

THE NEW TIMES

\$20 per annum.

Box 1052J, Melbourne.

"Ye shall know the truth, and the truth shall make you free" - John 8:31.

VOL. 60, No. 12.

Registered by Australia Post -Publication PP481667 100259

DECEMBER 1996.

Australia and New Zealand Edition. Published in Melbourne and Auckland.

THE POLITICAL IMPLICATIONS OF THE CHRISTIAN LAW OF LOVE

by *Eric D. Butler*

The following is a selection of the notes of Eric Butler's recent series of lectures, *"Was God a Racist?"*

C.H. Douglas said that the Christian law of love, so far from being merely an example of sloppy sentimentalism was, in practice, a brilliant political maxim. In the current national debate on immigration, triggered by the widespread publicity given the maiden speech in the Federal Parliament by the Independent Member for Oxley, Pauline Hanson, Christian Church leaders have been prominent in the campaign to denounce Pauline Hanson as a "racist". She has been described as being "anti-Christian". There has been much loose talk about the law of love, much of it a manifestation, not only of the anti-intellectualism of our times, but of the extent of the penetration of the liberal virus into the Christian Church.

Along with most anthropologists and biologists, men like the famous Sir Arthur Keith, Christian leaders of the latter part of the last century were realists concerning the question of race and immigration policies. There is no record of any Christian Church leader speaking out against the immigration act passed by the Federal Parliament in 1901. The great Alfred Deakin and others who supported the Act displayed no animosity against non-Europeans, reflecting the view that every group of people had the natural right to preserve the core value system of their society. This was before the term "discrimination" had been turned into a political swear term by the semantic saboteurs. Scientists of the calibre of Sir Arthur Keith had stressed that every form of life discriminated in favour of itself, otherwise it did not survive. A century before Sir Arthur Keith gave his famous lecture to the students of Aberdeen University, Scotland, *"The Place of Prejudice in Modern Civilisation,"* the famous British statesman, historian and philosopher, Edmund Burke, said that *"prejudice is often the wisdom of the unlettered man."* History provides many examples of the instinctive feelings of a great people often being wiser than its wisest men.

Pope Leo XIII in his famous Encyclical, *Human Genus*, in discussing the equality dogma, observed that individuals *"are not all equally gifted, as they differ in qualities of mind and body, and as there exists amongst them almost innumerable distinctions of manners, tastes and characters, nothing is so repugnant to reason as to wish to apply the same measure to all and to introduce a strict mathematical equality into the regulations of civil life."*

The mere statement that all genuine Christians must accept the law of love does not of itself define how the law is to be

applied under all circumstances. There is little doubt that the famous British missionary, David Livingstone, was motivated by a love of God to take the Christian revelation to the Africans. But as Livingstone related, he found Central Africa a "charnel house". Being a realist, Livingstone had to face the fact that one of his first tasks was to prevent the Africans from killing one another. Many of those who advanced the idea that it was the duty of the Western colonial powers to grant freedom to Africans allegedly moved by feelings of nationalism, probably genuinely believed that this would be of

OUR POLICY

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

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) laws, 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.

great value to the Africans. The end result of this type of thinking can be seen in the frightful massacres now taking place throughout much of Africa. How can any Christian argue that the premature retreat from Western colonialism has been an act of love?

Junior brothers

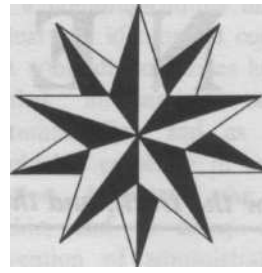
Consider the wisdom of the famous Dr. Albert Schweitzer, a most gifted genius, who turned his back on civilisation to bury himself in the jungles of Central Southern Africa to serve the native peoples. He also was motivated by the law of love. But when interviewed by a slick, sleazy journalist who suggested that he was some type of a dictator, and asked the trick question about treating the Africans as fellow Christian brothers, Schweitzer gave his famous reply: yes, he certainly did regard the African as his brother, but his very junior brother by thousands of years. Christianity is a religion of realism. A Christian parent does not love his child any the less because as the child grows he takes proper steps to ensure that he is protected from dangers he does not understand. It is hardly the application of the law of love to give a small child a box of matches and let him burn the house down.

