

THE NEW TIMES

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

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THE JAPANESE FACTOR IN THE WORLD SCENE

by Eric D. Butler

It was not until Admiral Perry sailed his American fleet into Japan and demanded that the Japanese become part of the developing programme of international trade that the Japanese broke with their traditional policy of isolation. American motives were the same as today: to try to expand American foreign markets in order to keep the American domestic economy operating. Nothing basically has changed, with today's American administration threatening the Japanese with trade sanctions unless they open up their domestic markets to American exports. But the Japanese have their own pressing domestic problems with a major depression.

The Japanese are a vigorous and intelligent people and once they had opened their doors to Western influences, they set about quickly developing an industrial economy. Their first major entry into international politics was the naval conflict with Imperial Russia early this century. As pointed out by C.H. Douglas and others, the Jewish Wall Street bankers headed by Jacob Schiff were determined to teach the Russians a lesson because of the alleged discrimination against the big Jewish population in Russia, and Japan was encouraged to attack Russia. First the Japanese navy was quickly expanded, the British being financed by Schiff and his colleagues to expand the Japanese fleet. This exercise helped to develop a Japanese war complex.

But the British contribution to the building of the Japanese navy led to a close relationship, culminating in the Anglo-Japanese Treaty, the result being that during the First World War they provided naval escorts for the British. Australian troops, for example, moved in relative safety to Western Europe because of the Anglo-Japanese Naval Treaty.

"Face" is a vital aspect of the Japanese psychology, and the Japanese were deeply insulted when, at the end of the First World War, the British, under a Washington policy dominated by the International Bankers, unilaterally abrogated their naval treaty with Japan. Douglas described this as one of the greatest acts of folly ever perpetrated at any time by a British government. The long-term implications emerged during the Second World War. The loss of Singapore at the hands of the Japanese was not only a major military defeat, but was a defeat for British prestige in Asia.

Like all industrialised nations, the Japanese suffered badly when the Great Depression was created by the International Bankers in 1929, starting with the USA. The Japanese sent

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, either 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.

representatives to the London World Economic Conference, but apparently they never actually attended. Having been introduced to Social Credit they promptly returned home to recommend the application of a credit policy, which in essence was the use of massive new credits for export subsidies. This was not, of course, Social Credit. While the policy enabled the Japanese to undercut their competitors in the fierce battle for exports, they were vulnerable to any economic sanctions, relying as they did upon importing most of their raw materials for their industrial activities.

JAPANESE VULNERABILITY

That vulnerability was exploited early in the Second World War when Roosevelt required some excuse for exploiting the American population opposed to entering the European conflict. The harsh economic sanctions against Japan were designed to destroy a moderate pro-Western Japanese government led by Prince Konoye, and paved the way for the Japanese war party to take over. Pearl Harbour was the end result of Washington policy, and enabled Roosevelt to join the conflict, one that ultimately was exploited to advance the One-World programme of the International Bankers. And to further reduce British influence in world affairs.

Having been destroyed militarily, the Japanese were quickly put on their feet again and with their acceptance as part of David Rockefeller's Trilateral Commission, were seen as essential for the establishment of a World State. It is not without significance that there has been an upsurge of anti-Zionist feeling in Japan, with a growing number of Japanese beginning to feel that they have been exploited to further a long-term global programme. The Clinton government's economic demands on Japan could well lead to a resurgence of Japanese militarism. Under orthodox finance-economic policies, the American economic assault on Japan could have the most serious consequences for Australia, whose exports to Japan are greater than those to the USA, Western Europe and China combined. The current crisis in the Australian coal industry demonstrates Australia's vulnerability. If the Americans are successful in forcing Japan to take more American production, this must be at the expense of Australian exporters.

Perhaps some of the Japanese might be persuaded to rediscover the Social Credit literature they found during the Great Depression, and start to apply a different finance-economic policy to the one which has brought them to yet another disaster? Whatever the outcome of present trade conflicts, it is certain that under present financial rules, an American-Japanese trade war is going to have major international consequences.

QUEENSLAND SEMINAR AND HERITAGE PROGRAMME

This year's Queensland State Seminar, to be held on Saturday, May 28, in Toowoomba, will be a major feature of the national expansion of the League's heritage programme in defence of Constitutional Monarchy and the nation's Federal Constitution. Mr. Eric Butler will be reporting on his April visit to the United Kingdom. National Director Mr. David Thompson will also be present. The Annual League Dinner will be held on the Friday before the Seminar, on May 27th. It is planned to have wide representation from northern N.S.W. and southern Queensland. All League supporters are urged to start planning now for this very special weekend. Both the Dinner and Seminar will be held at the Range Motel. Make a note of the date NOW!

