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

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AUSTRALIA'S PLACE IN A DYING CIVILISATION

by Eric D. Butler

The following are extracts from notes of an address to the Melbourne Conservative Club on Monday, June 6:

The guns had barely stopped smoking at the end of the First World War when one of the most remarkable men of history stepped forward to predict that if orthodox financial and economic policies, and their undergirding philosophy, were maintained, the breakup of Western Civilisation was inevitable. If the test of science is correct prophecy, C.H. Douglas, the author of the movement known as Social Credit, was a true prophet. He predicted not only that there must be increasing social disintegration, resulting from progressive centralisation of power in an attempt to make a debt system of finance work, but that this must lead to another World War. He was able to predict the Great Depression of the nineteen-thirties because, as he observed, the controllers of the financial debt system had only one answer to the progressive inflation their system inevitably produced - a policy of credit restriction.

Long before it became fashionable to talk about ecology and conservation, Douglas had pointed out that the orthodox finance-economic system resulted in growing waste and economic sabotage. Douglas warned that those exercising centralised power, rather than reversing policies of disaster, were attempting to extend that power under the idealistic concept of creating a World State - a New World Order.

In the second of a series of Second World War books, *Programme For The Second World War*, Douglas drew attention to the fact that nineteenth century statesmen begged Englishmen to cultivate the habit of studying large maps in order to understand real history and how it was shaped. There is little, if anything, that Australians can do about what is happening in other parts of the world. But they can better understand their own situation if they have some understanding of the international forces which have produced the deepening global crisis. Such an understanding may well lead Australians to make the type of policy changes which offer some hope for an independent and socially stable nation in the future.

As Douglas pointed out, a short-term view of history can prove very deceptive. It is essential to try to see historical episodes as part of long-term developments. For example, in order to understand what has been happening in South Africa, it is essential to see it as part of a bigger global picture. In his famous classic, *The Decline of the West*, the German writer Spengler made the observation that no revolution in modern times, including the Communist Revolution, had been possible without money power. The truth of this observation has been dramatically demonstrated in Africa.

British Empire a Major Target

One of the real objectives of the Second World War was to eliminate the old British Empire, and British culture, which was correctly assessed by both the representatives of the International Money Power and the International Communist Movement as a major barrier to the establishment of any type of a World State. The first major attack to achieve that objective and to establish the foundations of a projected World State, was the creation of a European Economic Community, ultimately leading to the establishment of a United States of

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 all 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 peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

Europe. The Bolshevik leader Leon Trotsky was one of the first to advocate the establishment of a United States of Europe. The International Money Power spent large sums in an endeavour to force the British people to accept membership of the EEC.

British conservatives were told that the EEC was essential to prevent a major expansion of Communism into Western Europe. The International Bankers have been attempting to "reconstruct" the former Soviet Empire, one result being that former victims of the Soviet have been voting the Communists back into office. They are now known as Social Democrats, and are being invited to join the EEC as it seeks progressively to enlarge its membership, with the eventual objective of also including Russia.

Any reference to the South African situation must start with reference to the fact that Communist strategy was to drive the British and other Colonial Powers out of Africa by an international "anti-colonial" crusade. The first open signal for a European retreat was early in the nineteen-sixties, when British Conservative Prime Minister Harold Macmillan told the South Africans that they had to face the fact that the "winds of change" were starting to blow throughout Africa. As the British and Belgian retreat got under way, Africa went back to charnel house conditions. The public memory is notoriously short, and few can recall the bloody civil war in Nigeria. Probably two million died. Idi Amin of Uganda was typical of what was happening. What has currently been happening in Rwanda with at least half a million killed, is but a continuation of what has been happening in "liberated" Africa for the past thirty years. Probably over ten million Africans have perished during that period.

Breaking the Rhodesian stand

A thrill of hope went around the whole of the Western world when in 1965 the government of the then Rhodesia proposed to take a stand against retreat. For a decade the Rhodesians offered the prospect of hope for both Whites and Blacks in Southern Africa. They withstood both international economic sanctions and Communist backed terrorist campaigns. But it was the Money Power, which brought the Rhodesian stand to an end by sending Dr. Henry Kissinger to tell the South Africans that they must start to withdraw support for Rhodesia. South African journalist, the late Ivor Benson, has told the whole sickening story of betrayal, which eventually overtook the South Africans.

Economically and militarily South Africa had the potential to maintain itself as an independent nation. The South African Achilles heel was a failure to challenge the policies of debt finance. Harry Oppenheimer of the international Anglo-American complex made no secret of the fact that Anglo-American was supporting the African National Congress. In 1986 the International money power made it clear to the South African government that financial sanctions would be applied against South Africa unless it agreed to "political change". The South African government capitulated and eventually agreed that former top Communist Nelson Mandela should be released from prison. It has been estimated that at least 60,000 Africans have died in the inter-tribal killings since Mandela was released. These killings prepared the way for what must be regarded as one of the most astonishing "elections" in history.