The essence of the Christian revelation is that, so far from being equal, all individuals are different, unique. The practical application of the law of love requires that all policies are rooted in this reality. True development requires freedom and diversity. The law of love states that *first*, one loves, establishes a correct relationship with God, thus accepting that every other individual is unique *in the eyes of God*, and then loves his neighbour as *himself*. That great Christian genius Shakespeare, urged that *"To thine own self be true, and.... thou can'st not then be false to any man."* Proper pride in oneself, the achievements of one's nation, does not mean that one deprecates the history and achievements of other peoples. Acts of discrimination are not manifestations of a feeling of superiority, but an acceptance of the reality of God's world, where one will search in vain to find that equality which is often equated with the law of love. Christ did not support equality, stating that those who would be *the greatest* should be the servants of their fellows.

The meaning of equality, a term popularised by the French Revolution, is no quality at all. The equalitarian dogma is one of death; it is anti-Christian and has been persistently used to undermine Christianity. Confused Christians, faced with the reality that all races are not equal, then resort to the equally false statement that all men are equal *in the eyes of God*. As God created all life with all its differences and diversities, obviously God is the very last Person in whose sight individuals could be equal.

Commonsense parents, even if "uneducated", extend practical love to all their children, but accept the reality that they are all different. There are differences even between identical twins.

It is not without significance that the equalitarian doctrine was seized upon by the Marxists and their spiritual allies in a strategy designed to undermine Christian civilisation. The equalitarian dogma is one of death. The Christian Law of Love can only express itself in an acceptance of the vast differences in all forms of life. The effective defence of Christendom requires Christian leaders of the necessary mental muscle to come to grips with this question, to denounce the equality dogma, and to teach what the Law of Love really means.



CHRISTMAS GREETINGS

In our last issue for 1996 we take the opportunity of wishing our readers, wherever they may be, a Happy and Holy Christmas. We thank all those readers who have continued to provide loyal support to The New Times and the cause for which it stands. We predict that 1996 will go down as a defining year in Australian history. The League of Rights, serving the cause of Practical Christianity, continued to provide service to all those concerned about preserving and expanding freedom. There is every indication that 1997 will witness an intensification of the explosive events of 1996.

BASIC FUND MOVES FORWARD

The League of Rights' 1996-1997 Basic Fund has moved forward to nearly \$50,000. The initial start to the Fund encouraged us to believe that it was possible to reach the "target" of \$65,000 by Christmas, which would have been a record. However, with the bulk of the Fund having been contributed by less than 50 per cent of supporters, it should now be possible for the balance of \$15,000 to be provided early in the New Year. Let's make a special effort to contribute the balance as quickly as possible. All donations to Box 1052J, G.P.O., Melbourne 3001. Receipts only forwarded upon request.

NEW TIMES DINNER MESSAGES

Although all received messages for *The New Times* Annual Dinner were read to the guests, we were unable to include all of these in the Dinner issue of *The New Times*. They will be published in our next issue and will, along with all other messages, be placed on permanent display in the Douglas Memorial Hall. Valuable pictorial material from the United Kingdom, which arrived too late for setting up for display, will also be included in the permanent display material in the Douglas Memorial Hall.

NEW WORLD ORDER - AN UPDATE

Presenting the third paper at the League's 50th Anniversary Seminar, Mr. Jeremy Lee gave an overview and update on the global plan for a new world order as it related to Australia. He contrasted the fierce national ethos of the early Australia, which formed the Commonwealth Bank to fund national development and avoid overseas indebtedness.

The passing of the International Income Tax Assessments Bill in 1953 was a watermark in which Australia psychologically acceded to the idea that foreign corporations alone could further Australian growth, and that they should be offered inducements in the form of tax-immunity not available to Australians. This was simply the start of an induced belief Australia was not, and could not be self-sufficient or sovereign. It paved the way for the absurd idea that the purpose of all economic activity was to export, perverting for the next half-century the ideal of mutually beneficial trade between partners, substituting instead the destructive concept of the "Favourable balance of trade". It was, as Douglas pointed out in his address "The Causes of War", destined to pit nation against nation as each was forced into an aggressive search for markets for which a terrible price was to be paid - the living standards and the democratic integrity of domestic communities. It mesmerised politicians into caricatures of their real function - the interests of the people who elected them. It made them vulnerable to the suggestion that international rules, which all nations were forced to obey, would ameliorate the dislocations the original false premise had begun to create.

Australia was only one of the industrial countries that began to sacrifice the interests of their domestic populations. The "cheap food" achievements through domestic price subsidisation, which had worked so well in Britain, Australia and New Zealand, were thrown out. Wages, it was argued, had to be reduced, and the expected antagonism from Trade Unions was softened by a growth in unemployment, which made people fearful of confronting wage-payers.

