhere else. There is the pathetic spectacle of Victorian Premier Kennett travelling the world knocking on the doors of bankers and asking them to help him by investing in the Victorian economy. He assures the investment gurus like Moodys that the Victorian government is now in more responsible hands and that the debt merchants need have no fear about their loans.

Prime Minister Paul Keating opened his campaign by emphasising that Australia's future was in Asia, and that his strategy was designed to further integration between the Australian and South East Asian economies. "Opposition" leader Dr. John Hewson complained that Paul Keating was in essence stealing his policy! Even the orthodox economists agree that there is little difference between the financial policies of the major parties; both claiming that more investment from industry will provide stimulus for the economy. The only difference concerns the best way to encourage the increased investments. Both are agreed that greater production is necessary and greater efficiency.

Presumably the greater production will be exported. But the only problem is that all other developed nations are attempting to do the same.

How should electors vote? The answer is simple. If candidates can be found who will give a *written* undertaking to deregulate the financial system, bringing banking policy under the control of the elected representatives of the people, and to work for the implementation of the Swiss Electors' Veto concept, which would enable electors to demand a binding referendum on all major issues like taxation and immigration, these candidates should be put first. The best election result would be for a closely divided House of Representatives, with a few Independents holding the balance of power, and power divided in the Senate. A massive vote against the major parties would be encouraging.

A BOOK OF THE MOMENT

With growing controversy concerning the programme of "economic rationalism" "*Shutdown*" is a book of the greatest importance. In this book a number of academics of different political backgrounds, challenge the prevailing economic orthodoxy and provide valuable source material for those who wish to join the battle. In order to assist at this time with the widest possible distribution of "*Shutdown*", the retail price has been substantially reduced, to \$12 posted.

Available from all League bookshops.

NEW AUSTRALIAN RURAL MOVEMENT

A news release to hand announces that a new rural movement, The Union of Farmers, is to be launched in Mildura, Victoria, on Monday, March 8th. The movement has grown out of the Bank Watch movement pioneered by Jim Cronin, farmer, grazier and miner, from Eyre's Peninsular, South Australia.

The Union has already established an office in Griffiths, N.S.W., under the administration of Mrs. Jeanine McRae. The postal address is P.O. Box 1071, Griffiths, 2680.

Judging by the first news release, the Union of Farmers intends to reach out beyond the rural communities, seeking to make common cause with other unions, small businessmen and homeowners.

A feature of the Mildura launch will be a professionally produced video film of Jeanine McRae with an appeal to all Australian women. She is described as a "top speaker". Also to

be shown at the Mildura launch will be a film of Bank Watch authority, Mr. Grant Bird, a South Australian farm consultant, who will explain the step-by-step programme for those in financial difficulties with Banks. A Manual by Grant Bird will also be available.

There will be a dinner in the evening at which a well known national figure will speak. The programme starts in the morning, and there will be provision for a light lunch.

We note with interest that the new movement makes provision for those donating to its fighting fund, to be able to withdraw their money at any time, with a written request. Official membership of the Union is \$100 for farmers, \$20 for home members, town or city and \$250 for organisations.

Further information about the Mildura launch may be obtained from the Griffith headquarters of the Union.

THE AUSTRALIAN BANNING OF DAVID IRVING

C.H. Douglas said that the Jews were not as intelligent as was often claimed; that their leaders over the centuries had persistently made the same mistakes, with non-Jews reacting violently when Jewish policies and arrogance become intolerable. Individual Jews have always been the main unfortunate victims of the follies of their leaders. The Australian Labor government's decision to prevent David Irving from visiting Australia next month to lecture and promote his books has created a storm of protest right across the political spectrum. The Irving case is unique in Australian history with far-reaching implications. David Irving is correct when he says that by pressuring the Australian government to deny him a visa, Australian Jewish leaders are helping to promote the very "anti-Semitism" which they claim to be concerned about. Prominent anti-Zionist Jews like the American scholar, Dr. David Lilienthal, have pointed out that the Zionists need "anti-Semitism" to promote their programmes, and that where there is no evidence of it, the Zionists deliberately create it.

