

THE NEW TIMES

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

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RECORD ATTENDANCES AT DINNER AND SEMINAR

The record attendances at both "The New Times" Annual Dinner, held on Friday, September 22, and the League of Rights Seminar, held on Saturday, September 23, reflected in a most striking and stimulating manner the growth and vitality of "The New Times" and those movements, which it reports and supports. The attendance at the Dinner was not only a record, but was so large that the Dinner had to be moved to a larger room at the Hotel Federal, thus creating many organisational problems.

One of the most inspiring features of the Dinner was the number of young people present. These young people, all under 21 years of age, had two tables to themselves.

In his opening remarks the Chairman of *New Times Ltd.*, Mr. Ron Dyason, said that he had no doubt that the record attendance at the fifteenth Annual Dinner was due to two things: the challenge of the times, and the fact that Australia produces men and women who are able to meet that challenge. Mr. Dyason continued: "While it is true that this is a social event and one from which we all derive a great amount of pleasure, it is much more than that. This Dinner is basically a type of family re-union. It is vitally important that as many supporters as possible come to this Dinner every year. We come to give as well as to receive. Your physical presence inspires and encourages others, while you are in turn inspired. May I refer to the Dinner as an annual re-dedication service for every one of us; a service at which we pledge ourselves to go forward with greater conviction and purpose into the next twelve months."

Welcoming everyone to the Dinner, Mr. Dyason said that he must first of all mention the guest of honour, Sir Raphael Cilento, whom he would introduce formally later. The Chairman also pointed out that there were a number of interstate visitors present. He particularly wanted to draw attention to the fact that Mr. Frank Bawden a Council Member of the South Australian League of Rights, was present with Mrs. Bawden, and that a veteran supporter, Mr. Viv. James, had flown from Perth to be at the Dinner and Seminar. There were also many country supporters. This was a truly family gathering and the Chairman hoped that those attending for the first time entered into the real spirit of this great annual event.

Before Dinner was served, Mr. Dyason asked the Rev. A. Pattison, Vicar of East Ringwood, who was attending his first Dinner, to say Grace.

During Dinner Mr. Butler said that many messages from both individuals and organisations had been received, and that it was impractical to read them all out. However, he read extracts from a number of the letters and said that all messages would be on display throughout the evening for those who desired to read them. The messages would be re-published in *The New Times*.

One of the highlights of the Dinner was Sir Raphael Cilento's address. Those present were privileged to hear some of the unpublished history of the United Nations told by a man who helped make it. His presence helped make the Dinner such a tremendous success. Everyone found him most approachable and, like all truly great men, full of genuine humility.

The two speakers who proposed the toast to *The New Times*, Mr. John Ball and Mr. Kevin Hanger, maintained the consistently high standard set by previous speakers over the years.

Although there were some old faces missing, there were more new faces present than at any previous Dinner.

The Seminar on the Saturday was a big success in every way. The three Papers presented were generally considered to have been the best yet presented at a Seminar. Tape recordings are available of the addresses of the Rev. Norman Hill and Sir Raphael Cilento. The tapes also cover the question and discussion periods. Mr. Butler's address was not taped because his material is being expanded into booklet form. It is hoped to have it published shortly.

Literature sales at the Seminar were the best yet. Over £100 was taken in literature sales over the weekend of the Dinner and Seminar. Valuable new contacts were made, and there was much stimulating and rewarding discussion between groups during the afternoon tea and dinner breaks at the Seminar.

The 1962 Annual Dinner and Seminar have now passed into history. But the full fruits of these events will not develop perhaps for years to come. And this is the vital truth, which must be constantly borne in mind: that the future will be determined by what is thought and done today. It is the ever-living present, which every individual ignores at his peril. Eternity will judge him in a very real sense unless he acts in the present.

THE SUSTAINING POWER OF FAITH

Mr. ERIC BUTLER'S DINNER ADDRESS

Delivering his annual Dinner address, Mr. Eric Butler said that a superficial examination of the plight of the world would suggest that the position is quite hopeless from the point of view of halting the drive towards the World State. But the superficial view ignored the truth that reality is much more than material; that there is in fact a world beyond the control of the materialistic planners. Faith based on this reality could be not only sustaining in the present and future struggle for the world, but would be the decisive factor in bringing ultimate victory.

In introducing Mr. Butler, Mr. Dyason said that one of the highlights of the Annual Dinner was Mr. Butler's address, in which he invariably crystallised current developments concerning our work and indicated where emphasis should be placed. Those present at last year's Dinner will recall his powerful appeal entitled "The Hour of Decision". This appeal was a personal challenge, which was taken up by some who over the past twelve months have taken successful action in different ways. Unfortunately, however, some of us advanced little beyond some lip service. As for Mr. Butler himself, he has as usual not asked others to do what he is not prepared to do himself. Although he has been working at a constant high pressure for years, he has actually managed to intensify his efforts over the past twelve months. He has, of course, had to pay a price to do this—the price of an increasing strain on his health, long absences away from his family, and neglect of his own material affairs, such as his property. But he has paid this price willingly, primarily, I believe, because he is a dedicated and practical Christian.

It would be impossible in this brief introduction to do more than mention in the barest outline Mr. Butler's activities over the past twelve months. His speaking programme alone took him through nearly 8000 miles of travel and the delivery of over 80 addresses. In spite of the persistent smear campaign directed against him, the actual and potential demand for him to lecture has now reached the stage where it is physically impossible for him to meet this demand. However, a number of tape recordings of selected addresses are now enabling him to reach an audience to whom he cannot speak in person.

Although Mr. Butler has been able to recruit some assistance, he is still primarily responsible for the production of both *The New Times* and *The Intelligence Survey*. An increasing number of his articles have appeared in overseas journals. Some have been translated into foreign language journals.

Perhaps Mr. Butler's finest achievement over the past twelve months had been the production of *The Red Pattern of World Conquest*. This work was rapidly becoming a best seller. Three editions had already been printed and a fourth edition would soon be required. This booklet had been widely acclaimed overseas. A large number of responsible people throughout Australia have read the work.