An arranged Election result

A number of competent observers have reported that the results of this exercise in "democracy", praised right throughout the world by the mass media, were arranged before the voting began. It was essential that Mandela win and that Zulu leader, Buthelezi, who was a threat to the international programme, be

sidelined and forced to participate in the gigantic farce with the threat of further tribal violence. Those responsible for masterminding the revolution in South Africa are no doubt confident that Mandela and his ANC colleagues can ensure that there is no revolt from disillusioned blacks when they discover that they are but pawns in a bigger game, one designed to try to bring the whole of Africa into the New World Order. As the inevitable chaos develops, the developed world will be asked to provide not only "peacekeeping", but more economic aid, to help sustain some semblance of law and order.

Dogmatic predictions are always dangerous, but it is certain that the whole of Southern Africa faces disasters of the greatest magnitude in the near future. As Douglas said, the programme for centralising power globally has no chance of success, but it can plunge Mankind into a new Dark Age. Australians should heed carefully what is happening in Africa, and the rest of the world, and pursue independent policies of sanity. This the only hope of salvation.

MOB RULE

Democracy is "... a method of choosing and changing rulers without violence: and, in certain circumstances it may be the fairest way of making a decision. These circumstances are, among others, that there should be some real need for a universally enforced decision; and that all the voters have a more or less equal grasp of the problem; that they are reasonably homogeneous and not divided into permanent and conflicting interest groups; and that they will all be affected to a more or less extent by the decision.

"When these circumstances do not apply, a majority decision is merely mob rule in a respectable dress, the legalised oppression of one group by another."

- Anthony Lejeune, in the *Daily Telegraph Magazine*
(U.K.) September 26, 1969.

BOOK NOW FOR THE NATIONAL WEEKEND

The critics of the League of Rights were astonished, and dismayed, when Federal Labor Member Graeme Campbell attended the League's National Weekend and presented a brilliant address, still circulating around Australia.

This year's National Weekend will witness the outlining of some exciting new developments concerning the League's expanding programme. Early bookings should be made. *The New Times* Dinner, on Friday, September 30, will be followed by the two other major events, the National Seminar on the Saturday and the Action Seminar on the Sunday.

The National Weekend is the highlight of the League's year and all supporters should make every endeavour to be present.

The New Times Dinner is open only to bonafide League supporters and their families. The price is \$30 per head and no bookings can be accepted without prior payment. Early booking appreciated. Limited private accommodation is available for country and interstate guests. Again, early bookings essential.

International and other *New Times* readers may attend the dinner in spirit with appropriate messages, these to be read at the Dinner and published in a special Dinner issue of the *New Times*.

SOUTH AFRICA AND THE ZIONIST FACTOR

South African-born, the late IVOR BENSON analysed, interpreted and identified the world-revolutionary process in his country over a period of 20 years, in two books about Africa, in numerous articles, and on lecture platforms at home and abroad. The paragraphs below are from writings during 1992 in his widely distributed newsletter, *Behind the News*.

Ivor Benson's work remains valid for today because it was always based on "the inner stabilising principle of a firmly cohesive world-view of unfolding history".

THE MISSING TRUTH

Facts about the past and the present belong together if we are to make any sense of the amazing transformation in South Africa.

All the major changes in this 20th century age of conflict belong together and cannot be understood separately. There is only one revolution in progress, no matter from which quarter it is seen to be promoted and directed.

Those who have not been prevented from finding out how, and by whom, the Bolshevik Revolution of 1917 was planned and carried out, can now see quite clearly how the same methods have been and are being used by people of the same kind to achieve a revolutionary conquest in South Africa.

Much of the "missing truth" about the struggle for South Africa is to be found in a book by an Israeli scholar, Dr. Gideon Shimoni, *Jews and Zionism: the South African experience 1910-1967*.

Shimoni, "a lecturer in Contemporary Jewry", supplies many of the facts about Jewish involvement in revolutionary activity in South Africa, but he does not try to explain the linkage.

The story of the revolutionary operation now approaching its final stages in South Africa can be unfolded out of a single event in that country in 1963: this was the capture intact of the entire underground headquarters of the South African Communist Party, SACP, and the revolutionary wing of the African National Congress, ANC, at Rivonia, near Johannesburg.

The main struggle, Shimoni says, began in 1950 when the South African government introduced the Suppression of Communism Act, and he adds:

"Apart from the effect of these dramatic events upon the lives of Jews as White citizens . . . they had significant consequences for South African Jewry as a community. The reason was the *extraordinary salience of Jewish individuals in the White opposition* . . . Throughout this period Jewish names kept appearing in every facet of the struggle". (Emphasis added).

Among 15 leading revolutionaries listed by Shimoni are Joe Slovo and his wife Ruth First (whose wealthy parents helped found South Africa's Communist Party).

Shimoni is equally frank about the police swoop on the luxury mansion at Rivonia: among those arrested, he says, were five Whites, *all of them Jews*, and he gives their names. These were the *real managers of the entire revolutionary operation*. Arrested with them, of course, was Nelson Mandela.

Right from the beginning, Blacks like Mandela have had only one role: that of masking the reality of a Jewish revolutionary exercise, and exactly the same role has been played all along by countless and mostly unwitting Western "liberals" and "progressives".

And it this shameful role which a small but influential section of Afrikanerdom, under the leadership of F.W. de Klerk, have accepted.