PRINCE CHARLES AND THE AUSTRALIAN CONSTITUTION

After demonstrating his leadership qualities in facing what initially appeared to be an attack on his life by a gunman, Prince Charles, with great coolness proceeded to deliver an Australia Day address in which he handled the Republican issue with great wisdom. He correctly observed that in this debate people might discover virtues in the present Constitution, which they had previously overlooked. The Republicans have set in motion a national debate which is providing a tremendous opportunity for supporters of the Constitutional Monarchy to provide Australians with an education on constitutionalism which most did not receive at school.

The League of Rights is in the forefront of this educational programme, constantly stressing that the Federal Constitution, in which the Constitutional Monarchy is a central feature, was not created by the British government, but by Australians. Although the framers of the Federal Constitution were Australians of British stock, drawing upon British constitutional roots, when drafted the Constitution was then submitted to the Australian people, who accepted it.

Those wishing to be involved in the League's growing educational programme should be subscribing to *Heritage*. The latest issue is beautifully produced and packed with valuable information and most interesting items. Single copy \$6 posted. Annual subscription \$20.

MULTICULTURALISM IN VICTORIA

Recent violent conflicts between Australians of Greek and Macedonian background highlights the reality concerning multiculturalism. It simply does not work. Victorian police have reported on the problem of Vietnamese youth gangs. "These kids get together because they are of the same language, the same culture, the same background and interest or they can't assimilate . . . with white Australians. A special Victorian Asian Squad has had to be formed in an attempt to deal with a rising tide of violence, with Asian youth gangs using knives and machetes."

The only realistic long-term solution to growing ethnic violence is to slow down immigration from Asian and African countries and insist that the official policy is integration into the Australian mainstream. The problems created by multiculturalism are being exploited in the interests of a major growth industry. The coming racial vilification legislation will only add to present multicultural problems and result in a growing upsurge of resentment against what is correctly seen as a major step towards the totalitarian State.

The relatively high vote of 7 percent for the Australians Against Further Immigration at the recent Werriwa by-election in NSW was a reflection of a rising tide of public concern about the nation's immigration policies.

THE DR. GARY NORTH SAGA

The publication in our last issue of a challenging letter by American Dr. Gary North has produced a number of reactions. One reader, highly incensed, asks *"is that character real?"* We take the point made by an American subscriber who suggests we have wasted valuable space on a man *"who has no standing and is not a worthy opponent of Social Credit. I see no reason why you should allow his baiting to dictate your agenda."* But we feel that Dr. North represents a philosophical point of view, which prevents some who call themselves Christians from accepting the social Credit practical application of the Doctrine of Unearned Grace. In order to bring this matter to a conclusion, at least for the time being, we are publishing two letters we have received on Dr. North's letter, one from nationally-known independent lecturer and researcher, Mr. Jeremy Lee, and the second from Mr. Edward Rock of the Christian Alternative Movement.

Dear Sir,

Why, when one read Dr. Gary North's letter in your February issue, did one immediately think of Somerset Maugham's *"Lord Mountdagro"*? For those who have forgotten, Mountdagro was a British Cabinet Minister with something of a reputation for sarcastic rhetoric. This he used, with devastating effect, and to the ecstatic acclaim of his own benches, to destroy the confidence and career of a young reformer who had just completed his maiden speech in Parliament.

Filled with self-congratulation at his performance, and with no thought for the despair of the man whose cause and career he had devastated, Mountdagro epitomised Shakespeare's description, *"Man, proud man, drest in a little brief authority . . ."* From memory, I don't think he was even a Ph. D.

Mountdagro's recompense, however, had only just begun. He was afflicted with a series of dreams - each more intense than the last - in which at social functions where he was the centre of attention he would discover that he had forgotten to put his trousers on! Horror struck, he would find the silent and accusing eyes of his victim fastened on his discomfiture.

So persistent and vivid were these dreams that Mountdagro resorted to psychiatric counselling. But he could not stomach the only remedy for his affliction; namely, to rectify the injustice he had done, and make his peace with his victim. His pride in his own inviolability, and his contempt for the limitations of his victim prevented such a simple course of action.

His ultimate fate was extremely unpleasant - but you should read the story.

Not that I am suggesting Gary North's trousers are anything but securely fastened. But he should beware. We all need to be reminded that man, without his 'strides', can find scant shelter behind a Ph.D.

I have dipped more than once into Gary North's prolific writings. Some are good. His impatience with inert Christians in a phlegmatic church has my sympathy and agreement. His contribution in enabling men like David Chilton to cut a swathe through the modern form of dispensational prophecy has been invaluable.

But I don't agree with his interpretation of "biblical economics", on which he has written voluminously. One can find enough selections in the scriptures to provide an 'imprimatur' for a host of odd-ball propositions - "commodity money", "gold", and the justification for charging - or not charging - interest. Many a socialist has used the actions of the early believers in the book of Acts - wherein they *"held things in common"* - to argue for the abolition of private property.

Dr. North has researched indefatigably through the scriptures for his own version of modern capitalism - *sans*

fractional reserve banking and with a commodity money thrown in.