Jewish spokesmen are making the absurd claim that there was no orchestrated Jewish campaign to have Irving banned from Australia. A reading of the Jewish press shows that there has been a major campaign to have Irving banned from visiting. One of the most disgraceful aspects of this affair is that although visa applications are supposed to be confidential, the Australian Jewish press was reporting that Immigration Minister Gerry Hand had assured Jewish leaders at a private meeting in Brisbane on February 4 that Irving would be banned. *This was several days before Irving had been informed that his application for a visa had been refused.*

There is little doubt that the Labor Party hierarchy, not only Gerry Hand, did not wish to be involved in controversy on the eve of a critical Federal election. One can only guess at why the Australian Democrats decided to ask Hand to ban Irving. David Irving has instructed his Australian representatives to instigate appeal proceedings against his ban. He has also asked them to take the necessary steps to initiate legal action against individuals and journals responsible for the publication of clearly defamatory comments about him.

One of the immediate results of the ban was nation-wide publicity for David Irving, the matter dominating the print and electronic media for several days, with Irving being interviewed by both radio and television from South Africa, where he is currently working on his next major work, on Goebbels' diaries. Irving has been given a national Australian

audience he would otherwise not have obtained. There has been an escalation of sales of Irving's books, particularly his major work, the updated and thoroughly revised *Hitler's War*. During all the radio and television interviews we have heard, it was significant that none of the interviewers had actually read one of Irving's books. The logical next step to banning David Irving from visiting Australia should be to ban his books!

The banning of David Irving, even pushing the Federal elections off the front pages, has created a situation where when David Irving does next visit Australia, he is assured of record attendances at his lectures and further national publicity, along with increasing book sales. Even if Irving is kept out indefinitely, the electronic age has made it easy for him to speak to Australian audiences via video films and cassette tapes. Australians have a long record of tolerance and sturdy commonsense, and the Zionists may find that their international campaign to destroy David Irving suffers its Waterloo in Australia.

THE ANGLICAN CATHOLIC CHURCH

Bishop Robert Crawley of British Columbia, Canada, writes to make several minor corrections to our report in the Annual Dinner issue of *The New Times*. The term "Anglo-Catholic" is not correct. Bishop Crawley writes, "the international 'continuing' Anglican Church body is known as The Traditional Anglican Communion', comprised of independent national Anglican Churches in Canada, USA, Australia, India, Ireland, Central America and now in process in South Africa.

Well known Social Crediter, L.D. Byrne, who was C.H. Douglas's representative in Alberta and adviser to the Alberta Social Credit government, "was the first layman in the first parish of the 'continuing' (that is 'orthodox') Anglican Church of Canada (now known as The Anglican Catholic Church of Canada) and *helped* in framing its initial constitution."

Bishop Crawley's address to a group of League of Rights supporters, at a private meeting on October 4, 1992, will be published in a coming issue of *Heritage*. Those who wish to defend the Christian Monarchy, the Australian Flag and the Federal Constitution, will find much of value in this address.

IVOR BENSON - A MODEL OF COMPLETE INTEGRITY

If one had to describe in one sentence the main characteristic of Ivor Benson, who died in England in January, shortly after the publication of the January issue of his newsletter, *Behind the News*, one would have to say that he was a man of complete integrity. Ivor Benson religiously sought to discover the truth and to relate it to others. He started his long and distinguished career as a teenager on *The Natal Mercury*, Durban, later working in Fleet Street, London, for papers like *The Telegraph*. But when in conventional terms he had reached the peak of his profession, becoming chief assistant editor of *The Rand Daily Mail*, then South Africa's leading morning newspaper, he resigned because of his intrinsic inability to compromise with the mass media's "world of lies".

Ivor Benson's determination to preserve his integrity recalls a similar stand by the famous British writer, Douglas Reed, who was a senior foreign correspondent for the prestigious London *Times* covering Europe during the turbulent pre-Second World War years of the 'thirties. Reed resigned his highly paid position in protest against the type of censorship being applied to his despatches, and wrote a series of best-selling works in an attempt to tell the truth about world affairs. Reed's literary career was destroyed because he insisted on examining the influence of Political Zionism. When he retired to South Africa, it was natural that he and Ivor Benson became friends. It was Ivor Benson and his wife Joan who were responsible for the discovery and eventual publication of Douglas Reed's major work *The Controversy of Zion*. In urging this writer to read the manuscript, which Douglas Reed never thought would be published, Ivor Benson made the comment, "*This book could put Christianity back on the rails.*" This comment was an example of Ivor Benson's perceptiveness; *The Controversy of Zion* is a work whose time has yet to come.