Amidst all his numerous activities Mr. Butler has during the year still found time to direct the annual Social Credit training class, which he inaugurated at the end of the war. This training class caters for those who desire to make a thorough study of the basic principles of Social Credit. This class is the answer to those who claim that today we are not dealing adequately with finance and economics. It makes provision for proper training and I note that at least half of last winter's class is here at this dinner. However, I do want to stress the fact that we are today primarily engaged not in intellectual problems, but in a war, which we must fight if we are to survive. Unless we win, we could finish in a Communist commune still attempting to debate financial technique.

"PRIORITIES IN OUR LIVES"

In opening his address, Mr. Butler said that he felt that he must first pay a personal tribute to Sir Raphael Cilento, a man of great character and courage whom he had been privileged to know for a number of years. When it was known that Sir Raphael was going to come to Melbourne at his invitation, this immediately caused great concern in those circles always so interested in the activities of the League of Rights. "I was not surprised," said Mr. Butler, "when Sir Raphael received letters warning him about me. But those who wrote might

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"New Times", the "lifeblood of a great number of people", declares Mr. John Ball in proposing toast.

"NEW TIMES" THE "LIFEBLOOD OF A GREAT NUMBER OF PEOPLE"

In calling upon Mr. John Ball to propose, and Mr. Kevin Hanger to support, the toast to "The New Times", Mr. Dyason stressed the fact for the benefit of those who had not previously attended an Annual Dinner that it was traditional that this toast be given by comparatively new supporters. This helped demonstrate that the movements supported by "The New Times" were alive and growing. Mr. Dyason pointed out that once again the calibre of those proposing the toast clearly demonstrated the quality of those being attracted to "The New Times" and its associated activities.

The proposer of the toast, Mr. John Ball, was an exceptionally fine type of young man who was at present rendering a very important service by his extensive reading and research for Mr. Butler. Mr. Kevin Hanger could not be praised too highly for his loyal and devoted support. He could always be relied upon when there was some practical work to be done.

In proposing the toast, Mr. Ball said:

"I am very conscious of the high calibre of those who have had the honour of performing this task before me and I can assure you that it induces in me a great sense of humility. In proposing this toast I feel that I must pay tribute to *The New Times* as being a source of great wealth; in fact, I would say the lifeblood of a great number of people. *The New Times* is a source of information which keeps those of us who are concerned with the trend of world events and their effects upon us, nourished with a sound, practical and Christian philosophy. And I believe that in this philosophy, and in particular the Christian ideals of truth and freedom, we have a unique gift.

"Most of those here tonight are fully aware of the increasing centralisation of power in the world today, particularly through the United Nations. Recently we have witnessed an apparent increase in world tension, created, I have no doubt, to mask once again yet another step forward by the forces of materialism and by those who would seek to bury us. Of course these events must be viewed with alarm, to say the very least, but I believe that through the medium of *The New Times* we have a basis for action. To those of us who claim to know the truth, and if that truth does make us free, then there can be no doubt as to the outcome of the action. This is the vital point. There can be no doubt as to the outcome, for to be bound by the idea that the forces of evil are going to prevail is to deny in fact the statement: 'Ye shall know the truth and the truth shall make you free.' It is on that note that I now have much pleasure in proposing the toast to *The New Times*"

WHAT PRICE DO WE PLACE ON FREEDOM?

Seconding Mr. Ball's remarks, Mr. Kevin Hanger said that 1961 found the activities supported by *The New Times* expanding rapidly. There were many new supporters. The future demanded greater individual responsibility. The individual accepting his responsibilities would have

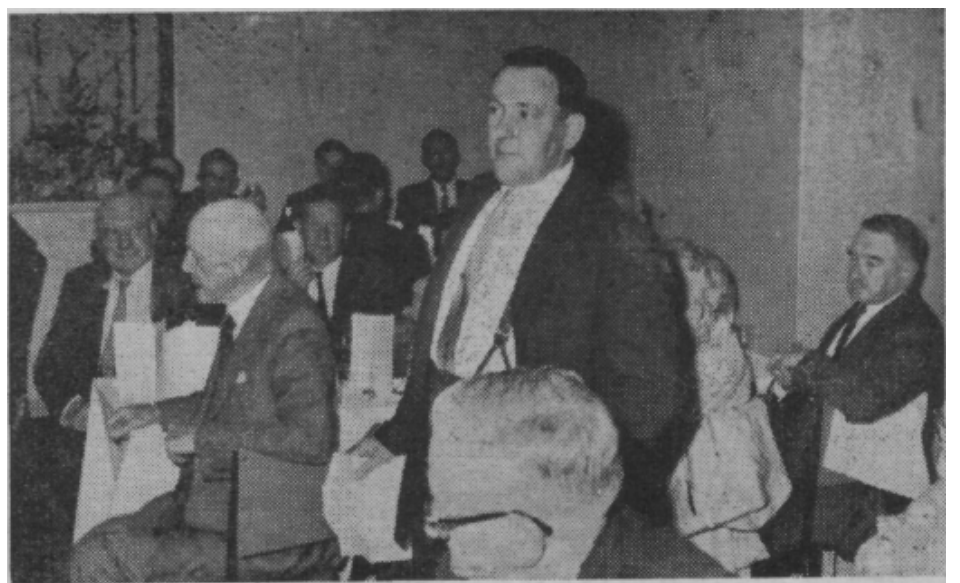
to be prepared to make sacrifices in both time and money. But he would first have to ask himself what price he placed upon freedom. He would have to consider more deeply what he received in return for his sacrifices.

Mr. Hanger said that the road ahead was almost certainly going to be long and hard, and at times every supporter might be overwhelmed by a feeling of despair. But *New Times* supporters had to accept upon their shoulders the responsibility of seeing through to the end the final struggle against the Creator's laws. "However," said Mr. Hanger in conclusion, "you know and I know that in the end we must triumph; that Christ promised that He would be with us all day even unto the end of the world."