Since the assassination of Prime Minister H.F. Verwoerd in 1966, an *Afrikaner national moneyed hierarchy* has been joined by veins and arteries of shared business interests and appetite for gain with an *international* and cosmopolitan

Jewish-dominated moneyed class. It is this partnership, which has achieved its ultimate fulfilment in the Afrikaner-dominated National Party's unholy alliance with the Communist-dominated ANC under Mandela.

What happened in South Africa deserves a place in a political science textbook as a vivid example of what has happened *all over the West* since the beginning of the 20th century - by a mysterious and illegitimate process which few can understand, a power derived *from* the people (power-distributed) has become a power *over* the people (power concentrated).

THE MONEY POWER

What is happening in South Africa is not a process of political reform - it is revolutionary warfare having as its single aim the dispossession of the local White population.

The betrayal of the Blacks, in particular the Zulu people, will almost certainly follow some variation on the shameful near-genocidal treatment of the Matabele nation of Zimbabwe, and other ethnic groups all over Africa.

The sum total is that there is incontrovertible proof that the revolutionary movement in South Africa is essentially a *Zionist-nationalist exercise*, wearing the disguise of a "Black liberation" movement - or, as we have put it before, a "White hand in a black glove".

Certainly, it requires no great intelligence to see and understand that the SACP, with its team of highly trained revolutionary activists, all drawing orchestrated encouragement and *support from the centres of high finance in the West*, is *everything* on the "attack" side of the conflict, while the ANC nothing but the mindless human medium in which the "alien invader" exercises his powerful techniques.

As in the revolution in Russia in 1917 there never was the slightest chance of any mutually acceptable agreement arising out of the negotiations, *so today in South Africa* there is no chance whatever of the Communist-run ANC trying to honour any agreement which does not meet all the requirements of the "alien invader" - who knows exactly what he wants and will settle for nothing less.

It is not for the Black peoples of South Africa that "liberation" is sought, but *for the Money Power*, liberation from all the restraints on the exercise of its power - "Big Money" spearheaded by a secular Zionist ambition, which ever since the Bolshevik Revolution of 1917 has been using the mask of "Communism" as a means of subverting and destroying *any natural political structure* that offers to hinder progress towards a planned totalitarian "New World Order".

For reference:

Jews and Zionism: the South African experience 1910-1967, Gideon Shimoni (Oxford University Press, Cape Town). The following selected works by Ivor Benson: *Russia 1917-1918: Key to an Age of Conflict* (Institute for Historical Review, California); *Truth Out of Africa* (Veritas, Australia, new 1994 edition). And *A History of Communism in South Africa*, By Rev. Henry R. Pike, (an American missionary, whose meticulously detailed work was published in 1985 by Christian Mission International of South Africa).

CONFIRMING THE IVOR BENSON ANALYSIS

Under the heading: MANDELA CALLS ON JEWS TO RETURN TO NEW SOUTH AFRICA, the London Jewish Chronicle of May 13 carries the following article by Suzanne Belling from Johannesburg:

The Green and Sea Point Hebrew Congregation in Cape Town - the largest synagogue in the southern hemisphere - was packed to capacity on Saturday to welcome South African President Nelson Mandela.

Mr. Mandela attended the Shabbat service only four days before his inauguration as the first black President of South Africa. During the internationally televised *swearing-in ceremony* - attended by international dignitaries, including Israeli President Ezer Weizman and PLO leader Yasir Arafat - prayers were recited by Rabbi Harris and the leaders of the Hindu, Christian and Muslim communities in the country.

The Cape Town congregants, some of them sporting kipot in the black, green and gold of the African National Congress, heard Mr. Mandela call for Jewish expatriates to return to South Africa.

After the blessing at the end of the service, Jewish youth raised the clenched-fist salute of the ANC and, joined by the synagogue choir, sang the country's new anthem "*Nkosi, Sikele li'Afrika*" ("God Bless Africa").

While stressing his understanding for aliyah, and of the Jewish community's commitment to Israel, Mr. Mandela said: "We want those who left South Africa because of insecurity to come back and help us to build our country".

Those who did not return, he added, should make their contribution through investing their money and skills in South Africa.

Mr. Mandela thanked the Jewish community for its contribution towards the development of South Africa and assured Jews they had nothing to fear from a government of national unity.

He said he felt a special affinity with the Jewish community, as it had been a *Jewish firm* that accepted him for articles in the early days of his career as a lawyer when discrimination was rife.

THE DAVID IRVING AFFAIR

We are informed by David Irving's Australian representatives that following Immigration Minister Bolkus's decision to deny British historian David Irving a visa to visit Australia, that Irving's legal representatives are taking the question back to the Courts. Senator Bolkus claims that Irving does not meet public interest criteria of "good character". The longer the Zionist-inspired campaign against David Irving continues, the greater the inevitable anti-Zionist backlash. The very "Holocaust studies" and museums being set up around the world are simply fuelling increasing debate and doubts about the "Holocaust" legend.