Ivor Benson was one of the most creative and talented writers of the twentieth century. Like all truly creative artists, there was a progressive deepening of quality as he explored the many different facets of the human drama. Correctly assessing that the tragedy, which swept Rhodesia away also threatened to be re-enacted in South Africa, Ivor Benson moved to England. Born of Swedish parents in South Africa in 1907, Ivor Benson was deeply imbued with the spirit of Western Civilisation and felt at home in the typically English village where he spent his final years.

Although Ivor Benson first made his mark on the South African scene as a freelance writer and political analyst, it was not long before his work became known in conservative circles throughout the world. The more mature students of Communism were deeply impressed with a series of talks he gave for the South African Broadcasting Commission. These were entitled, "*Know Your Enemy*", and provided an excellent insight into the type of mind, which later came to be admired right around the world. It was Ivor Benson's deep understanding of the nature of psycho-political warfare, which resulted in the invitation to advise the Rhodesian government headed by Ian Smith. It was during this time that the writer established a close friendship with him which ran over nearly thirty years.

Relatively few of the members of the Smith government, one of these being Lord Graham, the Duke of Montrose, grasped the deeper significance of the Rhodesian drama in the context of the global struggle for power, with the result that there was a weakening of resolve to use the amazing network of pro-Rhodesian movements around the world, to launch a major international offensive. If the Rhodesian government and its Information Department had heeded Ivor Benson's advice, there could have been a different ending to the Rhodesian story. But it was not to be. There were treacherous forces operating inside the government, as subsequent developments proved. Ivor Benson was correctly seen to be the major threat to those forces determined to end the Rhodesian rebellion against internationalism.

Based upon his personal experiences, the writer can say that Ivor Benson's perception of the nature of the threat was far ahead of others. He could have stayed on in his position, comfortable and well paid. But Ivor Benson's integrity would not permit this. He voluntarily resigned and returned to South Africa. His newsletter, *Behind the News*, developed an elite international readership. Ivor Benson's view of history coincided with that of C.H. Douglas, who had warned against the episodic concept. He was always able to relate developments to "the big picture", the nature of the global power struggle and the major factors involved. In a number of books he was able to present a clear picture of the realities of Africa, what was taking place, and why.

The writer has vivid recollections of Ivor Benson handling media interviewers on the subject of South Africa. When the interviewer started using the term "apartheid", he was asked, "Do you speak Afrikaans?" Reporters were embarrassed when forced to admit that they did not speak Afrikaans nor did they know the real meaning of apartheid - separateness. Ivor Benson lectured in Australia, New Zealand, Canada and the United States. Like his writings, his addresses were always lucid and penetrating. One of his most brilliant and thought-provoking addresses was at a *New Times* Dinner, where he developed the theme of every individual exploring and developing his own mental and spiritual resources. He had, in his writings, also stressed the importance of looking after one's health. His interests covered an extremely wide field, reflecting his deeply creative and searching spirit. For a period he was engaged in building houses, stating that bricklaying was a mentally relaxing and most rewarding occupation.

During the Second World War Ivor Benson saw active service as a tank officer under British command. He was a man of presence, always commanding respect.

All of his writings make a distinctive contribution to an understanding of modern history. Of unique value are his series of articles on the real meaning of the Bolshevik revolution of 1917, and forces behind it. Ivor Benson was one of the first to draw attention to the international implications of the revolution in Iran and its impact throughout the whole Islamic world.

It was in his masterly work, *The Zionist Factor*, that Ivor Benson displayed the full range of his scholarship, perceptiveness and creativeness. As the distinguished Jewish philosopher and writer, Dr. Oscar Levy, said, "The question of the Jews and their influence on the world, past and present, cuts to the root of all things and should be discussed by every honest thinker." Ivor Benson handles this question frankly and honestly, but with a deep understanding and sympathy for the individual Jew.