The 1975 Lima Declaration, which Australia endorsed, brought the absurdities to a head, and the ensuing policies were never conveyed to those who would bear the brunt of the sacrifices entailed. Under the Lima idea, industrial nations would allow the transfer of their productive resources to underdeveloped nations, opening their markets to anticipated imports from nations, which could not even feed their own people. So Australia deliberately opted to import a large range of goods and foodstuffs, which it had previously produced itself. Farming and manufacturing bore the brunt of this insane policy, followed by wage earners now faced with the probability of joining an expanding unemployment queue if they dared complain.

Some Australian producers warned what would happen. Neil Walford, Managing Director of Repco, was prophetic: "... The Australian Government has long nurtured the hope that by creating an almost open market for the manufactured goods of other nations we would win their favour and acclaim and secure export gains for our agricultural and mining industries. The realities are, of course, that the small size of our markets for their goods does not give us any significant leverage with those whom we would like to take more of our exports. So the sacrifices have been totally in vain, but we have seen only the beginnings of the disaster which the move towards free trade will cause ... Under present policies the basic infrastructure of Australian manufacturing industry will suffer permanent damage.... There

will be no way in which the thousands so caused to be unemployed will ever again get jobs as long as present policies prevail. The dispersal of skills, the financial crippling of corporations, the conviction in the minds of businessmen that never again will they undertake the hazards of manufacture ... all this means the damage will be permanent."

Underdeveloped nations received no benefit either. Most did not have the expertise to pick up the productive opportunities industrial nations were discarding. All that happened was the creation of a unique opportunity for a small number of multinationals to expropriate what had previously been national industries. They were in a marvellous position. They were guaranteed, by the international conventions and rules in place, that no nation would, in future, foster its own industries. They were exempt from the ever-rising taxes national governments exacted to meet ever-rising debts. Any government that dared complain was threatened with the idea that multinationals could always move elsewhere, and were doing them a favour by staying. The multinationals had closely cross-linked directorships with each other, and with the international mega-banks financing them. Australia, following subserviently along this path, dismantled much of its rural hinterland by eliminating 200,000 family farms at the rate of an average 13 farmers a day for 36 years; and the domestically-owned bulk of its manufacturing sector. It began to live by borrowing and developed the mental outlook of the beggar, prepared to sell its land, development, assets, industries and employment for "just one more drink".

Mr. Lee pointed out that a small number of courageous iconoclasts were shattering the artificially cultivated image of the new world order under its fashionable self-portrait "globalism". Dr Peter Bauer, Dr Susan George, Noam Chomsky, Sir James Goldsmith and others were increasingly successful in enabling others to see that the Emperor was nude. Finally, even some of the architects of this global misery were having second thoughts. Both Ethan Kapstein of the Council on Foreign Relations, and Fred Argy, architect of deregulation in Australia, had drawn attention to the unexpected failures of globalism. Argy, in particular, had warned of the possibility of civil unrest.

Are their warnings too late? The United Nations Human Development Report, 1996, has revealed that the total wealth of the world's 358 billionaires is equal to the combined incomes of the poorest 45 percent of the world's population - 2.3 billion people. How's that for a "level playing field"?

Mr. Lee drew attention to Ethan Kapstein's astounding rejection - or seeming rejection - of the globalism his organisation had been pursuing relentlessly for so long. Writing in the May/June issue of FOREIGN AFFAIRS, Kapstein had drawn attention to the escalation in poverty and unemployment across the world. He laid the blame for this at the door of contemporary policy-makers:

"... Solutions to these bleak trends need not await some consensus among economists about their causes. Policy makers debating these issues are like firefighters idly

THE BANNING OF DAVID IRVING

wondering what started the blaze while the house burns to the ground. The two traditional culprits that have once again emerged from the economics literature are trade and technology. A third, cited by few economists but by some journalists and politicians, is immigration...."

Mr. Kapstein concluded: "The world may be moving inexorably toward one of those tragic moments that will lead historians to ask, why was nothing done in time...?"

The following issue of FOREIGN AFFAIRS (July/August) contained a number of responses to the Kapstein article, including this vivid description from former President of the AFL-CIO in the U.S., Thomas Donahue:

"The global village is a great phrase. It conjures up the image of an American New England town or midwestern village of the idealised past - friendly people, shared values, opportunity for everyone, children at school and play, growing up secure in the embrace of the "village." As a slogan for globalism, it's an ad-man's delight. As a reality, however, it must be examined a little more closely, for the global village bears no resemblance to the one in 'Our Town'. This is a village without streetlights, a police force, or any rules of conduct or standards with which the people in the village can identify. This is a village where, on some of the back streets, children as young as five or six work as bonded slaves in carpet weaving, in clothing factories, and in quarries and mines. Some of the young girls are sold into prostitution. In other manufacturing facilities, workers are badly exploited, with little pay and little or no attention to their health and safety or to environmental damage. On Main Street, along the blocks of fancy retail stores, the products of the back streets sell well to people who would certainly not approve of the abuse of workers, but most of them have never been to the other side of town. The conditions there simply have not intruded on their middle-class consciences. The village council, which has no real power, has created some committees to look at these issues, but they are rarely able to agree on anything other than the concepts of "free trade" and the "free exchange of goods." Their nostrum for the abuses and evils some people hint are the by-products of free markets is to have still freer markets and more exchanges of goods..."