The hysterical Zionist campaign to force Australians to accept the totalitarian Anti-Racist Vilification legislation recalls a letter written by the prominent South African Jew, Sir Abe Bailey, on the eve of the Second World War. The letter appeared in *The Times* and was quoted by the famous British writer Douglas Reed in his book, *A Prophet at Home*. Bailey was criticising the behaviour of Jewish refugees and other Jews critical of Britain. (Douglas Reed's book would today probably be the target of today's totalitarians, masquerading under the guise of protecting communities against "racism").

Sir Abe Bailey quoted from a letter, which appeared in *The Times* to confirm his complaint that too many Jews were showing an "almost contemptuous disregard for other interests

except their own". The article Sir Abe mentioned was by a Professor Namier, who had written concerning an article in the *Economist*, "Obviously not all refugees are making an equal contribution to British prosperity. There may be some who are undesirable on other than economic grounds. But on the average they are far more helpful in this community than the average Englishman, whether the standard is monetary, capital, industrial skill or intellectual attainments".

Sir Abe Bailey went on to say, after outlining his own experiences in South Africa, that "*it is almost a truism that a community can absorb only a certain proportion of Jews. When that proportion is exceeded, as it is in South Africa, anti-Semitism follows and is further fanned by too exclusive of Jewish ambitions and aspirations.*"

In openly spearheading the campaign against David Irving and arrogantly demanding that totalitarian anti-Racial vilification legislation be introduced by the Commonwealth Government, legislation being condemned by most major Australian newspapers, Zionist leaders like the Leiblers are exposing the rank and file of the Australian Jewish community to a growing hostility from the rest of the population. Is this what the Zionist Jewish leaders want? Throughout history the rank and file of the Jewish people have been the victims of the policies of their leaders.

THE NURSERY OF GENUINE DEMOCRACY

"... people who aspire to make democracy a reality must have had training in the difficult art of self-government, and have learnt to accept the results of discussion. This training can ... best be acquired by the practice of local self-government, and in this sphere ... a greater success was attained in Switzerland than in any other country. Participation in the election, once in every three years, of a few men to govern a huge city or a country is no substitute for the direct sharing of responsibility which at every stage the Swiss system encourages, and, when peaceful conditions prevail, the democracies of large countries would be well-advised to consider how far a devolution of responsibility is

possible. But training in self-government can be acquired in other ways also; in the common management of all sorts of spontaneous organisations, churches, trade unions, co-operative societies, charitable organisations, clubs and societies, even in sport, where men learn to play some game in accordance with the rules, and to accept the results in good temper, without desiring to attack their opponents or to smash the pavilion. In these respects the British people have probably excelled most other peoples."

Ramsay Muir, in *Civilisation and Liberty*.

"DEMOCRACY" IN SOUTH AFRICA

Democracy has become an omnibus term meaning different things to different people. Shallow media commentators have used the most colourful language to describe the South African elections as a great democratic triumph. The reality is that revolutionary forces, backing the Marxist-dominated African National Congress, broke the will of the European South African government to resist. It was the 1986 decision by the International Bankers, headed by David Rockefeller, to refuse to service South Africa's foreign debts, which was the decisive factor in forcing changes designed to bring Mandela and the ANC to power, and to minimise the threat of civil war. The threat of civil war was one of the major weapons used by the ANC to advance its programme. It was also used to help isolate Zulu leader Buthelezi, the one African leader who has pressed for a Swiss-type of Federation.

Judge Kriegler, Chairman of the Independent Electoral Commission, did not bother to disguise how the electoral results were "arranged" in advance of the actual elections. Kriegler stated that he expected the electoral results to be "manipulated" to resolve political disputes and electoral irregularities. He said that this might require the ANC and the

Zulu-based Inkatha Party "cutting a deal" concerning disputed returns in the Natal Province. Judge Kriegler said, "Let's not get overly squeamish about it", he added. "They (the political parties) are in the power game with one another, and if they want to settle on the basis that they withdraw objections, there's nothing wrong with it, ethically or legally."

It remains to be seen how the contrived division of political power in South Africa will work. The experiences of the rest of Africa indicate that the future will be bloody and stormy. Rwanda is the latest confirmation of African realities. The coming South African disaster will, of course, provide yet another excuse for the use of the UN "peacekeeping forces". But the attempted use of such forces in various parts of the world merely provide evidence of how, in the words of the anti-Zionist Jewish philosopher, Dr. Oscar Levy, "the ideal is the enemy of the real". Sanity will only prevail throughout the world when the peoples of the world attempt to live in harmony with those absolutes, which cannot be manipulated by theories concerning "democratic rule". The South African drama contains a great lesson for those prepared to see it.

MYTHS AND LEGENDS OF HISTORY

History is full of myths and legends, some containing an element of truth and relatively harmless, while others have been uplifting. The legend of King Arthur and his Knights of the Round Table, dedicated to upholding the concept of honour and chivalry, with the strong protecting the weak, grew out of the myths of ancient British history. There was probably some facts undergirding the legend, popularised by the famous English poet, Alfred Lord Tennyson. The history of Australia's most famous bushranger, Ned Kelly, has been surrounded by considerable mythology, which struck a chord with the Australian psyche: "As game as Ned Kelly" became a well-known expression.

