

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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Some Reflections on the Feast of the Epiphany By M. Oliver Heydorn

As today is the feast of the Epiphany, it seems opportune to throw some light on the mysterious personage of Zoroaster (Zarathustra), his teachings, and their connections with Christianity and Douglas Social Credit.

Zoroaster was a member of an Iranian (Aryan) tribe and probably lived anywhere from 1750 BC to 1200 BC and somewhere along the river Oxus, or one of its tributaries, in what is now known as Uzbekistan, Tajikistan, or Bactria. At the age of 30 he claims to have experienced a theophany, a personal revelation from God, Ahura Mazda, "The Wise Lord".

The three wise men, the Magi, were Zoroastrian priests. Zoroaster had received a prophecy of a world Saviour (*Saoshyant*) to be born of a virgin. This is why the Magi went looking for him. Many of the core Christian doctrines involving strict monotheism, the all-goodness of God, free will, angels and demons (Satan), the pre-eminent importance of morality, the personal judgement, the general judgement and bodily resurrection, heaven and hell, the apocalyptic renewal of the world (*Freshokereti*) have a Zoroastrian and not Jewish origin. The Jews were exposed to these ideas during the Babylonian Captivity and appropriated them in whole or in part (I use the term "Jew" here, but Israelite or Hebrew might be a more accurate one).

Perhaps the single most "impactful" doctrine from Zoroaster, however, is the notion of *Asha*, i.e., the natural law, the Logos. Reality is so constructed that whenever we arrange various components in accordance with the laws of functional order (*Asha*) we get positive outcomes, where things are empowered to fulfill their purposes well. Whenever we violate the laws of functional order we end up with negative outcomes, the frustration of fulfillment, the sabotaging of being's inherent potential for goodness.

These natural laws are operative on every plane of existence without exception. If you want, for example, to construct a flying vehicle that can transport people and cargo effectively, efficiently, and safely through the air from one location to another, say from one continent to another, you must discern the natural law that governs flight (the principles of aerodynamics) and apply them through appropriately designed mechanisms and using the right materials. You cannot say (not with success at any rate): “I don’t care what the natural law has to say about air travel ... I will design my plane according to what I think the principles of aerodynamics ought to be, or according to no set principles at all.” Any such approach is guaranteed to end in failure. The natural law (*Asha*) is universal and objective, though it admits of different applications and permutations depending on the inputs in question. To adhere to a false conception of the order of the universe is to fall into *Druj*, the Lie, which is the opposite of *Asha*.

C.H. Douglas referred to *Asha*, the natural law, as “the Canon”. Our societies, our civilization, fail to the extent that we disregard the natural law or do not apply it appropriately. Just as a plane cannot fly unless it embodies, incarnates the natural law, so too our societies cannot “fly”, cannot fulfill the purposes of association well, unless they embody the natural law. Instead, when society violates the natural law we end up with dysfunction, instability, corruption, and decay ... friction and frustration ... waste and sabotage. The fundamental fight we face is thus the battle between *Asha* and *Druj*, Truth and the Lie.

In this respect, Douglas Social Credit is simply a quest to correctly discern and apply *Asha*, the natural law, the Canon, to financial, economic, and political systems so that they might function as well as possible and that reality’s inherent potential for goodness can be released (instead of being imprisoned and thwarted).

But back to Zoroaster ... Zoroastrianism has not only had a significant impact on Christianity (properly understood), but also on Greek philosophy. The Greeks were exposed to Zoroastrianism *via* their colonies in Asia Minor which had been absorbed into the Persian Empire. The first Philosophers, Thales, Anaximenes, Anaximander, were all preoccupied with the problem of the One and the Many. Such a problem doesn’t even seem to pose itself as a problem, unless you believe or have been told that, as opposed to the teachings of pagan polytheism, there is but one Creator-God, Ahura Mazda, who exists in contrast with everything that is “not God” or is otherwise finite. Anyone who reads Plato cannot but notice the obvious Zoroastrian influence in the notion of the two metaphysical realms: the spiritual (*Menog*) world and the physical (*Getig*) world, the theory of the forms (perfect ideals echoing the notion of *Asha*), the human capacity for rational intuition (*nous* - *Vohu Manah* in Zoroastrianism), and Socrates’ insistence that

it is better to suffer injustice than to commit it (i.e., the pre-eminent importance of morality, of righteousness - doing the good because it is good and not out of narrow self-interest). Indeed, the Zoroastrians called their religion Mazdayasna or the worship/veneration of Wisdom. The Greek *philosophia*, love of wisdom, is just a secularized version of the same existential orientation.

It should also be noted that without philosophy, Christian theology is likewise impossible. Without Zoroaster, there would be no Augustinianism, no Thomism, nothing. Since without Zoroaster there would have been no Platonism, Whitehead's comment that "all of Western philosophy is but a series of footnotes on Plato" is better rendered as "All Western philosophy is but a series of footnotes on Zoroaster" — Plato was but one of the footnotes.