He has condemned, as he is entitled to, Keynesian economics. Such entitlements are obviously the perfect right of any author with a policy he is advocating.

When it comes to Social Credit, however, Gary North's zeal becomes positively fanatical. Not for him mere disagreement. He is out, not just to disprove it, but to stone it to death! Consider this, from one of his earlier works (*An Introduction To Christian Economics*, Craig Press, 1976):

" . . . In the final analysis, Social Credit economics - the economics of neo-populism - is nothing but sheer economic quackery, a crude, pathetic imitation of economics. Its proponents are desperate little people confused about the nature of the world they live in, clinging together in their little 'study groups' outside the dark, forbidding evils of systematic scholarship. . . . "

Mountdagro could do no better!

One might be forgiven for supposing that there is a limit to the amount of time an eminent Ph.D. could spend in dismissing "economic quackery" propounded by "desperate little people" whose lack of systematic scholarship renders them inconsequential?

But, in book after book, North returns to the fray, culminating in his latest tome, *Salvation Through Inflation*. And, as though this were not enough, he is prepared to finance and publish a Social Credit reply!

Why would he bother? He has already, by his own account, written Social Credit's epitaph:

" . . . This is why I issued my challenge: to end your collective assertion that no one can answer Douglas' economics. I have answered it, line-by-line, point-by-point. It's dead." (New Times, February 1994).

And still he cannot drop it! Is he terrified that Maeterlinck was right - *"Il n'y a pas de morts"* ("There are no dead")?

Well, like Mountdagro, North's pants are down South! In his zeal for extermination, he has carefully forgotten one thing.

On January 30, 1991 - some time before the publication of Dr. North's *Salvation Through Inflation* (you know, the one in which he finally killed Social Credit, and then challenged it to respond!) - Queenslander Charles Pinwill wrote the following letter to Dr. North:

**"Dear Dr. North,
Please find enclosed a copy of the first**

published edition of my work *The North-South Dialogue - on Christian Principles of Money and Banking*''.

With half sold in the first three months, I anticipate the second edition in a few months, with the North American market being targeted. I am concerned that your viewpoint is properly represented, and thus refer you again to my letter of the 29th January 1990, to which I have received neither reply nor acknowledgement. The offer to give every consideration to having a concluding statement from yourself still stands.

I am powerfully attracted to David Chilton's work, and you have my congratulations for your supporting role in having his work find a wider audience. In all important controversies, whether an idea is winning or losing ground is best assessed by the confidence of its critics.

In the Publisher's Preface to David Chilton's *"The Days of Vengeance"*, written by yourself, you say:

'Now comes The Days of Vengeance. The silence will now become deafening. Few critics will reply in print, I suspect, though if they refuse to reply, they have thereby accepted the validity of the coroner's report: death by strangulation (footnotes caught in the throat).'

and in the following paragraph you add:

'They cannot effectively respond. As we say in Tyler, they just don't have the horses. If I am incorrect about their theological inability, then we will see lengthy, detailed articles showing why Chilton's book is utterly wrong. If we don't see them, you can safely conclude that our opponents are in deep trouble. To cover their naked flanks, they will be tempted to offer the familiar refrain: We will not dignify such preposterous arguments with a public response.'

That is to say, they will run up the intellectual white flag.'

I put to you that this is true. It is as valid in discussion of the Book of Revelations as in those of Christian economics.

Please give your every consideration to the letter of 29th January 1990, published as Appendix One in *The North-South Dialogue*,

Yours in Christ,
Charles Pinwill."

To what did this letter refer? Charles Pinwill had published a booklet *The North-South Dialogue* - a carefully written critique of Dr. North's book *Honest Money - Biblical Principles of Money and Banking*, published in 1986.

In keeping with a commitment to genuine dialogue, and in response to an invitation by Dr. North in an Appendix to the book: *"We are calling the whole Christian community to join us in a very serious debate"*, Charles Pinwill sent a preliminary manuscript to Dr. North for his comments. The manuscript was subsequently returned, not with a reasoned and well-argued response, but with short notes penned in the margin through Pinwill's manuscript. These short notes were perfunctory, and at times derisive - hardly the response of someone who welcomed *"a very serious debate"*.

With such a superficial response, Charles Pinwill nevertheless incorporated Dr. North's notes verbatim into his text. A corrected and larger manuscript was sent to Dr. North

on the 29th January, 1990 offering to incorporate a reply from Dr. North, which elicited no response.

Charles Pinwill's booklet was finally published in 1990. A copy was sent to Dr. North with the covering letter already quoted. Dr. North's response was confined to a couple of sentences, scribbled on Charles Pinwill's letter, which read as follows:

"As we say in American, 'The same back to you'. Enclosed is my next book on a disc. The debate ends!! (unless you can respond in English, not 'Douglas')"

What is the importance of Charles Pinwill's book? It is not a history of the Social Credit movement, nor is it an autobiography of C.H. Douglas. There are no minutiae, which will correct the dozens of irritating factual errors in Dr. North's *Salvation Through Inflation*. One suspects that such minutiae are what Dr. North is really after - a never-ending debate of the "I did you didn't" variety, which gets nowhere.