DINNER LIST DISAPPEARS

We have good reasons for believing that certain people hostile to our work were keenly interested in this year's Annual Dinner. The master list of guests was taken from the dining room at the Federal Hotel by some unauthorised person. This resulted in the Dinner starting 30 minutes late because guests had some difficulty in finding their tables. However, the taking of the list was no doubt prompted by a desire to discover the type of people supporting *The New Times*. We were also very interested in several individuals who came into the dining room "by mistake" and who had a good look around.

We are pleased to announce that next year's Dinner will be held at the Victoria, which enables more privacy. This year's move from the Victoria was made necessary by the alterations being carried out.



"What price are we prepared to pay for freedom?" Asks Mr. Kevin Hanger in seconding "New Times" toast.

DINNER MESSAGES FROM FAR AND WIDE

Dinner messages were received from all States of Australia, New Zealand, Canada, South Africa and the United Kingdom. We deeply regret that Mrs. C. H. Douglas's paralysis prevented her from sending more than a few lines. But these were deeply appreciated. Mrs. Douglas wrote that ill health prevented her from dealing with correspondence. "I can only send to you and your distinguished guest of honour and my many friends who give such valuable help to you and Social Credit my very good wishes."

THE DECISIVE FACTOR OF THE SPIRIT

From Mr. Ron Gostick, *Canadian Intelligence Publications*:

Our growth this past year has been encouraging. We now have some excellent material within our ranks, and are on the verge of taking much more positive and constructive action in Canada. The groundwork for this move is now well advanced.

Your work and movement in Australia, reflected so well in *The New Times* and *Intelligence Survey*, is a great encouragement to us. The reality and quality of your movement are such that although not yet very great in numbers it may well exert an influence in the coming months out of all proportion to its physical size.

The decisive factor seems to be of the Spirit in this struggle.

I, and those associated with me, trust that you and your colleagues will be blessed and guided in your deliberations, and strengthened in faith and spirit for a tremendous year of battle.

N.S.W. LEAGUE COUNCIL

From Mr. Roy Gustard, Chairman of N.S.W. Council of the Australian League of Rights: "We extend our very best wishes to the success of the Annual Dinner and Seminar, and congratulate all Melbourne supporters for their example of enthusiasm and loyalty as emphasised by this annual event."

SOCIAL CREDIT MOVEMENTS

A cable was received from the New Zealand Social Credit Association sending good wishes and congratulations, and a telegram from the President of the W.A. Social Credit Movement, stating, "May you all be blessed with fresh courage for the task which lies ahead."

REALISTIC CONSTITUTIONALISM

Mrs. B. M. Palmer, editor of *Housewives Today*, England, sent the following message:

"I send the heartiest good wishes that all may enjoy the encouragement of meeting friends, old and new. I feel that all action should be related to realistic constitutionalism. Sooner or later, the dictatorial powers of the Party Whips will have to be challenged, if any freedom is to survive, and this issue of the Common Market seems to give us as good an opportunity as any that is likely to present itself."

A SOUTH AFRICAN MESSAGE

From Dr. J. Haldeman, and Mrs. Haldeman, Pretoria, South Africa:

We extend to you our very best wishes and congratulations on another year's good effort. We always read *The New Times* with the greatest of interest.

The enemy's front is coming closer to the shores of Australia and the forcible take-over of Katanga by United Nations; losing the constitutional referendum in Southern Rhodesia; the invasion of Angola and a possible invasion of Portuguese East, is bringing the fight closer to the borders of South Africa.

However, South Africans, the same as Australians, are rather a stubborn bunch, and although too many are brain-washed, will still make quite a good accounting of themselves.

Best wishes for another year's good fight regardless of the odds.

CAPTURING THE FUTURE

From Mr. Noel Stock, who is doing research on history and literature in Italy:

"If we accept orthodox Christianity our job is to keep on trying in a manner compatible with that Christianity. In our own 'circle of reference' this means that we do not try to change the face of the earth, but rather concentrate on things close to home and within our own capacity for good. It is useless, I believe, to keep up rearguard battles beyond a certain point; and foolish by any standards to confuse even a successful rearguard action with advance. Such actions tend to breed the rearguard mentality, which has no concern for the making of the future. They will capture the future who are willing to knuckle down to the difficult and sometimes dry process of influencing education and ideas through the 'normal channels'."

A DEEPENING OF THE SPIRIT

From Mr. Earl Masseur, Editor of *The Union of Electors*, Canada:

Mr. Even has requested me, on behalf of *Vers Demain* and its English-language counterpart, *The Union of Electors*, to write and thank you for your kind invitation to attend the *New Times* annual dinner. At the same time, he has accorded me the privilege of addressing you a few words on the state of our movement at the present time.

With regard to development, the movement of L'Union des Electeurs has progressed to the point where its members are now able to support not only the two publications, *Vers Demain* and *The Union of Electors*, but also twenty-three weekly radio broadcasts from various stations across Canada and three weekly 15-minute television programmes from three stations in Eastern Canada—one programme a week from each station.

This, of course, is a reflection of the increase in the number of our readers and supporters, for all of our enter-

prises are financed through our publications and from the donations of members and supporters.

While this progress is indeed gratifying and encouraging to all concerned with our movement, the directors are finding even more satisfaction in one aspect of our development which, while perhaps less tangible than, for example, our television programmes, is nevertheless more indicative of the movement's strength.

This quality we might mark as being a deepening in the spiritual content of the movement. It arises from awareness on the part of individual members of the importance of the spiritual in such a movement as Social Credit.

In a movement dedicated to the amelioration of man's physical and temporal condition, there is always the danger that over-preoccupation with the material may lead us to lose sight of man's purpose in life and his final end—which is not merely the creation of a material earthly purpose.

It is quite possible that there may be those directly engaged in the promotion of Social Credit who denies the spiritual. However, in the movement of the Union of Electors, the very basis of the movement is the Fatherhood of God, and man's final end, his union with God in eternity.

To the Social Crediters of L'Union des Electeurs, any system of thought, any policy, has no real value unless based upon spiritual principles. For, without them, the difference between men and brute animals is one of degree only and not of kind. And if the difference is of degree only then we cannot seriously refute the claims of Socialism and Communism, nor can we with any vigour or strength of argument dispute the right of the powerful to exercise tyranny over the weaker.