I submit that Zoroaster is the ultimate father of our Western Civilization, and yet hardly anyone knows anything about him or his teachings. Odd, isn't? Perhaps, like Douglas Social Credit, "the light is too bright and too blinding" (in the words of Ezra Pound) to be understood or appreciated by mere mortals and so Zoroaster has been left in obscurity.

I think that this sorry state of affairs needs to change, however, especially as our civilization is being subjected to greater and greater stresses precisely because we have abandoned *Asha*, the natural law.

Would it be too much to ask that an encyclical be written on Zoroaster, his teachings, and their importance for the survival of Christendom? The three Magi are already canonized Saints. For my part, I believe that Zoroaster was a *bona fide* prophet.

I recommend to everyone a careful reading of Zoroaster's hymns, the Gathas. Below you can find Hymn No. Three, also known as Yasna 30:

Ahnuvaiti Gatha

Yasna 30

1. O ye, coming to seek wisdom, now shall I proclaim
to you the message of the Wise Creator,
The hymns unto Ahura, and the offerings of the Good Mind,
The enduring sacred Truth,
And the glorious vision of the Heavenly Lights
attainable through Truth sublime.

2. Harken with your ears to these best counsels,
Reflect upon them with illumined judgment.
Let each one choose his creed with that
freedom of choice each must have at great events.
O ye, be awake to these, my announcements.

3. In the beginning there were two primal spirits,
Twins spontaneously active,
These are the Good and the Evil, in thought,
and in word, and in deed.
Between these two, let the wise choose aright.
Be good, not base!

4. And when these Twin Spirits came together at first,
They established Life and the Denial of Life;
And so shall it be till the world will last.
The worst existence shall be the lot of the followers of evil,
And the state of Best-Consciousness be the reward of the righteous.

5. Of these Twin Spirits, the Evil one chooses doing
the worst,
While the most bountiful Holy Spirit of Goodness,
clothing itself in the imperishable heavens,
chooses Truth and Righteousness.
And so will those who would please Ahura Mazda
with righteous deeds, performed with faith in Truth.

6. Between these two Spirits the Demon-worshippers
could not discern aright.
To them Deception came at the time of decision,
And they chose the Worst Mind.
With violence then they rushed together,
Life, in the world, to destroy.

7. And to support this life comes Armaity, the spirit of
Benevolence and Right-mindedness.
Together with the Spirit of Holy Power, the Good Mind, and Truth,
That the soul, passing through the test of truth,
shall be with Thee, O Lord.

8. And when there cometh the ultimate retribution
for the evil ones,
Then, at Thy Ordinance, shall the Good Mind
establish the Kingdom of Heaven, O Ahura!
For those who will deliver Untruth into the hands of Truth.

9. So may we be like those making the world progress
toward perfection;
May Mazda and the Divine Spirits help us and
guide our efforts through Truth;
For a thinking man is where Wisdom is at home.

10. Then truly cometh the blow of destruction upon Untruth;
While those of good renown shall be received in
the promised abode,
The blessed abode of the Good Mind, of Truth, and
of the Wise Lord.

11. O ye mortals, mark these commandments,
The commandments the Wise Lord has given for
happiness and for pain:
Long suffering for the doer of Evil, and bliss
for the follower of Truth,
The illumination of salvation for the Righteous ever after.^[1]

[1] <http://zoroastrian.org.uk/heritage/gathas/gathas-irani.html>

Trump's Tariff Dividend Idea Shows Some Promise The Clifford Hugh Douglas Institute <http://www.socred.org/>

The Clifford Hugh Douglas Institute is announcing its increased efforts to reach out to media, government, academia and other entities to share the Institute's unique and timely analysis regarding current economic, political, social issues in the context of Social Credit Economics.

Social Credit Economics stems from the financial and monetary discoveries and insights of the late Clifford Hugh Douglas, the Institute's namesake. Douglas (1879-1952), a widely successful British-born engineer, wrote a number of books, newsletters, spoke at major conferences, addressed the public on BBC radio, and also addressed government panels about economic philosophy. He recommended key measures to repair grave defects in the economic system and apply innovative solutions to enable the economy to flourish for the benefit of all.

In the context of Douglas' economic views, this press release addresses U.S. President Donald J. Trump announcing that he wants to tap into tariff revenue and issue a dividend check to low-income and middle-income American citizens.

TARIFFS: SOURCE OF PAYABLE PUBLIC DIVIDEND

According to Institute founder Dr. Oliver Heydorn, US President Trump's announcement that he is strongly considering issuing approximately \$2,000 dividends from import-tariff revenue to middle- and lower-income Americans has some merit.

Importantly, Douglas' insights revealed that in the production cycle, the wages and salaries paid out to workers always fall short of, and fail to keep pace with, production costs. This leads to a chronic shortage of purchasing power in the economy. Modern, largely automated production easily produces plenty of goods and services, but there is insufficient direct purchasing power for consumers to buy that production, due to the gap created when such highly efficient production faces insufficient consumption capacity.

So, typically, most consumers must go into debt through credit cards, personal loans, home-equity loans and other means to try and bridge that gap. The "Douglas solution" is to instead fill the gap with newly created debt-free credit that is directly issued through an agency of government, not borrowed from the banking system.