What Charles Pinwill has done is to clarify the theological difference between true Social Credit and North's Biblical Economics. In doing so he has synthesised clearly and logically what Douglas saw as the Christian promise for the social order, the relationship of men to each other and the environment in which they live, and for the inheritance which is available for those who seek to comply with the conditions which make for the Christian promise of freedom and abundance.

It is here that the gulf between Douglas's and North's positions are worthy of Christian scrutiny. Both claim the Christian label - North's somewhat more aggressively. Yet the differences are vast and irreconcilable. Christianity promised, said Douglas, the economics of abundance; North claims that the economics of scarcity is a scripturally-valid starting point for economics. Douglas postulated that Christianity offered an escape from the "curse of Adam"; North that daily toil is a requirement of all men. From these base positions the divergence can only grow wider.

It was in this area that Douglas's disagreement with the Jewish position could be found. To interpret this as "anti-Semitism", as North has done, is unpardonable. It used to be said that patriotism was the last resort of the scoundrel. Today, the accusation of anti-Semitism has too often become the refuge of those who shy away from serious debate. It was not so long ago that former U.S. President George Bush was declared publicly to be anti-Semitic for withholding financial aid from Israel.

So Dr. North's trumpet-call to battle, and his quixotic forays against "the dead" are, in reality, an attempt to knock the ball out of his own court before anyone can see which side of the net it is on.

The challenge has been made, not by Dr. North's *Salvation By Inflation*, which is no more than a diversionary red-herring. It has been made by Chas. Pinwill's *The North-South Dialogue*. In his letter of October 14, 1993, published in the February 1994 *New Times*, Dr. North demonstrates his sensitivity to the accusation of *"scurrying away"* from Charles Pinwill, and says this motivated him to write his *Salvation by Inflation*. So why has he declined to respond directly to *The North-South Dialogue*?

It is this book Dr. North has to answer. He could start by responding a little more civilly to Charles Pinwill's generous invitation in his letter of 29th January, 1990, and repeated on the 30th January, 1991.

Yours faithfully,
Jeremy Lee.

Dear Sir,

I do not have a Ph.D. in history, nor is one of my fields "modern European history", acceptable to the implied definition of your correspondent Dr. Gary North, who obviously believes without such qualifications I am not capable of making an informed judgment on the havoc wrought in this world largely by intelligence gone wrong. Probably at no other period of recorded history have we had such social instability, paralleled by the highest level - by secular standards - of human education, whose presumed purpose is to reveal the unknown, the obscure, the misunderstood to the light of day, and reduce any problem associated to simplicity itself. We obviously live in a time of monumental failure of human intelligence, which reaches its peak at the level of gaining a Ph.D. Truly the wisdom of man is foolishness unto God.

Why does the good Doctor want you to write half a book on Social Credit in order to give him the opportunity to use the other half to reply? I read with some fascination when it was published Chas. Pinwill's *The North-South Dialogue*, in which he, with great patience and courtesy, like a kindly and very competent schoolmaster, took Dr. North through the elements of economic and banking theory and related them to their true purpose in a Christian society, one of service to the individual. If the good Doctor wants to refute Social Credit why does he not start with *The North-South Dialogue*!

I had read Dr. North's *Honest Money* to which Chas. Pinwill had responded when the Doctor issued the first of his now many challenges for Christians to engage with him in debate on what constituted Christian Economics and a Christian financial system. Chas. Pinwill took up the challenge, the result being *The North-South Dialogue*, in which Chas. Pinwill gave the good Doctor every opportunity to refute his perceived Christian principles derived from the revelation of Social Credit. The further one goes through that dialogue, the more evident the Doctor's inadequacies show out, and his answers became less and less bombastic. He was obviously out of his depth and exited from the book a very chastened Ph.D.

I confess I am incurably biased, but even the biased fear exposure and correction; but my conclusion was Social Crediters have nothing to fear from Dr. North, who revealed himself as a complete novice in the field of Christian principles as related to economics and the working of a Christian money system to complement Christian economics. I am also forced to conclude that this later letter, or should I say, tirade, from Dr. North results from a badly dented ego. The master has been dismantled from his self-elevated pedestal, and instead of learning from the experience is now indulging in the schoolboy response of name-calling. Douglas is an anti-Semite and, what is more, a self-confessed repudiator of the Christian faith!

I am content to leave, as I am sure is the case with Douglas, judgment as to our Christian verification to the only authority endowed with that responsibility. Judging from Matthew 7:21, 23, there are going to be some nasty surprises, especially amongst those whose ego convinces them they are the most eligible.