Those of us who were privileged to know Ivor Benson personally and to enjoy his friendship are indeed blessed to have known one of God's very special creations. He was a deeply spiritual man, always maintaining his integrity. On behalf of Ivor Benson's many *New Times* friends, we salute his passing and extend our deepest sympathy to his wife Joan, who in a most practical manner contributed so much to assisting her husband. Joan Benson wrote the following words for use at the private, traditional Christian service for her husband's final committal to God:

"When Ivor was a young man of about 23 years, he experienced an illumination of the heart and mind, a vision of Truth which was to guide and stabilise the whole of his long and fruitful life. Ivor knew the Truth and this was the inner light, which made him a wholly integrated personality. It gave him a special strength and self-discipline throughout his professional work and in all his relations with nature and other people. By the grace of God, Ivor Benson always fought the good fight and he ran the course to the end."

- Eric D. Butler.

SOCIAL CREDIT SCHOOL OF STUDIES

We have received the following letter from Mr. Vic Bridger, Director of Social Credit School of Studies Inc., 3 Beresford Drive, Samford, Queensland 4520.

"Re. New Times - October 1992.

"In the above issue there appeared an article publicising the Social Credit Studies with a reference to the advanced course. I would like to thank you for the mention, but would suggest that if possible a couple of points may be made in a future issue regarding the Advanced Course.

1. The Advanced Course is run under the auspices of The Social Credit School of Studies Inc. which is a non-profit School registered as such with the Department of Justice under the Associations Incorporation Act 1981. All accounts are audited by a certified accountant and financial details are provided to the Department of Justice.
2. The School operates in affiliation with The Social Credit Secretariat and examinations are held under the direction of The Social Credit Secretariat. Diplomas are issued only by the Secretariat after successful completion of the Secretariat's examination.
3. The course conducted by the School by correspondence includes those lectures established by Dr. Tudor Jones in "*The Elements of Social Credit*", but has been extended to cover a wider range of subjects, e.g. Political and Economic Philosophy, Semantics, Logic, Aspects of Law, selected sections of orthodox Economics, the Financial system covering Reserve Bank operations; Government finance; and bookkeeping conventions, to name a few.

"The course covers a period of at least two years study and has set assignments which are required to be completed. The Course is of a very high standard and whilst it may counter many of the myths and incorrect teachings which are offered in a University Course of e.g. Economics, it would be preferable not to describe it as of "University standard", whatever this may mean.

"It would be more appropriate to point out that those students who wish to undertake the Advanced Course should be prepared to a University entrance level to enable them to be able to profitably engage in, and gain from their commitment, placing them in a better position to increase the Social Credit.

"It has been my experience that although there are those who are interested in politics or monetary reform, there are very few who have been able to grasp the significance of the philosophical importance in the study and understanding of Social Credit. The approach to reality through Social Credit knowledge requires initiative and action, but that action must be firmly grounded in the right philosophy. This is of more importance than attempting to gain students through an appeal to the standard of the course.

"If there are students who undergo training and who desire to proceed and have shown the necessary aptitude and dedication, then enrolment with the School will be accepted."

INTRODUCTORY COURSE

It is recommended that those who wish to explore the possibilities of undertaking the Advanced Course should first

work through the eight-lecture Introductory Social Credit Training Course prepared by Eric D. Butler. The \$20 asked for this Course barely covers the cost of the notes and postage. A panel of qualified tutors is available to take students through this correspondence course, marking and commenting on the essays requested on each lecture. Those interested in doing this course should contact The Director, Introductory Social Credit Training Course, Box 1052J, G.P.O., Melbourne.

A CURIOUS PHENOMENA

"It is one of the most curious phenomena of the existing economic system that a large portion of the world's energy, both intellectual and physical, is directed to the artificial stimulation of the desire for luxuries by advertisement and otherwise, in order that the remainder may be absorbed in what is frequently toilsome, disagreeable and brutalising work; to the end that a device for the distribution of purchasing power may be maintained in existence. The irony of the situation is the greater since the perfecting of the organisation to carry on this vicious circle, carries with it....a complete negation of real progress.