Keeping in mind these truths, the members of L'Union des Electeurs strive to develop their individual spirituality (the bond with God) while working with equal zeal to establish a new civilization for men through the application of Social Credit.

The result of such striving has been, practically, that individual members of the movement work with greater ardour and assume far more responsibility in their own milieu. As a consequence they achieve far more lasting results than by any other means hitherto tried. The flowering of spirituality develops and strengthens the spirit of self-dedication and self-sacrifice. And these two qualities are indispensable in the work of propagating the knowledge and acceptance of Social Credit.

This spirituality has been the outstanding characteristic of the Social Credit year which has ended for us with the national congress at Levis, Quebec, September 2-3-4. The members of our movement have accepted the necessity of a deep spirituality. They have shown this acceptance in the readiness with which they have undertaken many and arduous pilgrimages to all parts of eastern Canada to spread the movements—journeys for which they have

gladly sacrificed their vacations and their weekends. We feel that if such a spirit can be maintained and developed there can be no resisting the advance of Social Credit.

May we in closing extend our warmest greetings to all present at the dinner and to all who work with you. May we congratulate the *New Times* for the wonderful work it is doing, for the exceptionally fine contents of its pages.

MESSAGES FROM INDIVIDUALS

A telegram without the sender's name was received from Kpalmyra, W.A. It read, "Greetings and good wishes to all at the Annual Dinner this evening. May all present be inspired to go out and display that individual initiative so disliked by the enemy."

Mr. G. V. R. Cole, of Long Jetty, N S.W., wrote to say that he was present in spirit. Neil McDonald and family, of Whyalla, sent best wishes "for another memorable *New Times* Dinner and the continued progress of the Australian League of Rights."

Miss V. K. Briskham, of Dee Why, N.S.W.; "I would like to thank you all for the support of the campaign for Economic Freedom and all it implies, and may it gain ever widening recognition." Ernie Radke now on the way back to his home town of Bundaberg, Queensland, sent sincerest greetings and wished a happy and successful reunion. Roy and Marty Whitfield, of North Hobart, said they would be present in spirit.

Oldfield Brothers, of Nhill, wired, "Unable attend tonight. Mr. Holt's advanced economic thinking making job too easy."

"OUR LAST CHANCE"

Miss Mary H. Gray sent the following message: "Effective opposition to entry into the European Common Market is our last chance to confound this bid for World Hegemony for many a year. And to that end the European Common Market issue provides the opportunity, which Social Credit missionaries might have been praying for. Go to it, Social Crediters!"



Mr. Frank Bawden, member of S.A. Council of League of Rights, attends his first Dinner, with Mrs. Bawden. Mr. John Lennie, League Secretary-Treasurer, is on the right.

HAS THE CHRISTIAN CHURCH FAILED TO MEET THE SUBVERSION OF WESTERN CIVILIZATION?

EXTRACTS FROM REV. NORMAN HILL'S SEMINAR PAPER

When one studies the rise or fall of any civilization, he asks the question every small boy asks when he first examines his mother's alarm clock: "What makes it tick?" Unlike the boy who pulled the alarm clock apart and got the answer, the historian seeks values, which cannot be felt or measured.

Thus, of the Greek contribution to Western society, he finds that they taught men to get outside the stream of nature and grasp reality by thought.

Plato, Socrates, Aristotle, and other Greek philosophers laid down the patterns of thought which were to find their niche in the later Christian concepts of man, and to last for two thousand years.

The mystical tradition that was to flow from the platonic doctrine of immortality showed that men have sought to find their true selves beyond the changing and decaying, by being united with that which is without change and without decay. They believed that they could find themselves by losing themselves in the Divine.

The Roman flair for law and order, and its consequent "Pax Romana" also made a basic contribution to what we now call Western Civilization.

Justice came to be a word symbolising equity, prudence, and the wise application of the laws relating the individual to the State and to other individuals.

With the advent of the Christian Era came the beginnings of new thought patterns based upon the question of ageless quality: "What is Man?"

The early church in wrestling with the problem saw "The chief end of man was to praise God and to enjoy Him forever." It saw man as the very pinnacle of God's creation. The soul, or personality, was immortal, and each individual had responsibilities towards his Creator and to his fellow men.

In ancient culture, a doctrine of Natural Law arose among men as they passed beyond their primitive beginnings to think of the world as an ordered universe. The Greek formulation of natural law was taken over by the Romans as the theoretical basis of their great empire of law. This doctrine was later greatly illuminated by Christian revelation, as also on the other hand the Christian Church was illuminated by it. And it passed over into European civilization from the Christian Church.

The doctrine of the Natural Law, briefly, was this: There is an order in the universe which human reason CAN discover and according to which the human will MUST act so that it can attune itself to the universal harmony. Human beings, in choosing their purposes, must recognise that if these purposes are to be right, they must be those that are proper to the place mankind holds

within the framework of Universal Law . . . WE do not make this Law, but are made to live within it.

The two assumptions of Natural Law are (a) that the Universe is a Cosmos, and not Chaos; and (b) that since all things that have reason stand above those that are devoid of reason, we must admit that reason is inherent within the Universe.

Cicero, furthermore, as he contemplated what a clear and powerful doctrine of morality Moral Law was, said, "Only a madman could maintain that the distinction between honourable, and dishonorable; between virtue and vice; is only a matter of opinion."

It is easy to see therefore, how that seed of Christian philosophy fell into ground well prepared, and grew to be the expression of man's highest concept of his Creator.

By the time of the 13th Century, we find the greatest figure of medieval Europe, St. Thomas Aquinas, trying to synthesise the theology of Natural Law and its a temporal standpoint with the Christian conception of the God of History. This remarkable synthesis attempts to weld together a natural theology of human reason with a revealed theology of God's mighty acts of history.

The tension between these two concepts expressed itself in the practical life of the Church. Churchmen were showing an increasing desire to influence the affairs of the world for righteousness.

THE REFORMATION AND THE INDUSTRIAL REVOLUTION.