To my untutored mind, Douglas gave us insights into those vital aspects of the Christian faith, which are a closed book to the PhD's of this world. On such questions as God's love expressed in unearned Grace, and then related to the functioning of the financial system, Douglas had no peer. As I perceive it, Douglas was in tune with the mind of Christ, but reading *Honest Money*, and Dr. North's answers to some pertinent questions in *The North-South Dialogue*, he is still bogged down in those judgmental attitudes of the Old Testament which Christ came to correct.

In this respect it was interesting to note how the Doctor stumbled over such elementary questions as the definition of money offered by Professor Walker, which Douglas accepted. It was obvious that he had made that elementary mistake so many pupils make, of reading into the question aspects which were not included, but which he believed should have been there, and in doing so either get the answer wrong or retire in confusion. Professor Walker defined money as any element, medium, or symbol acceptable to society in exchange for goods and services. Dr. North was convinced there should be only one element, gold, and any definition of the purpose of money should be confined to that one element. He made the same mistake as Aaron who believed gold was more acceptable to God than true worship, which is what Douglas offers. Had Dr. North got the answer right it would have been a short step towards understanding the minor and insignificant role of money in releasing to each and every individual, without discrimination, the fruits of God's gifts as made available in the production of goods and services. In short, he would have arrived at an understanding of God's Grace as applied to economics through the unearned dividend. As it is, Dr. North remains bogged down in that pharisaical position of asserting there is no such thing as a free lunch, when Christ came to tell us that not only is there a free lunch available, but breakfast, dinner and supper as well, and that when we with humility and graciousness accept these unearned, undeserved, unmerited gifts of God, we are then in a position to explore and accept the delights of the Kingdom of Heaven.

However, not having passed the kindergarten test, Dr. North is unable to understand other aspects of the inner meaning of the Christian faith offered by Douglas. Take, for example, the mystery of the Holy Trinity, without an understanding of which there is no real understanding of God, and one becomes like the Pharisee's "*Having eyes they see not, and ears they hear not*". Douglas absorbed the teaching in the Athanasian Creed. I have no doubt in heaven he will be given a PhD for his treatise on that subject. Here on earth he applied its teaching to the practical aspect of constitutionalism and the functioning of a Christian form of government. That led him onto a full understanding of the question of Sovereignty, the sovereignty of man under the Sovereignty of God. He saw clearly how power, that great corrupter of God's will on earth, could be restrained and used as it is in heaven. From there he progressed to an understanding of what constitutes the Mystical Body of Christ, that Body constituting a form of society in which all individuals retain their own individuality just as God created them, protected from and uncontaminated by the lust for power. Thus he spelt out meticulously and clearly those laws of association which enable individuals to retain their individual sovereignty while involving themselves in organisation which delivered to them the results which they could not possibly attain without becoming part of that mystical body.

My summation of Dr. North's letter to you, Mr. Editor, is that while he has not told us anything which advances God's will, and much that will not, we should be grateful for the fact that he has stimulated debate on the subject of Social Credit, and therefore we can continue the learning process of matters which we have only scratched the surface. No doubt those who are so disillusioned with the demise of true Christianity into what Douglas rightly described as *liberal Judaism*, if they read Dr. North's diatribe against Social Credit, will be given the incentive to look more closely at a subject which will lead them to a fuller and more perfect understanding of the mind of Christ. For that we should thank him.

Yours sincerely, Edward Rock, Chairman,
The Christian Alternative Movement.

IN THE STATE OF VICTORIA

For a number of years the economy of the Australian State of Victoria relatively boomed under a Cain Labor government, which turned the debt tap fully on in accordance with the basic teachings of John Maynard Keynes. The skyline of Melbourne was dominated by cranes on buildings being erected as older buildings were torn down. There was nothing wrong with the older buildings being destroyed, but "greater efficiency" was the dominant theme. The result was enormous waste of valuable assets, many much more aesthetic than the glass and concrete monstrosities, which replaced them. And the state debt soared upwards. But all this was brushed aside as of little importance because under the "growth" philosophy of the 'eighties, it was claimed that the growing debt could be serviced out of growing revenues.

But when at Canberra the then treasurer, Mr. Paul Keating, started to impose the "depression we had to have", the situation changed dramatically. The Victorian manufacturing base was also starting to feel the impact of the drastic reduction of tariffs in accordance with the strategy of "internationalising" the Australian economy. Unemployment continued to rise. The Cain government then produced a statewide storm of protest with its programme for forced Council amalgamations. The Victorian Liberal Opposition, led by Mr. Jeff Kennert, now Liberal Premier, sought to exploit the anti-amalgamation movement, with Kennett promising that under a Liberal government there would be no forced amalgamations. That promise has now come back to haunt the Liberals as they seek to force through the very amalgamation programme they originally opposed.