But many legends of the past have lost their influence as research has revealed information hidden by mythology. Generation after generation of French - and English - children have been taught to accept as true the story of the famous French heroine, Joan of Arc, allegedly burnt to death by the English. Eminent French scholars now dispute the story. Scottish nationalism - and the tourist industry - has been sustained by the myths surrounding "Bonnie Prince Charlie". But as the facts about his dissolute life become more widely known, the myth has progressively died. One of the greatest of the Scottish writers, John Buchan - Lord Tweedsmuir - touches on the subject in one of his short stories.

Serious and respected scholars discuss the question of whether the plays and poems attributed to William Shakespeare were in fact written by someone else, who because of his high position in English society, used the little known William Shakespeare as a "front". The question is, of course, of academic interest only, and does not alter the fact that whoever the author was, the writings are sheer genius with a powerful influence over many generations, including those of the non-English speaking world.

As C.H. Douglas has pointed out, all written history is

suspect. The writer may, consciously or unconsciously, outline and interpret facts, to suit his own preconceived ideas. It has been claimed that Mrs. Stowe's famous novel, *Uncle Tom's Cabin*, played a major role in preparing Americans to engage in a savage and destructive civil war.

But the picture of slavery on the southern plantations was far removed from the reality. Mrs. Stowe had little first-hand knowledge of the subject she wrote about. And yet **Uncle Tom's Cabin** influenced tens of thousands of readers around the world.

A recent publication by British historian Denis Winter, *Haig's Command*, highlights the problems associated with written history. Winter's work is a critical re-assessment of the role of General Haig, Commander in Chief of the Allied Forces in France during the First World War. Haig was responsible for a strategy, which saw the Allied troops suffering horrendous losses in the murderous trench warfare. Winter charges that the availability of documents closed to the public until the 1960s present a very different picture of Haig. What emerges is a picture of systematic falsification of what really took place at the highest level. Haig carefully edited his private papers to fit the picture he chose to present. Large parts of his own diary were rewritten for the same purpose. The British government supported him, instructing its official historian to support what obviously were Haig's fictions. Haig had influential friends such as Jew Rothschild.

The failure of the 1916 Battle of the Somme, followed by further carnage at Passchendaele, placed the British in the situation where they were vulnerable to the growing Zionist pressure to agree to the Balfour Agreement in order to obtain the American support without which it was clear that Germany could not be defeated. The very cream of British manhood perished at Somme and Passchendaele. Australian and New Zealand casualties were also enormous.

THE SOCIAL DYNAMICS SEMINAR

With the growing use of the League's professionally produced video presentation of its basic Social Dynamics Seminar, the movement has entered a new phase. This Seminar makes it possible for a rapidly growing number of people to be adequately instructed concerning the basic principles of social organisation. With the education of a growing number of Social Engineers, the influence of the Social Credit Movement will further expand throughout the Australian community.

Those who are serious about equipping themselves to become Social Engineers must be prepared, for a start, to allocate 6 hours to the Social Dynamics Seminar and to pay the \$50 fee. Discounts can be offered for group bookings. Those interested should contact the League in their State, and they will then be contacted when it is felt that a Seminar can be conducted in their area.

RACE, INTELLIGENCE AND DYSGENICS

The recent revelation in Britain that Winston Churchill had been a supporter of eugenics, that he rejected the view that all races are equal, and that as Prime Minister in the early 'fifties he had tried in vain to prevent his Cabinet from opening the door to coloured immigration, has caused great concern amongst the supporters of multiculturalism. Churchill's Zionist supporters have been hard pressed to support the man they exploited for so long. The best they can come up with is that Churchill was a "product of his age".

As pointed out recently by Australia's outspoken Federal Labor backbench member, Graeme Campbell, the Zionists who attack him because he opposes Australia's present immigration policy are adopting double standards, observing that Israel has the most restrictive immigration policy in the world. He might have also pointed out that Zionist leaders are openly opposing inter-marriage between Jews and non-Jews. The Jews are, of course, perfectly entitled to try to protect their identity by a policy of discrimination. But why cannot other people do the same?

C.H. Douglas observed that many of those who accepted the dogma that all races are equal, did not adopt this attitude when attempting to pick winners at the races; they carefully studied the breeding of the horse they were going to back.

The following article on the subject of race intelligence and associated matters appeared in the February issue of the American journal, *Instauration*.

Shockley on Eugenics and Race: The Application of Science to the Solution of Human Problems by William Shockley, ed. Roger Pearson, Washington, D.C., Scott-Townsend Publishers, 1992, 296 pp., \$25.

Even the harshest critics admit that Nobel laureate William Bradford Shockley (1910-1989) was a great physicist and inventor, his most famous contribution being the co-invention of the transistor. In the latter part of his career he turned his outstanding intellectual skills to the study of racial differences, eugenics (methods of hereditary improvement in man), and dysgenics (the intergenerational deterioration of the genetic heritage).

This collection of his essays on these subjects should appeal to both laymen and intellectuals. The preface, written by the distinguished psychologist Arthur Jensen, is an adequate summary of the ongoing controversy on racial differences in intelligence. The introduction, written by anthropologist Roger Pearson, gives the reader a clear explanation of Shockley's views on race, eugenics and the problems he encountered in attempting to alert Western society about the "dysgenic threat". At this point, however, the reader should be forewarned. While some of Dr. Shockley's essays are readily intelligible, others are technical, pedantic, abstruse and understandable only to those who have had upper-level courses in statistics or population genetics.