Mr. Lee said the 'Kapsteinian' Australian equivalent was Mr. Fred Argy, the man who, more than anyone else, had set the deregulation cat among the pigeons, in order to fit Australian into the Keating vision of the global economy. Argy was now expressing strong doubts about globalism, and had suggested in September that the nation faced civil unrest. He "expressed concern at the growing tendency of financial markets to dictate economic and social policy." He said he was worried that central banks around the world tended to give too high a priority to inflation at the expense of jobs. "We're not going to have riots in the streets tomorrow but, looking at my grandchildren, I do worry for them about social unrest." He added, "One of the doubts I have in my mind is whether globalisation has achieved greater economic stability."

It's not too unkind to ask whether other peoples' grandchildren played any part in Mr. Argy's considerations when he formulated the plans for the wholesale destruction of Australia's industries, and the wholesale export of Australian jobs back in the early eighties? The days when errant 'policy-makers' were expected to fall on their swords when results belied expectations may be over. Nevertheless, they might at least shoulder a personal share of the blame.

Not surprisingly, the Howard government has refused to grant David Irving, British historian, a visa to visit Australia. The issuing of a visa would have meant that the Howard government was not only prepared to resist the powerful local Zionist Jewish lobby, but an international programme to destroy Irving if possible. John Howard's much-publicised claim that he believed in free speech, evaporated under the fierce heat of the international Zionist terrorist machine. David Irving's direct appeal to John Howard to honour his promise that he was a supporter of free speech was spurned. The Australian Prime Minister disgraced himself by referring to David Irving as a "nutter" and a "crackpot". Presumably the Prime Minister's minders did not inform him that Irving's writings have been praised by a number of Irving's fellow historians, and by numerous book reviewers. John Howard's knowledge of history is on a par with his knowledge of real economics, which is nil.

David Irving would now be well advised to reshape this strategy for continuing to pursue his search for the truth in history. His proposal to take legal action against John Howard is untenable. His previous appeals to the Federal Court have resulted in enormous costs being awarded against him. It is even possible for a vindictive Australian government to take legal action in the United Kingdom in an endeavour to recover court costs.

David Irving is now in a similar situation to the one famous British writer Douglas Reed was in when his books, commanding an international audience, started to deal with the international conspiracy against Western Christendom. The campaign against Douglas Reed sought to ensure that both publishers and booksellers refused to handle his work. Reed's famous masterpiece, *The Controversy of Zion*, collected dust on a shelf for years, in Durban, South Africa, because Reed felt there was no prospect of it being published. It was eventually published because of the initiative of the late Ivor Benson, and the cooperation of an international grass roots movement, of which the League of Rights formed a major part. *The Controversy of Zion* has been described as a work "*whose time is yet to come.*"

While David Irving was tolerated with his earlier works, the first being *The Destruction of Dresden*, which proved to be a best seller, the organised international campaign against him, directed by the international Zionists, only started to develop when Irving stated that he no longer believed in "The Holocaust". Alarm bells rang right around the world. Irving had built up a reputation for his meticulously documented work and his emergence as a disbeliever in "The Holocaust", was clearly believed to be a major threat to a hoax, which has dominated international politics for half a century. Obviously the word went out that David Irving had to be destroyed at all costs.

A major feature of the anti-Irving campaign was to have

him charged and found guilty in Germany of the "crime" of "defaming the dead". This was after he started to express his reservations about "The Holocaust". Not even Hitler had legislation so draconian that it was criminal to express an anti-official view on history. Irving had worked in Germany on research for many years. His books were sold in Germany. Suddenly he was banned from visiting Germany. This is the incredible basis for now describing him as being a "bad character". The German decision has also been used against Irving in Canada and France.

With the aid of the international network of support he has generated around the world, Irving would be well advised not to spend his supporters' money on any more futile court appeals, but to concentrate upon his publishing activities and the production of videos. Modern technology makes it possible for him to reach Australian, New Zealand and other audiences without physically leaving the United Kingdom. As yet Irving is not banned from visiting and lecturing in the U.S.A., and even the Howard government would not dare to try to ban Irving's books from entering Australia.