The birth of the Renaissance period also marks the beginning of a new millenium. The so-called revival of learning, which marked the foundation of great univer-

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Three interstate visitors, Mr. and Mrs. A. Slatyer from Sydney, and Mr. Viv. James, who flew from Perth. Mr. James is on the right of photo.

sities, brought in an individualism for which the Church seemed unprepared. In Britain, as elsewhere, the re-study of Biblical texts in the Hebrew and Greek, and also the works of the early Fathers came in time to pave the way to the questioning of the traditional agencies of Authority.

From tiny rumblings came the earthquake that was to shatter the outward unity of the Western Tradition. The ugly scenes which accompanied this earthquake—like the dissolution of the monasteries, the incarceration of Christian by Christian, the ritual murder of one of the greatest of English Kings, all prepared the way for the weakening of the authority of the Church, so that, as far as England, at any rate, was concerned, the Church became virtually the cipher for the country's parliament.

Hence we find a new relationship having developed. Bishops became the appointees of the secular arm, the church's wealth became the bargaining point of the State, with the result that the parish clergy who lived closer to reality than either the Government or the Bishops were silenced and docile by the time of the utilisation of steam power.

Again, the Church was found unready as towns and villages sounded with the din of industry, filling with people who had left their agrarian jobs to work in the factories. With its voice of conscience silenced, the Church could only look on and behold the bestial conditions men were making for themselves as they crowded their unsewered houses together and sweated from dawn to dark in the slave shops and coal mines of the nation.

Christianised natural law was relegated to a theory status. Material power was no longer subject to the mind and conscience of the Christian traditions. The Church came rather to represent the exploiters than the exploited.

THE IMPACT OF IDEAS

In every era, events are fashioned out of the ideas and actions of previous generations.

It is patently true that many of the roots of our present world crisis and our national degeneration are traceable to the worst aspects of the industrial revolution of Europe, especially during the 19th century.

The startling advances in the physical sciences, the technological discoveries of the modern mass production system, side by side with the crude harnessing together of all this with out-of-date money-distribution systems, threw the Church on to the defensive once more. This applied all over Europe as well as in the United Kingdom.

Meanwhile, in London, Karl Marx was assiduously fashioning his theories.

One cannot hope to dismiss Marx adequately in a few minutes. He is a philosopher who requires careful study. His principal work, *Das Capital*, is, in fact, the transposing

into the language of economics of Hegal's *Logic*—his concepts of Being, Essence and Idea. Thus Marx's work is extremely difficult to follow.

Marx starts from the standpoint of the undoubted fact of Evil. He taught "Man is for OTHER MEN an object..." that is, we treat each other not as ends but as means. (Surely a most cynical attitude.)

Strangely, no thinker had a more passionate hatred of evil than Marx, and no greater yearning for that evil to be overcome. He said that the idea that there was a God holds men back from taking their responsibility sufficiently seriously. In this sense religion is the opium of the people. Man can and will pull himself up by his own bootstraps.

Marx temporarily overawed the theologians by (1) his humanism of universal salvation, and (2) because of the very concrete and practical ways by which this salvation was to be achieved.

To speak of the first—the Marxian hope is NOT for the isolated individual, but for society as a whole. His humanism is not for the few fine spirits in positions of privilege, but for the mass. His humanism expresses the idea of history AS Salvation, rejecting the theological framework.

This makes for an incomparably more powerful philosophy than those humanisms, which are liberal and individualistic.

Secondly, the power of Marxism is its cold, claimed practicability. It is heartless but definite. He offers no pie-in-the-sky, but a concrete here-and-now-ways-and-means technique. This is undoubtedly why many scientists in this century have been attracted to Marx. He shows (whether accurately or not) the place of the scientific function within an optimistic and worldly scheme of history (both of which appealed to many scientists).

His MATERIALISM seemed to make men firmly DEPENDENT upon nature—his *dialectic* made man firmly the MASTER of nature.

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A group of elderly supporters enjoy themselves. Standing is Miss B. Suter. Seated, from left to right, are Mrs. E. C. Allsop, Miss M. L. Bernadou, and Mrs. E. A. Phillips.

THE REVOLT AGAINST CIVILIZATION

Extracts From Eric D. Butler's Seminar Paper

Mr. Butler said in introducing his Paper that his central thesis was that there is nothing basically new about Communism except its techniques; that it is a manifestation of a revolt against Civilization which is now so widespread and deeply-rooted that even if Soviet Russia and Red China were to disappear from the face of the map, the revolt would not automatically be ended. Mr. Butler said that Civilizations evolved slowly, and that every Civilization was the incarnation of certain values. He believed that there were four basic factors in the development of Civilization: (1) Religion, (2) The conception of private property, (3) Kingship, and (4) Literature and arts. Mr. Butler dealt with each of these four factors and dealt with the historical attacks upon them.

Mr. Butler pointed out that in the development of Western Civilization, which had been decisively influenced by Christianity, even the conduct of war had been affected. But the last war had seen a return to barbarism. Mass bombing of civilians, initiated by the Churchill Government, apparently on the advice of the German-Jew, Lindemann, the policy of unconditional surrender, the frightful Morgenthau Plan, and the use of slave labour as war reparations, were all evidence of the revolt against Civilization. Mr. Butler then dealt with the little-known mass bombing of Dresden in February 1945:

MASS SLAUGHTER OF CIVILIANS

It was clear by February 1945 that the Germans were defeated. No genuine military purposes could possibly be served by indiscriminate bombing of non-military objectives. And yet it was at this moment that Dresden was subjected to mass bombing by two thousand bombers. The normal population of this beautiful city was swollen by large numbers of terrified people, mostly women and children, fleeing westwards from Eastern Germany away from the invading Russian troops. As Dresden was an undefended city, fast fighter planes were able to fly over on the morning of the day of the raid, February 13, without any opposition whatever. Observers had no difficulty whatever in seeing that all the roads around Dresden were thronged with vast numbers all moving westwards. After night had fallen, the first wave of bombers hit the defenceless city. There were no air-raid shelters and the slaughter was appalling. Apart from the normal population of 600,000, every public building, the streets and the parks, were packed with civilian refugees.