The moral basis for Shockley's work in the area of raciology (the scientific study of racial differences) can be summarized in a simple syllogism.

MAJOR PREMISE: Working for the welfare of man is consistent with all major religious and secular moral systems (pp. 232, 284).

MINOR PREMISE: The future welfare of man and the survival of civilization are dependent upon the quality of his genetic heritage (p. 15).

CONCLUSION: Therefore, working to ensure the best genetic heritage for the future is consistent with the religious and secular moral systems of our time (pp.232, 184).

As Dr. Pearson explains in the Introduction, Shockley's thesis, which scared the daylight out of the political left, is quite straightforward. Significant mental and behavioral differences, largely determined by the genes, separate the diverse races of mankind. Intelligence, a quality determined primarily by genetics and of the utmost importance to humankind in the struggle to survive, is not evenly distributed between individuals or races (pp. 18-19).

As he delved deeper into the subject, Shockley became more and more convinced that contemporary American society was undergoing rapid changes of a severely dysgenic nature. The less intelligent were producing considerably more offspring than the more intelligent.

Although both white and black populations are threatened

by the dysgenic process, Shockley insisted the problem is far more pronounced in the black community. The more intelligent blacks are taking advantage of increased equality of opportunity and are producing fewer children as they move into professional occupations (p.22). Consequently, the average level of black intelligence would continue to decline as subsequent generations of blacks are produced at a higher rate by the less intelligent. This deleterious birthing process would result in an increasingly high proportion of the black population being found in the ghetto welfare class, despite all efforts to change this ratio by governmental intervention (P.23). If this view is correct, our well-intentioned welfare programs are unwittingly encouraging the most genetically disadvantaged blacks to produce a disproportionate number of children. The consequence of such a biological disaster will be extremes of racism and agony for both blacks and whites. Editor Pearson makes this point very clear:

Low I.Q. individuals are becoming increasingly unemployable in modern society, and consequently are prone not only to depend on others for their livelihood but to suffer intense frustration and anger at their state of dependency - frustration and anger which frequently gives way to bursts of destructive behaviour (p.32).

For eons of time, nature (or perhaps a Supreme Being, if He directed the course of evolution) selected mutations in the genetic code of lower organisms and gradually created man. Where natural selection left off, the eugenic practices of ancient societies took over, "Primitive cultures," Shockley noted,

killed babies which were deformed, twinned, or too numerous. Rome and Sparta eliminated the physically inferior. The "*droit du seigneur*" to improve the breed persisted no longer (in advanced societies). Animals follow similar procedures. Social progress halted these brutalities for man - and good riddance it is (p. 232).

Modern man needs to understand these brutal eugenic methods in order to create humane substitutes. In accordance with this thinking, the physicist-turned-eugenicist proposed the following:

The First Amendment makes it safe for us in the U.S. to try to find humane eugenic measures. As a step in such search, I propose as a *thinking* exercise a voluntary sterilization bonus . . . Payers of income tax (who tend to be somewhat successful already in society) would get nothing. Bonuses for all others, regardless of sex, race, or welfare status, would depend on best scientific estimates of hereditary factors in disadvantages such as diabetes, epilepsy, heroin addiction, arthritis, etc. At a bonus rate of \$1,000 for each point below 100 I.Q., \$30,000 put in trust for a 70 I.Q. moron potentially capable of producing 20 children might return \$250,000 to taxpayers in reduced costs of mental retardation care (pp. 205-206).

It is important to emphasize that Shockley was never a "Nazi" as many of his detractors have falsely claimed. In

WWII he was the director of research at the U.S. Navy's Anti-Submarine Warfare Operation Research Group. A strong supporter of the United States Constitution and Bill of Rights, he rejected totalitarian social programs and attempted to strike a balance between individual human rights and society's need for hereditary improvement. His eugenic proposals are fundamentally different from those proposed by Nazi eugenicists, as he advocated voluntary not compulsory sterilization.

Unlike many academics of our time, William Shockley was not afraid to voice his opposition to interracial marriage. In his celebrated 1980 Playboy magazine interview, he was asked by a black writer "*Are you for or against interracial marriage? Not as a scientific experiment but as a social reality?*"

The Nobel laureate responded:

I'm going to say I certainly would not oppose an interracial marriage in any particular case that might come up. But I would not advocate it as a policy. One would have to know more about these facts (p.267).

On standardized I.Q. tests blacks score an average of 15 points lower than the average white score of 100. This difference is consistent across different tests, and the scores themselves are not a bone of contention (p.153). The controversy is over what causes the difference. Is it genetic in origin, or does it reflect environmental differences, or both? If both, to what degree does genetic inheritance contribute to the difference?