What has emerged in the State of Victoria is striking evidence of the dictatorship of the debt merchants. While the Fabian Socialists had, under both the Cain and Kirner governments, outraged large numbers of Victorians with some of their social policies, it must be observed that they were suffering electorally as a result of the policies of their Federal colleagues. Federal Labor could have prevented the Pyramid Building Society disaster if they had wished. And so Victorian electors swept the Kirner Labor government from office, with Jeff Kennett being elected with relatively few firm policy promises. But Kennett and his advisers, "economic rationalists" and devotees of the efficiency cult, soon demonstrated that they had a far-reaching strategy to "re-construct" the State, which allegedly had "lived beyond its means". The State's deficit had to be ruthlessly reduced. No information was provided concerning who were the debt-merchants, or whether perhaps the terms of the debt might be negotiated. And so taxation and various charges had to be increased. Municipal Councils were ordered to collect \$100 per ratepayer, irrespective of whether the ratepayers were rich or poor.

Rail services were drastically cut, generally at the expense of rural Victorians, while schools were closed if they were deemed not sufficiently "efficient". The whole thrust of the programme, including the selling off of State assets, was designed to improve the State's credit rating with the international investment organisations. There was a strong case for a reduction in the State's swollen bureaucracy. But the rub was that redundancy payments would run into hundreds of millions. And so there was the spectacle of Jeff Kennett, the anti-Socialist, going to get the approval of Prime Minister Paul Keating to borrow more money. This approval was readily given. And then Premier Kennett, accompanied by Treasurer Stockdale, went off overseas to call on the international bankers and their investment advisers to assure them that he was taking all possible steps to reduce the State deficit.

Kennett returned from his latest trip overseas assuring Victorians that as a result of his government's "responsible" policies, the State's credit rating had been increased by Moody and other overseas investment houses.

The Kennett government has dramatically demonstrated that all political parties are slaves to debt finance, that in fact there is only one party, the financial party. The Kennett government's imposition of an even more ruthless Council amalgamation programme than that attempted by the Cain Labor government is further confirmation of this fact. A Labor party supporter at a Gippsland Local Government restructuring meeting is reported to have said that the Liberal Party amalgamation programme was the result of a sweetheart deal between Kennett and Prime Minister Keating over the obtaining of Loan Council funding to finance the redundancy programme in Victoria. Council amalgamations are a major feature of the long-term Fabian programme to destroy the Federal Constitution. C.H. Douglas stressed that the Marxist Socialists were a godsend to the International Bankers. What is happening in Victoria is a classic example of the subordination of governments to debt finance.

The fact that Premier Jeff Kennett and his Treasurer have to go around the world begging the International Bankers to help him finance his state demonstrates that Victoria is not a sovereign State. It can never be a sovereign State until it uses its constitutional power concerning credit issuing.

CERTIFIED ECONOMIC EXPERTS

"Now, the 'Favourable balance of Trade' theory is so idiotic when it is understood that it has been necessary to give it respectability. Such institutions as the London School of Economics (which was largely financed by Sir Ernest Cassel, closely associated with Kuhn, Loeb and Company) have embodied complex versions of it, together with suitable presentations of gold standard banking 'free trade', taxation, etc., in diploma courses ensuring to the discreet holder of reasonable livelihood and a licence to be heard on any economic subject. In passing it may be observed that in recent years graduates of this and similar institutions have guarded themselves to some extent against certification by two members of another profession, by explaining it is not the business of Economists of Repute to pass an opinion on the merits of the systems in regard to which they receive their diplomas, but merely to explain how they work. As no two explanations appear to be alike, and most of them contradict the facts, the fundamental objective is achieved. The public is persuaded that the business is so unbelievably abstruse, that what seems to the ordinary man to be pernicious must be the deepest wisdom." - C.H. Douglas in "In Whose Service is Perfect Freedom"

FOR NEW ZEALAND READERS

Mr. Eric Butler will be presenting the League's professionally produced video of the updated Social Dynamics Seminar in Auckland on Sunday, 8th May. During the following week Eric Butler will also be conducting a short tour of the North Island, addressing meetings. New Zealand readers should contact Mr. Bill Daly, New Zealand League of Rights' National Director, Box 12-752, Penrose, Auckland. Phone: (09) 634 638, for further information.

MORE "HOLOCAUST" BIG BUSINESS

The latest Hollywood propaganda film "*Schindler's List*", provides further confirmation of the fact that "The Holocaust" continues to be Big Business. The Jewish producer of the film is assured of a big increase in his bank balance. And novelist Thomas Kenneally, prominent leader of the Republican movement in Australia, whose book is the basis of the film, is doing very nicely by getting aboard the Holocaust bandwagon. There are no reports of Kenneally writing a novel based on the mass murder of the Russian peasants in Stalin's forced collectivisation programme of the thirties. And no Hollywood films will be made concerning this and other mass killings during this violent century.

Generally overlooked by all the commentators on "*Schindler's List*" is that the film actually confirms what critics of "The Holocaust" have pointed out; that Auschwitz was part of a vast German industrial complex built in Poland to sustain the German war machine, that it was a brutal slave camp in which Jews and others were used as factory workers. What is the sense in establishing quarters for slave labourers if they are to be gassed to death? And why did the Germans use vast quantities of Zyklon-B for disinfecting purposes, to control typhus and other diseases, while at the same time allegedly using the same Zyklon-B for killing people?