SOME THOUGHTS ON EQUALITY AND FUTURE DIRECTIONS

by Glen Plauninaitis

The Comprehension of truth calls for higher powers than the defence of error.

Modern scientists and intellectuals, despite claims to the contrary, have shown themselves to be deficient in their ability to rationally analyse the natural world. Nowhere has this been more clearly evident than in the sphere of race. Regardless of whether we embrace the defective big-bang-evolution school of thought or creationist doctrines, our duty as conscious beings should be to attempt to study the physical world objectively, free from the constraints of synthetic dogma. Moreover if we approach scientific investigation with ideological preconceptions, as has often historically been the case, we are deluding ourselves when we claim we are pushing back the frontiers of knowledge.

In modern times, especially following the conclusion of the Second World War, essentially for reasons associated with the National Socialist's racial policies, any attempts to inquire into issues of race have been subject to severe criticism. The universal furore subsequent to the release of *The Bell Curve* two years ago was a stark depiction of the shrill censorious tone adopted by liberal and Marxist ideologues when confronted with the issue of racial distinctions. Whilst in other domains of science rationalistic investigation by proper means is lauded, the logical elucidation of questions of race is avoided, and eugenics is blithely denounced as pseudo-science. Of course the rationale for this stems from the political left's egalitarian zeal, together with a recognition that historically governments placing emphasis on the significance of race and the distinctions thereof have at times vigorously implemented certain pernicious nostrums as a consequence. However scientific inquiry cannot and must not be impeded ceaselessly by the emotional constraints of history.

The main conclusion as espoused by the authors of *The Bell Curve* was that different racial groupings feature divergent levels of cognitive ability. They contended that the Intelligence Quota distributions for those populations of African, Asian, European and Jewish ancestry were clearly dissimilar and far from 'equal'. If we accept that the notion of 'equality' as applied in relation to the physical world is fundamentally wrong, and that the concept is only justifiable in a purely metaphysical and subjective sense, we realise that the inequality of the races,

together with all the individuals that comprise mankind, is an ineluctable trait of nature.

GOD MADE EVERY RACE OF MEN

Christian ethics brought about a less astringent attitude in people towards persons of ethnicities other than their own, but it must be remembered that the early Christians had little or no familiarity with humanity so dissimilar from themselves in appearance as to obviously constitute another race. St. Paul played a celebrated part in encouraging a more generous outlook. The words he applied in speaking to the Athenians at Mars Hill are offered in the revised version of the Bible thus: "*God. . . hath made of one blood all nations of men,*" but it is not always remembered that he added "*and hath determined the bounds of their habitation.*" (Revised Version Acts, xvii, 24-6). The rendering of this excerpt in the New International Version is as follows: "*From one man he made every nation of men, that they should inhabit the whole earth and; and he determined the times set for them and the exact places where they should live.*" (New International Version, 1978). The New Testament in Greek assiduously compiled by the British and Foreign Bible Society states plainly that God made every race of man.

Those of an egalitarian disposition often allude to Paul's address to the Athenians when attempting to demonstrate the "equality" of the races of the world. However, that all humans are said to derive from the same source, as evolutionary theory also contends, is immaterial in regard to notions of racial equality. In my assessment it is impossible to reconcile the infinite complexity of all the various living creatures that the Earth sustains, with a belief that such complexity and differentiation fails to extend to the domain of the human species. Saying that all races of man are invariant in all respects due to a common derivation, is like saying that all modern breeds of dogs are invariant, in that, transposing the process of selective breeding, all can trace their antecedents back to the wolf. Such an assertion is completely untenable in that only a fool would argue that a bulldog can run as fast as a greyhound, or that a Pekinese is as intelligent as a Labrador.

That all the disparate breeds are nonetheless dogs is irrefutable, for the capacity to interbreed remains.

An examination of the dominant racial groupings in each of a number of different fields of human enterprise provides a clear testament to the fallacy of racial equality. For example, a logical deduction from the history of the 100m sprint at the Olympic Games would be that in terms of the ability to run quickly, those of West African ancestry are generally superior. A Japanese athlete has never won an Olympic medal for the High Jump, whereas those of Northern European origin have won many; are we to nevertheless argue that the two groups are equally capable at this event? Since the birth of Christ the overwhelming preponderance of the world's intellectual wealth has emanated from the various races of Europe, particularly the Germanic race. Pursuing the aforementioned path of reasoning we can logically assume that this branch of humanity, for whatever reason, has developed creative and intellectual attributes surpassing those of other races; just as, for whatever reason, persons of West African lineage have developed athletic abilities surpassing those of other races. Hence, when observed from an empirical non-ideological standpoint, intellectually slothful refrains like "All men are born equal", which have commonly been the product of ideological presuppositions, have no basis in fact.