The female civilians had good reason to flee. A frightful orgy of rape and murder was taking place in those areas of Germany already overrun by the Red Army. It is probable that there were between 300,000 and 500,000 refugees, thus making a total of approximately 1,000,000 people in the city. Not one single bomber was lost in a raid, which resulted in the slaughter of far more civilians than died at Hiroshima a few months later. The exact number of casualties was never ascertained. At the Manstein Trial, held in 1949, the figure of a quarter of a million was given as the probable total. Most of the victims were women and children.

Not only were hundreds of thousands of civilians slaughtered by an act, which would have made Genghis Khan envious, but much of the greatest Christian art in Europe was lost to civilized man for ever. The final act was the Russian invasion of the ruined city a week after the bombing and the systematic looting of all that remained of value. Some of the most prized treasures of the Zwinger Museum had been placed in a place of safety, but these were soon discovered by the Russians and taken off to Moscow. It is symbolic of the revolt against civilization that such a wonderful masterpiece of Christian art as Raphael's Virgin and Child should be taken from Dresden and exhibited in an anti-God museum in Moscow.

Even Air Marshall Harris, in his authoritative work, *Bomber Offensive*, carefully dissociates himself from the responsibility of the crime against humanity and civilization at Dresden. He writes: "I will only say that the attack on Dresden was at the time considered a military necessity by much more important people than myself." Unfortunately, the Air Marshall does not disclose the identity of the important people who felt it necessary to inflict such terror and slaughter upon defenceless civilians at a time when every effort should have been directed to ensure that the war against a defeated Germany was brought to an end as quickly as possible and that the principles for which the war was allegedly being fought were implemented. But approximately a week before the Dresden example of barbarism, Roosevelt and Churchill, at the Yalta Conference, had turned their backs on both the principles they laid down in the Atlantic Charter concerning the right of self-determination for all peoples and the traditional civilized attitude towards defeated peoples and their leaders.

SLAVE LABOR

Although it is comparatively well-known today that it was at Yalta that Stalin achieved his greatest victories, victories which enabled him to take the whole of Eastern Europe and to establish himself in Manchuria as the necessary first step towards the Communist conquest of China, little publicity has been given to the final decisions involving the uprooting of millions of people from their homelands, the granting of slave labour to Stalin, and, worst of all, the forcible repatriation of refugees from Communist tyranny. The Yalta documents, which were to have such an impact upon the future of civilization,

THE VICTORS KILL THE DEFEATED

and which condemned millions to homelessness and more millions to either slavery or death, were signed at a luncheon in an atmosphere perfumed with rich gravy and wine. Ten million Germans were to be uprooted and forced to flee westwards. There is no record in history, not even in pagan times, of an uprooting of people on such a scale. This has been described as the most enormous official atrocity, in all of the world's history. But the English-speaking world knows practically nothing about it.

Yalta was, of course, the end result of Stalin's victory at the Teheran Conference of late 1943. It was at one of the banquets at Teheran that Stalin pointed out that Germany's strength depended upon 50,000 officers and technicians. He suggested that these should be rounded up and shot. To his credit, Churchill vigorously opposed this proposed massacre of a defeated people. Stalin had been responsible for the same type of massacre when 10,000 Polish officers were shot and buried in a grave in the Katyn Forest. He tried to have the Germans blamed for this shocking crime, in spite of the fact that independent evidence left no doubt that the Communists had been responsible. Roosevelt flatly refused to listen to the evidence and at Yalta was prepared to make a secret agreement permitting the Communists to do things which would have revolted all civilized peoples if they had but known what was proposed.

Yalta sanctioned using the defeated as slave labour. The forced return of Russians who had escaped to the West during the war many of them deserters from the Red Army during the early stages of the Russo-German battles, when many Russians regarded the Germans as liberators, resulted in tragic, nightmarish scenes with Western troops being used to try to force these unfortunate and terrified human beings into railway trucks for transport back to what they knew would certainly be immediate death, or worse.

Many Russians committed suicide by every means at their disposal, rather than be returned to Russia. It is to the credit of some Western military commanders that they deliberately closed their eyes to the escape of many of these Russian refugees from Communism rather than be guilty of a crime against all principles of civilization. But both Roosevelt and Churchill had endorsed this crime at Yalta, thereby turning their backs upon the tradition concerning the rights of political refugees which both Britain and America have been long noted for. And this was not the last of the crimes against civilized standards. The victors of the war turned the clock of civilization back thousands of years when they decided that they had the right to set themselves up as judges upon their defeated enemies.

Not only politicians, but also professional military leaders, were charged with being war criminals. It was considered a big step forward in the development of civilization when the primitive custom of killing prisoners of war gave way to retaining them until the end of hostilities. But the killing of the German professional leader, Field Marshal Keitel, following the so-called trials at Nuremberg, was one more example of reversion to barbarism. The basic question is not whether Keitel was or was not guilty of the crimes alleged, but that he was tried while a prisoner of war by a Court comprised of representatives of the nations he had been fighting against as a professional soldier. No wonder Field Marshal Lord Montgomery observed after the Nuremberg proceedings that it would not be safe for a military leader to be on the losing side in future. A dangerous precedent has been established.

This criticism of the so-called Nuremberg trials does not in any way attempt to minimise or to deny Nazi offences against humanity. But emotional reactions against those offences, some of them, as we know today, to have been grossly exaggerated, were exploited to undermine the great traditions of British and American legality and justice, and to establish precedents, which could have the most far-reaching effects upon the future of civilization. In fact the Chinese Reds threatened during the Korean War to impose the "universal principles of justice established at Nuremberg" on the prisoners of war they had taken. It was highly desirable that at the end of the war the most obvious offenders against well-established international laws and usages should be tried. But to strictly uphold the traditional civilized principles of justice, it was essential that the judges come from neutral nations and that all the evidence be fairly presented. And action should have been taken against the violators of civilized principles, *irrespective of whether they were from the victors or the defeated*. If this had been done, the Communists would have been in the dock charged with crimes just as horrible as those charged against the Nazis.



A pioneer of "The New Times", Mr. Bruce H. Brown, now living in Tasmania, enjoys himself with younger supporters. From left: Mr. and Mrs. W. Manifold, Mr. Brown and Mrs. John Lennie.