As documented by David Irving, large numbers of Jews were shot during the Second World War. There were a number of atrocities during the conflict, the mass destruction of the German city of Dresden being one of these. But these atrocities do not lend themselves to the furtherance of psycho-political warfare, as does the mythology concerning the alleged gassing of millions as part of an overall German strategy of the mass liquidation of Jews.

According to Schindler's wife, he was not a very pleasant type of man. But, like many other German industrialists relying upon slave labour, he had a special interest in his workers. Not the slightest evidence is produced to prove that Schindler's Jews were at risk of being gassed to death.

Australian columnist McQueen, who may be attempting to atone for his article of early last year, bluntly stating that the politicians were terrified of the power of the Jewish Lobby in their banning of David Irving, basically accepts the film "*Schindler's List*", but does criticise producer Spielberg for not naming the German industrialists running the German war machine. If McQueen cares to study Dr. Anthony Sutton's carefully documented work, *Wall Street and The Rise of Hitler*, he will discover who actually played a major role in making the Nazi war machine possible. And if he turns to David Irving he will find documented how it was a major German Jewish banking firm which helped to finance Hitler. But uncomfortable facts like these are not mentioned by those who accept the "Holocaust Legend".

With Zionists now insisting that any denial of "The Holocaust" is a manifestation of "anti-Semitism" and a punishable crime as in Germany and France, presumably it will also become a crime to mention who brought Hitler to power. And what about those Zionist leaders who collaborated with Nazi Germany for their own long-term purposes?

Here is a subject to which Mr. Phillip Adams might direct his talents. Adams has done well for a former Communist turned Fabian-Socialist, operating a lucrative advertising business. He is listed as one of the wealthiest men in Australia and is often in the public eye. He has his own ABC radio programme on which he has been heard to attack Eric Butler and the League of Rights. Several years back Adams ran a remarkable article, published in the Zionist press, in which he said he was coming to stop commenting on Jewish affairs, having been badly hurt because of being charged with "anti-Semitism" merely because he had had a minor difference of opinion with his Jewish friends. Adams listed all the services

he had rendered, including engaging in conflict with the dreadful Eric Butler, who had taken him before the Press Council.

ADAMS A HOLOCAUST "OBSESSION"

But Adams has presumably changed his mind and so in his ABC programme of February 24th, 1994, he talked on the subject of "Holocaust and Memory". He admits that he has "been obsessed with the Holocaust all my life". He is discussing the subject with five guests and some of his comments indicate that Phillip Adams is "obsessed" to the point of becoming irrational. The revisionists are badly upsetting him. He says, "Revisionism has become so frenzied my mail bag is full of the toxic sludge, some of it coming from very familiar, very well-known Australians who hold this lunatic position". Listening to Phillip Adams and his guests is a fascinating experience. "The Holocaust" is not only "Big Business", it has become a type of religion which shies away from any examination of the facts - or lack of facts. Not only are the rank and file of Jews the victims of "The Holocaust" legend, but it is used to damn Christianity and Christians. People like Elie Wiesel have charged that Christians collectively are all guilty for "The Holocaust".

One of Adams' guests on his ABC programme is Mr. Bill Ledbetter, of the Executive Council of Christians and Jews, who charges that "The Holocaust" represents the most critical failure of Western culture. Ledbetter asks what is western culture worth, and does it civilise us? He says that all western people, whether they are German, French, English or American have to face the question of whether Western culture is "worth a damn". Adams then says, "Is that why it is now being focused upon as a matter of great intellectual and more crisis?"

While there is a growing discussion concerning the Auschwitz legend, with many now questioning that legend, there is no argument that the Katyn Forest liquidation of tens of thousands of Polish officers was undertaken by the KGB on the direct orders of Stalin, in an attempt to destroy the Polish nation, and that at the Nuremberg trials this mass killing was accepted as fact by Western nations because of the false Soviet allegations. Was this also a failure of Western culture? It is an indisputable fact that the undefended city of Dresden was destroyed by mass bombing with over 100,000 civilians killed. Many of these were refugees. It was left to the Pope and several other Christian leaders to question the morality of using a nuclear weapon to destroy Japanese civilians at a time when Japan was a defeated nation and seeking surrender terms. Has Phillip Adams ever read what the infamous Morgenthau Plan proposed for a defeated Germany? Henry Morgenthau's plan for mass liquidation of the German people was an example of Talmudic vengeance. Even Winston Churchill balked at the policy of "unconditional surrender", originally claiming it was a violation of Christian values.

The truth is that in many areas the conduct of the Second World War was a major break with Western Christian values. What of the deliberate policy of allowing up to one million German prisoners of war starve to death as a result of General

Eisenhower's directive, as documented in *Other Losses?* It was to the credit of the British generals that they attempted to treat the defeated Germans as fellow human beings.