THE IMPORTANCE OF THE GENETIC FACTOR

The dissimilarity in regard to the intellectual attainments of the Indo-European peoples in contrast to others is surely such as corroborating the proposition that a genetic determinant is necessarily involved. We have little difficulty in accepting that the genetic make-up of the African helps to explain his athletic prowess, nevertheless we are somewhat disinclined to ascribe the intellectual prowess of the European to a genetic factor. This is, in many respects understandable, in that whilst the physical elements that account for the success of the African body type in specific athletic pursuits are readily evident to all, namely longer limbs, low body fat ratios, defined muscularity and high percentages of fast-twitch muscle fibres, it is impossible to exhibit pictorially such accoutrements as intellectual aptitude or the "creative spark". In order to identify disparities in cognitive functioning we employ IQ tests and the like, however such devices, while useful, are exposed to criticism with regard to the cultural, environmental and language limitations implicit in the process that often hinder the acquiring of a thoroughly objective reflection of this sphere. Yet if we adopt the empirical methodology previously mentioned, an objective measurement of the differentiation in specific racial attributes is readily available.

To extrapolate I would assuredly contend that within each racial group there are no two individuals who are "equal" (not even twins), essentially because the notion of equality when employed in association with the physical realm is altogether erroneous. There exist no two things in the physical world that are suitably labelled "equal" as we customarily define and apply the term. Instead the appropriate adjective to apply in any commentary on the configuration of the natural order is the fundamentally "unique" constitution of its manifold components and groups of components. This said, the abstraction of

"equality" when employed in the metaphysical realm is quite defensible. A Christian who maintains that God values all of humanity "equally" is quite warranted in making such an assertion, for it is surely conceivable for a God to value a disparately able collection of people, or races, equally. It is quite analogous to a situation whereby a father unconditionally loves all of his offspring equally despite each child's differing proficiency.

THE CREATIVE GENIUS OF INDO-GERMANIC ASSOCIATED RACES

Benighted pseudo-intellectuals routinely, using the fashionable tools of the modern left, namely relativism and political correctness, excoriate any assertion that the races of the world are not equal. They submit that any declaration that European intellectual and cultural achievements transcend those of others is but a value judgment. On this basis they argue that a rock painting of an Australian aborigine or a pagan ritual of an African tribe, can be viewed, depending on one's opinion, to be of "equal", if not greater, intellectual and cultural value as say a Shakespeare play or a Mozart symphony. However such nonsense relativism is self-destroying in that if everything is relative, the statement that everything is relative is also relative, therefore such arguments are comical. Another angle of attack employed by the liberal left in denying the superiority of the European cultural and intellectual achievements is to focus on the negative aspects of European inspired industrialisation. They allude to the environmental problems triggered by Western capitalism and the danger of nuclear weapons and observe how seemingly primitive peoples live in supposed harmony with their environment. Such arguments are of slightly greater credibility than those employing the relativist paradigm, however represent but a quixotic and infantile neo-pagan romanticism prevalent amongst modern environmentalists. The fact remains that almost all consequential scientific, technological, philosophical, intellectual and artistic advances, from which *all* of humanity derives great benefit, are the product of the creative genius of Indo-Germanic and related races. Utterances suggesting that Asian culture grounded on Confucian ideals, is preferable, even superior to traditional European civilisation have been made by certain Asian national leaders recently, particularly Malaysia's Dr. Mahathir. He embraces such a conviction whilst attired in an English business suit, presiding over an industrialisation process made possible solely due to European inspired technology. Likewise, people behold with wonderment the seeming technological wizardry and creative capabilities of the modern Japan. This is an illusion; substantially all of the sophisticated electronic devices that the Japanese export, such as compact disc players, televisions, videos, computers and computer peripherals as well as automobiles, trace their origins to inventors of Indo-European ethnicity. The secret of Japan's post-war economic prosperity lies in taking these western inventions and realising their commercial potential through mechanisms of mass production.

Of the diachronic elements that have moulded the modern world, one can clearly discern that the endowment for creativity among specific racial groupings was and is a seminal element in shaping the collective progression of mankind.

Historically Indo-European civilisations have essentially been "dynamic", in that intellectual, technological and artistic advancements have been an inevitable outcome of the existence of these populations. By contrast, the indigenous "civilisations" of Africa, Asia, Australia and the American continent were and are essentially "static" in that left alone they demonstrate no apodictic indications of technological progression. Should the European colonial expansion of the past few centuries not have transpired, it is, I believe, highly conceivable that the society of these racial groupings would now be virtually identical to that existing prior to the first colonial expeditions.