Many influential individuals and institutions disagree with Dr. Shockley's belief that the black I.Q. deficit is due primarily to genetics. In 1965, the U.S. Office of Policy Planning and Research stated: "*There is absolutely no question of any genetic differential: intelligence potential is distributed among Negro infants in the same proportion and pattern as among Icelanders or Chinese or any other group (p.97).*"

Consider Dr. Jensen's a priori argument against this viewpoint: "*Since genetically conditioned physical characteristics differ markedly between racial groups, there is a strong . . . likelihood that genetically conditioned behavioral or mental characteristics will also differ.*"

Support for this argument is provided by the fact that intelligence (or I.Q.) depends upon the physiological structure of the brain. The brain, like other organs, is subject to genetic influence, and there are marked biological differences between the brains of different races (p. 206).² Therefore, how can anyone disregard the obvious possibility of genetically conditioned I.Q. differences between the races?

Shockley's environmentalist opponents would reject such reasoning, arguing that because there is a large genetic causation within racial groups does not necessarily suggest that the *difference between* the groups is genetically caused. More specifically, I.Q. differences between individual whites are caused primarily by geneticists. The same is true for blacks, but the average I.Q. difference *between the two groups* could be largely, if not wholly caused by non-biological environmental factors (p.8).

Shockley understood this point as well as his detractors (p.9). This is precisely why his research focused upon evidence, which strongly suggested that the racial difference in I.Q. is primarily genetic in origin.

The environmentalists, Shockley declared, claim the black I.Q. deficit is caused by cultural deprivation, as well as anti-black prejudice and discrimination. They suppose that genetic differences between the races play no role. Nevertheless, practically all the socio-economic, educational, nutritional, and other health factors that sociologists have traditionally pointed to as causes of the black-white differences in I.Q. and scholastic achievement apply to the American Indian population, which ranks far below black standards (p.117). According to egalitarians, American Indian I.Q. scores should be far lower than those of American blacks, yet the opposite is

the case. The well-documented Coleman Report of 1966 shows that Native Americans, overcoming far greater disadvantages, significantly outperform blacks in achievement and ability tests (pp. 116-17, 154).

In a major San Francisco Bay area study white children of the lowest socio-economic class had higher average I.Q. scores than those of black children from professional and managerial families (pp. 157-59). If intelligence is determined entirely by environment, then black families of high socio-economic status must provide a substantially poorer intellectual environment than white families of low socio-economic status. This flatly contravenes environmentalist assumptions.

If the lower I.Q. scores of American blacks are mainly caused by environmental deprivation, then eliminating it should equalize the average I.Q. scores of blacks and whites. Since the end of WWII, although significant progress has been made in reducing black cultural deprivation, this has not eliminated the black I.Q. deficit.³ Even Shockley's opponents admit that compensatory education has not narrowed the black-white I.Q. differential.⁴ As Dr. Jensen has noted, a group's "persisting resistance to change when subjected to a wide range of environmental conditions which are hypothesized to affect it, further enhances the plausibility that genetic factors are predominant (pp. 11-12).

All of these results contradict environmentalist theory but are consistent with the hereditarian thesis that genetic differences are more important than environmental factors in determining black-white I.Q. differences.

Needless to say, the environmentalists are tenacious. Some go so far as to say that the concept of race is meaningless because races cannot be meaningfully defined (pp. 199, 216). Shockley's research undermined this claim; for black populations of low I.Q., each 1% of Caucasian ancestry raises average I.Q. by 1 point (pp. 177-78, 199).

Shockley studied two groups of blacks, one from Georgia and another from California. He estimated the proportion of Caucasian genes within the two groups. (These genes, of course, were not present in the original slave populations). The group with the higher I.Q. had a much greater proportion of Caucasian genes than the lower I.Q. group.

If the proportion of Caucasian genes was the same in both groups, or if the lower I.Q. group had the higher proportion of Caucasian genes, this would imply that cultural deprivation was mainly responsible for the lower I.Q.'s. Since the brighter group had the higher percentage, this suggests that increases in percentages of Caucasian genes in black populations improves mental performance.

One of the most common environmentalist arguments is that I.Q. tests have built-in cultural bias that discriminates against minorities. These tests are supposed to be unfair because they are based upon the language, knowledge and cognitive skills of the white middle class. Blacks in the United States, it is alleged, do not share in the same culture as whites. They assign different meanings to words, and store up different types of knowledge and acquire different intellectual skills.

Shockley noted that blacks tend to perform relatively better on the more "culture-loaded" or verbal kinds of tests (i.e., tests of vocabulary, general information, and verbal comprehension) than on the "culture-fair" tests of abstract reasoning ability (pp. 113, 161-62). The latter use non-verbal, symbolic material common to a great many cultures. Just the opposite is true for the Chinese, who score slightly above average on abstract reasoning tests but below average on the culture-loaded tests (p. 113, 162).

If the tests of abstract reasoning ability really do discriminate against minorities, then why do the Chinese have a score that exceeds the average? And why do blacks do better on tests, which are biased toward the white middle class than on tests, which use symbolic material common to a great, many cultures? Once again, these patterns contradict the

environmentalist hypothesis but are consistent with Shockley's hereditarian theory.

A theory is considered scientific if it is empirically testable. The hereditarian thesis, highly plausible and supported by hard data, is of this nature. Although Shockley repeatedly stated that he had no unarguable scientific proof for his views, he believed they *could be* proven true. This is why he proposed "a serious scientific effort to establish by how much the distribution of hereditary potential for intelligence of our black citizens falls below whites (p. 152)".