"The Holocaust" legend perpetrates the monstrous falsehood that it was only Jews who suffered as a result of the Second World War. The propagators of "The Holocaust" claim

a monopoly on the tragedy of suffering. All other suffering is played down. But like all monopolies, it possesses the seeds of its own destruction. The role of the Christian in all this is to continue to seek the Truth and to be charitable to those who have been the victims of one of the most evil legends in history.

THE INTERNATIONAL CONSPIRACY AGAINST DAVID IRVING

In spite of a Federal Court ordering that the Australian Immigration Department reassess David Irving's application for an Australian visa, there has been a long delay, with eventually David Irving being asked a series of questions, which confirm the suspicions of some that a high-powered international Zionist campaign is being waged against the British historian. In spite of the fact that Irving has visited and worked in Germany for many years, researching and lecturing, the German government has now banned Irving from visiting the country. The South African government has also now joined the banners.

As more information comes to hand concerning the international campaign against David Irving, some sinister aspects are starting to emerge. It now appears that secret filming of Irving has taken place at some of the functions he has attended. When he agreed to leave Canada voluntarily, he was met by US immigration officials at Detroit and confronted with information, which prevented him from leaving Canada as agreed. David Irving has never had any difficulty in entering the USA, and has now received a message from the US immigration authorities stating that his status remains unchanged and that the information received has been removed from the record. *But who fed this incriminating information in?* Obviously the Zionist Mafia.

As a result of the failure to leave Canada as promised, Irving was returned to Canada and promptly arrested. After only a few hours' sleep in the cells he was being tried by the Canadian Immigration authorities.

What has happened reads more like a horror film than a series of events, which actually took place. Clearly there is also an attempt being made to bankrupt Irving. In May of last year Irving offered to the *Sunday Times* exclusive rights to the secret diaries of Dr. Joseph Goebbels, Hitler's propaganda Minister, which he had found in Moscow's secret archives. In June the paper signed a contract to purchase certain segments of the Goebbels Diaries from Irving and began publishing - with worldwide media interest - in July. International Jewish pressure was applied to the editor of the *Sunday Times*, Andrew Neil, to violate the contract with Irving. Judge Israel Finestein of the Jewish Board of Deputies called on Neil to violate the contract. Trade Unionists, Jewish student organisations and coloured racist groups joined in the campaign against Neil. The Holocaust Educational Trust forced the *Sunday Times* to publish and distribute a two-page broadsheet attacking David Irving. American Jewish leaders wrote to Neil expressing outrage at the contract with Irving. Eventually the newspaper capitulated, announcing that it was going to violate the contract and not pay Irving for the Goebbels Diaries, which it had by then already published.

Irving took legal action. The *Sunday Times* has run up over \$200,000 in legal expenses. Irving sought, as he was entitled to in a case like this, legal aid. But eventually Irving's

legal action against Rupert Murdoch's Times Newspapers Ltd. was set down for March 4 of this year. It has now been delayed as the case grows. The Attorney for the newspaper has been recorded as saying that the aim is to try to bankrupt Irving.

We learn from Irving's Australian publishing representatives, Veritas, that a major work on the banning and smearing of David Irving will be published shortly in Australia, by the literary figure Nigel Jackson. From what we hear, this scholarly work of 200 pages, with an Introduction by the famous Canadian lawyer, Doug Christie, will be a masterpiece. Simply titled *Banned*, with the subtitle *The Case For David Irving*, it is anticipated that this historic work will retail for about \$20. The League will be handling the book when it is released. Further details as they come to hand.

BASIC FUND SWEEPS PAST TARGET

Some magnificent late support for the League of Rights' Basic Fund target of \$60,000 for 1993-94 has swept the fund past its minimum target. All the League's planned programme has been fulfilled. The success of the Fund was a striking tribute to the morale and dedication of League supporters. Many have, like most Australians, been hard hit by depressed economic conditions. But newer supporters have also made their contribution. Apart from meeting the Basic Fund challenge, League supporters also contributed heavily to the financing of the welcome to Prince Charles in *The Australian*, this striking welcome costing over \$4,000. But there was a most encouraging "feed back" from *The Australian* advertisement, with increased sales of *A People's Prince*, a selection of the Prince's major addresses. There were new subscriptions to the quarterly magazine of the Australian Heritage Society, *Heritage*. And, of course, many new contacts were made. All new League contacts are being systematically fed into the League's computer system. The steady expansion of the League and its activities has required an addition to the League's Headquarters staff; a competent lady has been engaged for three days a week. This is another major step forward in a planned programme of expansion. There has been a further build up in League assets, mainly in further book stocks. The League has no outstanding debts.

Further late contributions to the Basic Fund will be accepted and allocated to the 1994/95 Fund. The Fund now stands at just over \$61,000.