"The common factor of the whole situation lies in the simple facts that at any given period the material requirements of the individual are quite definitely limited - that any attempt to expand them artificially is an interference with the plain trend of evolution, which is to subordinate material to mental and psychological necessity; and that the impulse behind unbridled industrialism is not progressive but reactionary, because its objective is an obsolete financial control which forms one of the most effective instruments of the will-to-power, whereas the correct objectives of industry are two-fold; the removal of material limitations, and the satisfaction of the creative impulse."

- C.H. Douglas in "*Economic Democracy*".

A CHINESE CHRISTIAN

"..... The old Chinese system of education had at least the merit of not teaching the exercise of reading without teaching at the same time the exercise of judgment; for the man who knows how to read and does not know how to judge is in danger of laying open his mind, his memory and his heart to whatever the first-comer wishes to plant there. In spite of some appearances, the Chinese classical studies offer much to compare with European studies of the humanities. If today in Europe a man confined himself to studying Latin and Greek, he would be inevitably a backward man. But if, in no matter what country, a man is ignorant of and despises the intellectual and literary foundations of civilisation, he is in danger of being no longer civilised, and the question is then presented of knowing not only in what degree he can *know*, but in what degrees he is a man."

- Don P.C. Lou Tseng-Tsiang, O.S.B.

THE MINIMISING OF INDIVIDUALITY

"One of the first facts to be observed as part of the social ideal...is the elevation of the group ideal and the minimising of individuality, i.e. the treatment of individuality as subordinate to, e.g. nationality. The manifestation of this idea is almost endless. We have the national idea, the class or international idea, the identification of the individual with the race, the school, the regiment, the profession, and so forth. There is probably no more subtle and elusive subject than the consideration of the exact relationship of the group in all these and countless other forms, to the individuals who compose the groups...The shifting of emphasis from the individual to the group, which is involved in collectivism, logically involves the shifting of responsibility for action. This can be made, it would appear, an interesting test of the validity of the theory.

"For instance, the individual killing of one man by another we term murder. But collective and wholesale killing, we dignify by the name of war, and we specifically absolve the individual from the consequences of any acts which are committed under the orders of a superior officer. This appears to work admirably so long as the results of the action do not take place on a plane on which they can be observed; but immediately they do, the theory obviously breaks down. There may be, *ex hypothesi*, no moral guilt attributable to the individual who goes to war; but the effect of intercepting the line of flight of a high-speed bullet will be found to be exactly the same whether it is fired by a national or a private opponent. Nations are alleged to have waged the first world war, but the casualties, both of life and property fell upon individuals. There is no such thing as effective national responsibility - it is a pure abstraction, under cover of which, oppression and tyranny to individuals, which would not be tolerated if inflicted by a personal ruler, escape effective criticism

C.H. Douglas, in "Social Credit".

MASS-MAN

"Uprootedness does not mean independence. On the contrary, the uprooted man can never become independent. He is predetermined to become a mass-man, a particle of a collective mechanism, an object of the totalitarian state. The decay of tradition during the last few generations is one of the most important presuppositions of totalitarian collectivism. It has created the mass-man, just as the deforestation of the Mississippi Valley has created the sandy soil of the 'dust bowl', which the storms blow into heaps and then disperse. It is not the huge size of city populations, which creates the mass-man; it is the lack of a common tradition.

"It is not modern technics which is the main cause of social deracination, but a conception of life which has ceased to value tradition, that rationalism which has no relation to the past but sees life merely as a series of independent presences. Paradoxically, man who has no past has no future either. Man,

to whom tradition is sacred, plants trees and creates benefits for the next generations; because he has part in the past, he looks prudently into the future. The uprooted mass man cares for neither the past nor future.... He does not bother what becomes of his work, he does not love durable things, he loves change, and duration seems to him tedious. It is only reverence for the past. That is why our age is so incredibly unstable. The sense of stability has been destroyed. The value of duration is discredited by a philosophy of incessant change. How should one who has been taught that only the new is good, and who has never been taught the value of old things, love that which endures?