This observed *static-dynamic* demarcation of humanity is not a basis upon which to criticise or abase static races, for they have merely cultivated a distinctive niche for themselves within the natural realm, and this ought to be respected; just as the role of the progressive racial elements should likewise be respected. To emphasise the correctness of my hypothesis we can, as a means of induction, look at the recently discovered native Indian tribes living in the Brazilian rainforest. These societies have had no intercourses whatever with European civilisation, and accordingly exhibit no signs of technological advancement and live today, in effect, in precisely the same manner as they did thousands of years ago. Nonetheless, granted access to the products of Indo-European creative endeavour, many *static* racial groupings, especially of the Asian variety, have developed considerably. However were these nations to cease sharing the intellectual, scientific and technological breakthroughs flowing from Indo-European creative exertion, I would confidently contend that any significant level of technological progression would cease relatively abruptly.

THE SOURCE OF INTELLECTUAL AND ARTISTIC WEALTH

Having acquired an understanding of the inherent variability of the races of man, it requires little analytical introspection to resolve that the modern trend toward inter racial procreation can only be both destructive and improper. Just as historically the great bulk of our intellectual and artistic wealth has emanated from relatively homogeneous Indo-European populations, so the tremendous creative challenges that confront us today, such as addressing global warming and ozone depletion, will only be successfully addressed by relatively homogeneous Indo-European populations, now and into the future. Far from this declaration being a manifestation of "social Darwinism" as the left would insist, the perpetuation of the world's traditional racial equilibrium can only be beneficial for *all* of humanity. I affirm "beneficial" in assuming that we all desire to promote creative excellence, which when embraced universally, assists mankind collectively. Paradoxically it is those of a socialist bent who whilst being so besotted with Darwinian theory, principally due to its utility in debasing theology, are loath to follow it through to its logical conclusions in a social or racial context. That members of the Indo-European branch of humanity already constitute a very small and diminishing proportion of the total humanity that the Earth accommodates is an unfortunate fact. Powerful vested interests are attempting to speed up the process of European racial and cultural decay, so as to enable their numbers,

themselves remaining racially analogous, to consolidate their power over increasingly cosmopolitan and multicultural populations.

The purveyors of this process of European cultural and religious destruction are predominantly atheistic Jews and their apologists who have almost completely monopolised the dissemination of information in the masterfully managed mass media. These cultural imperialists have constructed a spectrum of "permissible" thought, not dissimilar to the "goodthink" in Orwell's odious world of *Nineteen Eighty Four*, which right thinking people are expected to adhere to, with admonishment or even criminal punishment for transgressors. Evidently veneration for our European racial, cultural and religious origins lies outside this "politically correct" spectrum of admissible thought. This is perhaps *the* most insidious manifestation of our society's ever intensifying submission to the intellectual bonds of a deleterious external constraint. The Western world's mainstream media and entertainment industries expound the virtues of multiculturalism and miscegenation, delighting in once fulsomely Christian societies abandoning their moral underpinnings for the comfort of an artificial morality propounded by incorrigible reprobates. The architects of this stratagem recognise that secure, healthy, free nations and races are impenetrable barriers to their unbridled lust for unrestrained power and wealth. They seek to enslave or annihilate, through contrived internecine conflicts, arranged economic catastrophe, historical misrepresentation, and unsound but deliberate social policy, all nations and races, especially the Indo-European race.

This system of organised crime has become a de facto, quasi-clandestine "super government", possessing near complete hegemony over the world's banking system, and immense influence over the world's mass media and most of the world's ostensibly legitimate governments. The supposed guarantors of global order, the United Nations, are complicit in this process, representing but a mechanism through which the imposition of so called "international law" is facilitated.

In our efforts to thwart this racket by excogitating a solution to this intractable problem, we need to identify exactly what we are trying to preserve and to draw a contrast between contemporary Western society, which is largely vacuous and superficial, and traditional European Christian culture, which is of inestimable profundity and import. Modern Western civilisation means democracy, party politics, material comfort and mob radicalism; it is shallow and ephemeral. Traditional European Culture is aristocratic, reflective, profound and musical; it is not taken in by trite optimism. Western freedom, so vaunted by Jews and secular humanists, is an external freedom; true freedom is that of the spirit. Hence in addition to attempting to regain sovereignty of our economic and political institutions, we must promote the emancipation of the Indo-European mind from the pestiferous concepts that obscure our understanding. This catharsis requires the availability to the populace of real information, not "politically correct" super government sanctioned anti-knowledge. The secret of ensuring the security and fecundity of our people and culture, and thus of all mankind, lies in the beneficial cultivation of the character of the young. This requires apathy to be replaced by concerned awareness; hedonism and the allure of instant gratification

by a refined asceticism; and self-centred narcissism by a brave national solidarity.