The mass media, the American government and academe in general are hostile to efforts, which could scientifically demonstrate a genetic difference in mental ability between the races, which is why Shockley's proposal was pigeonholed. This

silent treatment is pregnant with disaster. Failure to comprehend and accept biologically based racial differences will inevitably chip away at white America's unique genetic heritage and raise the misery index for black Americans.

REVISIONISTICUS.

1. Arthur Jensen, "The Differences are real: Race, Intelligence, and Genetics," *Psychology Today*, December 1973.
2. Raymond Firth, *Human Types: An Introduction to Social Anthropology* (New York: New American Library, 1958) pp. 30-31; John R. Baker, *Race* (New York: Oxford University Press 1974), passim.
3. Jared Taylor, *Paved with Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Oxford University Press, 1974), passim.
4. Philip W. Hedrick, *Population Biology: The Evolution and Ecology of Population* (Boston; Jones and Bartlett, 1984) p. 131.

HUMANISM AND THE FUTURE

by Charles Pinwill

1994's most read book on humanism, John Carroll's *Humanism - the Wreck of Western Culture*, pronounces it dead; not yet buried, but certainly dead.

Reader in Sociology at La Trobe University, certainly one of Australia's most able minds, his case is so compelling that for even humanism's most Quixotic defenders, it is a time to mourn. Yet for we who have long wished it to hell, "Humanism" is also a disappointment.

To his question as to what will come next, he answers "*Whatever will be will be, is the most that can be said.*" To one with a Social Credit vision, this failure is galling, and its reason is apparent. But first the requiem.

As humanism rose within the West, the impulse to elevate man inevitably compelled a depreciation of God. Man became all, God nothing, and the human will "triumphed" as the master of all.

So man was left with his reason and will, but his only end was death, his only legacy, meaninglessness.

Perceiving this humanism turned nasty and rancorous, birthing art such as Munch's parody *Madonna*, and Duchamp's *Urinal*, and Karl Marx's politics. It has destroyed all, including itself.

To John Carroll the cause of this great destructive delusion, which was humanism, was the concept of free will. Not free-will gone mad, but free-will period. He says, "*There is no free-will in any important sense of the term . . .*"

This has allowed him to see, and I think correctly, that the Reformation of Luther and Calvin, though explicitly against Catholicism, was really "*at its philosophical heart... a life-or-death attack on Humanism.*"

What he sees as Luther's most important work, *On the Enslaved Will*, is Luther's response to the humanist Erasmus's *Discourse on Free-Will*. The reaction to "*God is nothing, man is all*" was thus, "*God is all, man is nothing*".

Reformation theology was constructed to this end. Predestination, election to salvation, and man's complete inability to choose whether to sin, how, and how much, followed. Man was only responsible because he was punishable for sin, not because he had any choice in the matter whatsoever.

If God didn't grant man free will, then what did He grant? Only conscience. In today's language this is something like a built-in quality control mechanism. It warns at malfunction, and injects guilt, though the will cannot respond. As John Carroll says, "*. . . morality has no relationship to faith.*"

The big question behind this history, is that if the thesis of humanism is dead, can the antithesis, Protestantism, have a

continuing place? And what is the synthesis?

The Archimedean challenge to find a fixed point must be answered, if man is to act. The only one viable, post-humanism, is God. But which God is God, and what is his nature?

The Pharisees asked Christ for the Archimedean point. The law was their anchor, and the Ten Commandments its anchor. Which was the greatest of the commandments? The answer was Love.

Love God with your all, and your neighbour as yourself. So what is this law?

To the humanist who was, it was but self-love, enlightened self-interest; *"I am"*; narcissism. Humanism's so-called "romantic period" was merely a love of the elegant, the beautiful, the sublime, the glory of man.

To the Christian self-love is necessary, else how do we love others as ourselves? But the key to love is beyond self. A Catholic layman once told me we love others in spite of their shortcomings, not because of their virtues.

We must allow the same for ourselves first, for none can love from guilt. Thus forgiveness.

And thus back to free will. *As God is love, if nothing is granted by God to others, then God's love is narcissism. The opposites agree.*

Perhaps C.S. Lewis was right, that the devil comes in pairs?

I would like to pursue this, but all I might do, being a man, is embellish its reasonableness. John Carroll quotes Luther as saying reason is the "*Devil's whore*". I must leave you in your dark night of faith.

As Luther said to Erasmus, "*You are not devout*", I can but say to the Puritans, "*You have not loved.*" Your children left you in the 1960's, saying, "*Make love, not war.*" I can but say, "*Make love, but this will bring war. Alas, make love!*"

Emulating a God who forgoes nothing, even to bring the option, the possibility of love into the world, by however few can only bring Shakespeare's line, "*Alas, poor Yorick!*"

To be, or not to be, is the humanist's question.

To obey, or not to obey, is not a Puritanical question. It's a given.

To love and obey is a question to the brides of Christ in whose service is perfect freedom.

If God didn't make me a sporting hero, or rich, or popular, or smart, he gave a world in which crossing these barriers of resentment is possible with a leap of faith. He gave instead the only world in which love is possible, a world of me and other.

Love is therefore possible, and therefore it is.