"If Trump goes ahead with this 2,000-dollar dividend proposal (funded through tariff revenue), it is basically a tariff refund or rebate, to whatever extent that Americans pay tariffs due to increased prices on imported goods," stated Dr. Heydorn, who has authored several books on Douglas' social credit concepts.

While stressing that seeing a favorable aspect to Trump's tariffs is not an endorsement of any particular political party or officeholder, Dr. Heydorn added:

"Such a dividend issuance establishes the principle that citizens can, under certain circumstances, receive compensatory monies from the government without directly having to work, or without being further publicly indebted for it. Citizens should be regarded as shareholders in the overall economy. Once the precedent is set, this arrangement can be modified and expanded in the direction of Douglas Social Credit."

The Clifford Hugh Douglas Institute, based in Canada, has members and advocates in the United States, the United Kingdom, Australia and elsewhere.

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Essential Reading:

The Money Trick

<https://www.alor.org/Storage/Library/PDF/the-money-trick.pdf>

What Has To Be Done

https://www.alor.org/Storage/Library/PDF/Pinwill_C-What_Has_To_Be_Done.pdf

Vale Donald James Auchterlonie

14th October 1931 - 11th December 2025

Moe New Life Christian Centre VIC

Friday 19th December 2025

It is a special honour and a privilege to be part of remembering Don here today.

I am a former National Director of the Australian League of Rights, as Don was, and I extend our deepest sympathies to his family and loved ones as we gather to celebrate his life.

My first meeting with Don was at the League's annual seminar in 1970. He was introduced as "the dour Scotsman from Narracan." At first I took "dour" to mean brooding and stern — but the Don I came to know was nothing of the sort. He was a man of stubborn persistence and quiet resolve, someone who refused to give up.

He had a delightful, often surprising sense of humour, and I found we shared much in common. In our younger days we had both been members of the Buffalo Lodge, and those early connections formed the foundation of a friendship that lasted decades.

Around 1970 conditions in rural industry were beginning to deteriorate. I was a dairy farmer in the Murray Valley; Don farmed potatoes in the Gippsland Hills. Under the influence of Eric Butler, we came to see that many of the problems we faced had a common source — political in nature — and that they demanded active, principled engagement in our communities.

Don embraced that challenge wholeheartedly.

The League's approach, rooted in Social Credit and guided by values drawn from the Gospels, appealed to Don's convictions. For him, faith and public life were not separate.

Association with the League meant work — real work to improve life for everyone — and Don threw himself into that mission with zeal. He inspired others simply by example: steady, patient, and thoroughly committed.

When Don later took on the role of National Director, I came to know the fuller measure of the man. He was modest and patient in explaining the principles he held dear. Time and again he took the trouble to make complex ideas accessible, and in doing so often cast new light on the substance of Christian teaching for those who listened.

I fondly remember accompanying Don on a short speaking tour of Tasmania in 2008 with the theme "Social Credit and the Law of Love." It was a thoroughly enjoyable trip. Don loved to explain the workings of the financial system; he would bring out his collection of coins from around the world and use them to illustrate money's role as a means of exchange. Those little objects seemed to

brighten his eyes as much as his audience.

Don was not afraid to tackle controversial issues. At a Melbourne meeting in 2008 he addressed the climate debate and encouraged us to scrutinise prevailing forecasts, citing works such as John Daly's *The Greenhouse Trap*. He believed in informed, rigorous discussion rather than easy certainties.

Above all, Don will be remembered for his steadfastness, his patience, his humour, and his generous spirit. He made a difference in many lives, and we are here because of that difference. We will miss him, but we honour his memory best by continuing the work to which he devoted so much — with the same integrity and quiet courage he showed us all.

To Don's family, thank you for sharing him with us. May we carry his example forward, and may he rest in peace.

Louis Cook, Numurkah VIC

Vale William W. Ridgway

Bill Ridgways roots were in agriculture and the Christian faith.

His farm at Lock on Eyre Peninsula presented many challenges, deep sandy rises was one.

His answer was to pull rubber tyre rollers behind his cultivator to compress the soil which got the moisture to rise to the top so he could sow the seed into moist soil.

He was a member of the Methodist Church for many years and tried to thwart the communist movement into that Church.

His hobby was collecting old tractors and getting them into going order. Marshalls seemed to be his favourite. Even when he retired from farming, he had to be tinkering with something mechanical.

He had read widely and had a good understanding of Social Credit principles which he was willing to share with others.

He was a great letter writer.

Unfortunately, he succumbed to ill health, - cancer, diabetes and heart problems.

He surrendered to the Lord in his sleep.

Tom Dolling, Port Lincoln SA

That earthy, dry League soldier from Eyre Peninsula, Bill Ridgway has 'gone to God'. Bill did not enjoy good health over the last years but hung on despite the problem. The notice in the *Advertiser* shows his funeral was held at West Coast Memorial Park on Friday Feb 6th and committal service at North Shields Garden Cemetery. Rest well.

Ken Grundy, Naracoorte SA

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