POLITICALLY CORRECT PROPAGANDA

My generation and young people generally lack a sense of philosophical inquiry. Rarely does one get the impression that, in their discourse or thought, young people ever, even momentarily, penetrate the frivolous events of our egotistical and materialistic lives to search for true meaning. Whilst this lamentable feature of contemporary society is not without precedent, it has become, I believe, much more pronounced in this era of American cultural imperialism. The barrage of politically correct propaganda that assails us indubitably has its greatest impact on those who are in the earliest stages of constructing the ideological framework most will uphold throughout their lives. Far from exercising their duty as moral and intellectual guardians, the majority of older people have been likewise beguiled by the lies and calumny of the ruinous concepts, which have so firmly taken root in the collective consciousness of most liberal democracies.

If our culture is to survive in the face of the world manipulators' largely triumphant efforts at social engineering, we must intensify our struggle to resist this malignant phenomenon. The whole swindle of decadent, sickening art and "entertainment" must be swept away until a new standard of righteousness has been attained. If we allow the incessant portrayals of violence, sexual perversity and blasphemy that pour forth from "Hollywood" and its local equivalents to continue indefinitely to psychologically inoculate our young, the portents for our race and culture are disheartening. Let us have no doubt that there are people in the world who, for a variety of reasons, are hell-bent on destroying our race and culture. We can but hope that when "Vice stirs up; virtue fights." For to exercise power requires effort and demands fortitude. The reason why so many relinquish rights to which they are fully entitled is because they are too indolent or demure to exercise what are legitimate powers. The qualities, which conceal these faults, are called *patience* and *temperance*. The required alteration of thinking will prove an extremely burdensome task, given the scale of the established opposition, who using the new information technologies will eventually construct an unassailable infrastructure of information disclosure.

The contemporary era has been dubbed the "information age" and this is principally the result of the proliferation of sophisticated communications technology, such as the Internet. Trans-national information technology conglomerates, such as Microsoft, whose chieftain Bill Gates has envisaged a future whereby all of humanity will be connected via an "information superhighway", have attained a level of power and influence scarcely conceivable just a decade ago. This information revolution appears, at first glance, to be a positive development in that theoretically such a network should assist in the intellectual progression of mankind. However the aforementioned potentiality would surely only be feasible if

such a communications infrastructure was unfettered by the political and ideological constraints of the various powers that be. A contradiction arises here, in that the establishment of the intended information superhighway necessarily entails government fiat, and as such political interference is an unavoidable corollary of such a network right from its very inception. Admittedly the Internet is at present somewhat anarchic, and in many respects exempt from the overt intervention of administrative authorities. Nevertheless one requires little imagination, given the startling advances in computer technology of late, to contemplate the development of devices allowing greater censorship and control of the information flow. At such a time those "connected", contrary to becoming the "information rich", as has been popularly stated, will become easy targets for mass indoctrination by those possessing the apparatus for dominion.

REGAINING ECONOMIC SOVEREIGNTY

If the modern secular religion of economic rationalism continues to be the driving force of the major western economies, further privatisation, deregulation and globalisation will inexorably follow. As governments relinquish involvement in each economy, conforming to the "minimalist" tenet of neo-classical economics, dominant trans-national corporations inevitably step into the breach. Given that today corporate citizens of the world have virtually comprehensive control over essentially all countries' exchange rates, financial markets and fiscal, monetary and industry policy settings (witness Mexico's economic collapses in early 1994 as a product of the exodus of "American" mutual fund capital), it would seem probable that hegemony of the information superhighway will ultimately fall to non governmental entities with sufficient financial resources (i.e., The multi-national conglomerates who presently advocate the establishment of the superhighway). Hence we will have a situation not dissimilar to what exists presently with the traditional forms of mass media, however on a massively greater scale.

As a dynamic and progressive people we cannot tackle this impending menace by being technophobes or latter-day Luddites; the appropriate solution is the regaining of our economic sovereignty. Efforts to return control of our economies back to the people can only be induced by educating the ignorant and apathetic to see through the facade of the ruinous doctrines of materialism, hedonism, globalisation, multiculturalism and unjustified tolerance. There is a good chance, I believe, that an individual given a basis of knowledge free from the taint of political correctness, would come to regard, through impeccable logic, the previously referred to notions as anathema.