RACE AS A FACTOR IN THE STRUGGLE FOR THE WORLD

A PRECIS OF SIR RAPHAEL CILENTO'S SEMINAR PAPER

In his Paper, Sir Raphael Cilento said that European Civilization was being undermined by the most insidious weapon ever used in history: the inflaming of the coloured peoples against the Europeans and the inculcation of such a sense of guilt in the European concerning the coloured peoples that he readily believes that he must attempt to make some compensation. "The Russians are the greatest chess players in the world, and they are successfully playing black against the white," said Sir Raphael.

Acceptance of the carefully fostered idea that the future of the world would inevitably be with the coloured peoples, and that the European should come to terms with it, was not only cowardly but was a sign of neurosis. Western Civilization was today manifesting all the signs of an individual who in a state of tension reacts first through "protective illness", an excuse for doing nothing. Ultimately there is a complete breakdown.

The development of a Civilization might be compared with the development of an individual. All individuals begin life with an inferiority complex. They must learn to adjust themselves to their environment. In the process of learning to adjust themselves, or to alter their environment, they become persons. Every individual has two basic characteristics: the will to live and to survive, and the will to achieve, to do something to express the creative urge. When there is frustration, and dull and monotonous routine kills the creative urge, a neurosis starts to develop. It can express itself in various ways. Today European Civilization is frustrated as individuals meet endless days of crisis and tension, with an ever-present expectancy of disaster.

CREATIVE HOPE NECESSARY

Speaking as a medical man, Sir Raphael said that when a doctor has to deal with a patient who suffers from a neurosis, the first essential for the recovery of the patient was to dig down and to get the patient to see the basic problem as it is; to bring it out into the light of day for examination. Having done this, it was necessary to provide the individual with the achievement of creative hope. The same technique was necessary to cure Civilization. Individuals must be provided with a creative outlet. No Christian could accept the inevitable death of a Civilization as preached by the supporters of cyclic determination. The history of ancient Egypt proved that a Civilization could keep regenerating itself, each cycle being followed by another cycle. There was no reason why European Civilization should not now do the same. It was not inevitable that it should die and remain dead forever.

In order to stimulate regeneration, it was necessary to realise that Civilization has stalemated the intelligentsia, thereby depriving itself of leadership. Young people on the threshold of life are deprived of the possibility of creative effort, are conscious of the chaos of Civilization, and react in two ways while they wait for the bomb. They rebel against traditional behaviour. Escapism expresses itself in ostentatious dress and loose sexual behaviour. They have no sense of being close to the older generation, whom they consider to be closer to Julius Caesar than

they are to them. His own son had told him that his generation was like a stopped clock. However, he had replied that even a stopped clock tells the correct time twice a day—if one knows when to look!

A SCAPEGOAT

The second method of escapism was gradual withdrawal, apathy and a loss of interest in anything. A period of regression sets in and there is a return to a protective state to save facing the circumstances of life. This is true of all who will no longer make decisions, who withdraw from the challenge of life. These people then seek to find a scapegoat, somebody to blame. "You never gave me a chance." How often do we hear that statement? If we transfer what we have been saying to the population of Russia, we can readily understand how the dull monotony and frustration of the Soviet system would produce neurosis and its different manifestations if it were not for the fact that the Communists have created a scapegoat—the Western world. This Western world is sinful. One of its worst sins is what it has done to the coloured peoples. The Communist peoples must therefore devote themselves to overcoming this sin by freeing the coloured peoples from their wicked European exploiters.

Sir Raphael said that Russia and the U.S.A. between them had broken up the spheres of influence of the Western powers. Economic crisis had helped provoke World War Two, during which the Europeans had been almost completely thrown out of Asia. The British were only tolerated in Hong Kong because it suited the Communists. The toehold in Singapore was slipping. The Europeans were being rapidly cleared out of the whole African continent. Being one country of one people, without any foreign boundaries, Australia was in a unique position to fulfill



Sir Raphael Cilento, Mr. Eric Butler and Mr. R. Dyason
chairman, in discussion.

her destiny as a repository of European Civilization. Australians should today be attaching the creative urge of its young people to the vision of remaking the Civilization handed to them. Australia could be the point from which European influence could eventually be re-established in both Asia and Africa.

Australia had enormous natural resources. The North had to be developed and its fabulous mineral wealth tapped. There was no need to talk of bringing coloured labour to this country to help to accomplish this development. Labour-saving machinery was readily available. Australia could be held for European Civilization if there was sufficient vision. Such a vision could provide Australians, particularly young Australians, with the creative outlet so necessary to prevent them from becoming boddies. The building of a bastion of European Civilization in this vast Southern island continent should provide sufficient outlet for the desire for adventure so strong in every normal human being.

RETAIN WHITE AUSTRALIA

Sir Raphael said that the breaking down of Australia's present immigration policy would neither help the Asians to solve their basic problems, nor would it assist Australians. It would import problems where none existed at present. Speaking from his vast experience in other countries, Sir Raphael pointed out that some Asian countries, including India, had far greater open, undeveloped area than Australia. Asian labour was notoriously inefficient and would be of little use in developing Australia. There was also the problem of disease, and the vast differences in social customs. The intelligent people of the East were opposed to educated Asians leaving their own countries, which desperately required them, to come to Australia. A coolie class in Australia would be disastrous for all. Australia should not surrender one inch of territory it now held to the North. Its northern frontier was the Equator. This is where we stay. This is where we stand. "This attitude is necessary for the adventure upon which Australia can enter if it will." concluded Sir Raphael.



Leaders of the future. A group of the young people present. From left to right: Bob Edlich, Phillip Butler, Kerry Murphy, Elaine Murphy, Kay Ireland and Gary Hanger.

SIR RAPHAEL CILENTO'S MELBOURNE VISIT

During his Melbourne visit, Sir Raphael Cilento gave three addresses, one radio interview, and met a number of business and political representatives. His tremendous capacity for activity and his zest were amazing for one of his years.