"For the Christian, the valuation of tradition is primarily based upon the belief in God's order of creation and preservation. The created order of the family, as an expression of divine will, is the foundation of all tradition. The family is based upon fidelity and loyalty between successive generations."

- **Emil Brunner in *Christianity and Civilisation*.**

THE RIGHT TO BEAR ARMS

C.H. Douglas has written of how as an engineer, he had worked on the fringes of civilisation where men wore guns and used them, pointing out that the social climate was much healthier in such areas than in the big cities of the world, where the gangster tends to laud it over his fellows. Individuals as well as nations can only preserve their independence if they have the capacity to defend themselves against aggression.

While it is true that there is a rising tide of violence of all kinds in countries like Australia, this violence is in the main the result of sick societies, societies in which the individual has become alienated from the traditional value system with its stress on the inalienable rights for the individual. The most basic right is the right to life itself. And the individual has the right to defend his life, and that of his family. Prior to the creation of guns, swords were the most common means used by the individual to defend himself if necessary. The gun provides every individual, including women, with a chance to defend himself, or herself, against a physically stronger individual, using a sword. Large numbers of women are raped at knifepoint. Many murders are committed with knives. While the basic causes of various types of violence, including economic hardships, are left untouched, the attempt to deprive people of the right to own guns will not prevent violence.

The attempted banning of guns is a further step towards the monopoly state, leaving a small number, the criminals, with power over the rest of society. The individual is safest in a society where all power is decentralised to the maximum. But along with the campaign to prevent individuals from possessing guns, is the suggestion that by attempting to resist criminals, an individual is likely to increase the danger of the criminal killing. But American studies show that this view is false. Widely publicised reports that in one Florida city women were

acquiring and learning how to use handguns, resulted in a dramatic reduction in rape and other attacks on women.

A 1991 Florida State University study by criminologist Dr. Gary Keck, covering 180,000 violent incidents reported by federal, state and county police between 1979 and 1985, revealed, "The use of a gun (by the intended victim), fired or not, dramatically lowered the incidence of death or injury to victims, and lowered the loss of property." Victims without a gun were almost twice as likely to be assaulted, even when they offered no opposition.

Banning the right of responsible law abiding people to own firearms, merely assists the criminal element in society. The policy of disarming a population reflects the philosophy of those who believe that human problems can be solved by passing more restrictive legislation.

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BASIC FUND REALITIES

As Australia moves through the most horrendous period in its history, it is significant that subversive influences attempting to undermine the League's work are intensifying their efforts. The proposed Racial Vilification Legislation, with a further threat to traditional freedoms, is but one aspect of a programme of subversion.

From its beginning the League of Rights has been developed in keeping with the philosophy of self-help and voluntary association which has undergirded the pioneering and growth of the nation. The League has not grown because of massive funding from big organisations, but through decentralised financing from thousands of individuals, and a relatively small full-time staff serving an army of volunteers. A key factor has been the provision annually of a Basic Fund, which ensures that forward planning can be undertaken in confidence. The basic fund is added to by numerous other League activities. Reflecting the Christian philosophy undergirding Social Credit, the League has always taken the long view concerning the battle in which it is engaged. It was this type of approach, which enabled the early founders of the League, many of these now dead, to develop a move-

ment out of which there would come the leaders of the future. This approach was highlighted when just over twelve months ago, David Thompson was asked by League members to take the place of retiring National Director, and founding Member of the League, Eric Butler. David Thompson was not even born when the League of Rights was formed. When David Thompson was handed the torch of National Directorship, he was assured of loyal support. Eric Butler continues in an active role as Advisory National Director.

David Thompson is an exceptional young Australian by any standard and nothing is more vital at the present time than a concrete manifestation of support by the filling of the Basic Fund, which now stands at approximately \$43,000. This leaves a deficiency of \$17,000. We are painfully conscious that many of those who have contributed to date, have made sacrifices. But they have set a magnificent and inspiring example which is a challenge to all those who have not so far contributed. All donations to Box 1052J, G.P.O., Melbourne, 3001. In order to keep postal costs to the minimum, receipts only sent upon request.

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