Sir Raphael arrived from Adelaide on Friday morning, September 22, and attended a luncheon arranged by the League of Rights at which he met a small number of political and business representatives. During the afternoon, he covered a wide range of subjects, including the Common Market, in an interview with Mr. Norman Banks of 3AW. On Friday evening he attended *The New Times* Dinner and was readily available to speak personally with guests. On Monday, September 25, he addressed the Melbourne Constitutional Club and was warmly applauded at the conclusion of his address. Several expressed the private opinion that it was a very necessary antidote to the poisonous ideas expressed the previous week by a speaker who had urged allowing non-Europeans to enter Australia freely. Although the press had been invited, and normally report addresses given at the Constitutional Club, no mention was made of Sir Raphael's remarks. This attitude of the daily press is part of the pattern of opposition to a man whose great crime was to have run foul of the conspirators behind international politics.

The League of Rights Executive entertained Sir Raphael at a buffet Dinner on Monday before he left for Sydney, and presented him with a copy of Sir David Kelly's book, *The Hungry Sheep*, as a token of thanks for visiting Melbourne and co-operating with the League.

REV. HILL'S SEMINAR PAPER

(Continued from Page

His Utopia did not therefore seem an airy ideal, but something concrete, a possibility to be actuated in terms of the scientific society. This is what made Marxism the most powerful humanist religion ever known. It dealt very heavy blows to the Church and to the traditional concept of man.

At the opposite end of the same pole was placed a special doctrine of Evolution based upon "Natural Selection" by the theorist Darwin. As opposed to Marx's concept of evil, the "natural selection" idea was exploited to further a philosophical view that man is inherently good, and that "progress" is an AUTOMATIC development, and that those who survived in business, in war, or in any human struggle, are therefore the best.

The influence of Darwin was formative in leading Engels to conceive of the human spirit as being entirely dependent upon the objective conditions of the world.

Here again, the traditional concept of man, "made in the image of God", was to be discredited, and the supposed limiting idea of God and natural law philosophy dealt further blows.

THE SUSTAINING POWER OF FAITH

Continued from page 2

as well saved themselves the trouble, because Sir Raphael Cilento is not a man to be frightened by this type of smearing."

Mr. Butler said that Sir Raphael's address to the Dinner was the authentic voice of the best traditions of Western Civilization. It was clear that there had been the end of an era with the start of the First World War, and that only those who had grown up to manhood before that war really understood how far the retreat from Civilization had proceeded. A programme of rebuilding was urgently necessary and this necessitated a return to basic principles, a close study of those eternal values upon which our Civilization was built, and a persistent determination to uphold those values at a time when they are at a serious discount.

Briefly outlining the progress of activities over the past twelve months, Mr. Butler said that there had been such a big expansion that this had created growing organisational problems. Increased interest was not automatically providing sufficient finance to ensure that the growing interest was adequately catered for. This situation was a real challenge and could only be met by more individuals giving more of their time on the organisational side. It was true that there were limits to what every individual could do. But the first thing every dedicated supporter had to determine was a list of priorities in his own life. Mr. Butler said that he had had to face this issue himself. The result was that he could no longer give the time to certain activities and interests. "My library is full of some of the world's greatest literature, which at one time I had thought I could nourish myself with. But my reading has had to be restricted to the task of ensuring that our activities are not found wanting. And all those who really want to play an effective role in shaping the future in favour of truth and freedom, must be honest with themselves and establish their scale of values."

Mr. Butler said that this should not be difficult for the dedicated Christian. He said that one of the most encouraging experiences he had had in recent times was a discussion with a printer and publisher in Western Australia who has only since last year become interested in the work of the League of Rights and who has helped substantially. This man said that as he already lived a full life, it would be necessary for him to give up many of his present activities in order to assist the League's work. He would have to establish priorities. But, he said, this was not impossible for him because he believed as a Christian that he held not only his life but also his material substance on lease from God. He was a steward who had to accept personal responsibility for what he did with both his life and his substance. He had therefore decided that more of his time and substance had to be devoted to defeating policies, which defeated God's purpose concerning the individual.

Mr. Butler concluded by urging all supporters to examine their contribution critically and to ask themselves honestly what their priorities in life were. "Having glimpsed at least a portion of reality, we can all go forward confidently sustained by faith. Faith is the very foundation of our work, faith in the rightness of what we are attempting, and faith in one another. Let us all demonstrate the strength of our faith by a more dedicated contribution over the coming twelve months."

"TO BE A BYSTANDER IS TO BE A BETRAYER"

Chairman's Response To "New Times" Toast

Responding to the toast to *The New Times*, the Chairman, Mr. Ron Dyason, said that the work of *The New Times*, the work of our allied organizations is, broadly speaking, the extension or end-product in our time, of the Christian Philosophy and Truth.

The policy of *The New Times* then, is to present to its readers, and any who would listen, the Truth in fact, and the Truth in principle believing that to compromise is to betray our trust and to finally perish.

Mr. Dyason said that no one who knew the truth could be neutral, that "To be a bystander was to be a betrayer".

The influence of *The New Times* could not be judged in terms of numbers. It was the quality of those who read it and who use the valuable material it contains. However, it was pleasing to report that there has been a marked increase in circulation over the past twelve months. "We are impressed with the calibre of these new readers. Those of you present at last year's Dinner will recall that historic address by Mr. Karl Moeller, the first New Australian to propose the toast to *The New Times*, at the conclusion of which he asked every reader to set himself the objective of getting several more new readers before the next Dinner. Mr. Moeller has accepted his own challenge and has more than obtained his quota of new readers. Others have done likewise."

Mr. Dyason appealed for more readers to set out to introduce to *The New Times* to potential new readers. It was pleasing to report that there had been a steady trickle of new readers from overseas.

After thanking all the volunteer workers—"the back-room boys" who helped make *The New Times* possible, he mentioned the fact that the Directors were confident that the move into new offices would see a big expansion of activities.

The office would be open regularly on Saturday morning, thus enabling people to have more opportunities of buying from the growing range of books stocked by the Heritage Bookshop. Mr. Dyason also appealed to all readers to support the Dietary Health subsidiary, which was providing *The New Times* with increasing financial returns.