

ANNUAL DINNER AND SEMINAR ISSUE

THE NEW TIMES

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

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EDITORIAL

ANNUAL DINNER REFLECTED DEEPENING DEDICATION PUT ON THE "ARMOUR OF GOD" URGES YOUNG SPEAKER

Beyond doubt the dominant feature of the seventeenth Annual Dinner of "The New Times", held on Friday, September 20, was the clear manifestation of a deepening dedication amongst supporters. There is little doubt that the great majority of supporters will respond magnificently to the greater demands, which the Chairman, Mr. E. Rock, intimated would be made in the near future.

Once again history was made when Miss Rhonda Powlett in seconding the toast to *The New Times*, became the youngest person ever to speak at the Dinner. Miss Powlett urged her listeners to put on the "Armour of God" in order that they might fight the forces of evil more effectively.

Although some older faces were missing, there were, as usual, the many new faces testifying to the fact that *The New Times* continues to attract, to instruct, and to inspire. The annual Australian League of Rights Seminar, held on Saturday, September 21 was another big step forward in the League's work. It was an outstanding success in every way. There was a record financial contribution at the conclusion of the evening session, and book sales throughout the Seminar were exceptionally heavy.

Mrs. Anne Neill

The guest of honour at *The New Times* Dinner was Mrs. Anne Neill, one of Australia's great patriots. In spite of her indifferent health Mrs. Neill had no hesitation in accepting a call to do her patriotic duty when the Security Services asked her to maintain her contact with the Communist conspiracy in Australia through the "Peace" front organisations. For eight long years she undertook the most dangerous assignments, including a trip behind the Iron Curtain.

In a short address at the Dinner Mrs. Neill told her listeners why she was now speaking out publicly against the Communist conspiracy. There was a full auditorium for her Seminar Paper on the Saturday evening, when she electrified her audience by announcing that she had belonged to the underground of the Communist conspiracy, which "has penetrated every sphere of Australia's national life."

Answering a question at the Seminar, Mrs. Neill demonstrated her great courage when she dealt frankly with the power of Political Zionism, although stressing the point that it was outside the scope of her Paper for the Seminar.

The Late Mrs. C. H. Douglas Remembered

After the Chairman of the Church Committee of the League of Rights, Mr. Horton Davies, had said Grace, the Chairman asked all to remain standing and to observe a minute's silence in memory of the late Mrs. C. H. Douglas,

who had died not long after the 1962 Annual Dinner. Mr. Rock said that Mrs. Douglas had given Major Douglas tremendous support for his work, and that she had always sent a message to the Annual Dinner.

"Enough Food For Two Weeks"

In proposing the toast to *The New Times*, Mr. Don Auchterlonie said that although *The New Times* could be read in a comparatively short time, it provided "enough food for two weeks", until the next issue arrived. He said that his enthusiasm was that of a two-year-old. He was both young and comparatively new to the movement.

Air. Auchterlonie urged his listeners to fill themselves with the spirit of *The New Times*. He also said that it was essential to make sure that they were properly equipped. Recalling that he had recently done the basic training class, he now asked himself why he had not done this before. He concluded with an appeal for all supporters to strive to develop the right approach, and to develop a firm faith in basic principles "in order that we may gain the ends we are all striving for."

Before introducing Mr. Auchterlonie and Miss Rhonda Powlett, the Chairman stressed the tradition that this annual toast must be moved and seconded by comparatively new supporters. Both speakers maintained the high standard of their predecessors, and made a deep impact upon their listeners. Older supporters expressed their pleasure at the type of young people being continually brought into the movements associated with *The New Times*.

Third World Tour for Eric Butler

In introducing Mr. Eric Butler at the Dinner, Mr. Rock announced that definite arrangements had been made for Mr. Eric Butler to conduct another world tour next year. This third tour was being made possible mainly because of the work done on the first two. One of the main features of Mr. Butler's tour would be a three months' programme in Canada arranged by Mr. Ron Gostick and The Christian Action Movement. Mr. Gostick has asked Mr. Butler to return to Canada to direct a series of Seminars across Canada. It is also anticipated that a number of lectures will also be given on the Commonwealth theme.

Mr. Butler will also be doing some lectures in the U.S.A.

PUT ON THE "ARMOUR OF GOD" URGES MISS RHONDA POWLETT

Just now, as I stood up, I hoped I wouldn't have too much trouble making a start at this, my very first attempt at this sort of thing, but straight away I have been greatly encouraged by your friendliness. I feel very privileged to be able to speak to so many of you, all at once, and I hope that what I say will be of some help to you.

You are no doubt quite familiar with the quotation, which appears on the head of *The New Times*. "Ye shall know the truth and the truth shall make you free." But let us not forget the verse before this. Jesus said: "If you continue in *my word*, you are *truly* my disciples, and you will know the truth and the truth will make you free. If you continue in *my word*, you are *truly* my disciples."

I sometimes think we tend to forget that Christ *Himself* is the truth and therefore the way to freedom. Mankind is in bondage until Christ sets us free — and Heaven knows how close we are to another kind of bondage. But we can't escape from *either* of these without seeking His help.

We give assent to, and make use of, many of the statements of Jesus, but we are so terribly reluctant to accept their implication for ourselves. WE so often become *nominal* followers. But *true* discipleship is *living* in His word, welcoming it being at home with it continuously, so that it becomes a stimulus in every thing we do, even the work we do within the League. To live in Christ's word is to live in Christ, and if we live in Christ then He lives in us sustaining and invigorating us with Himself.

St. Paul says in Ephesians Chapter 6 verses 11 to 13: "put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

The League of Rights and *The New Times* are *doing* Christ's work, but . . . how much more effective our work would be with this "armour of God", this supernatural driving-force within us all.

And if we had this driving-force within us, how much easier it would be to make contact with such people as the clergy, who after all, do share with us the same basic philosophy.

Attract Young People

The League also wants to attract young people — new and virile in thought and action. But we have to find them before we can attract them. And where better to cultivate them than within the Church, where they have been trained in at least *some* of the necessary spiritual values and standards and where they have had *some* training in leadership.

But of course, we have to be on the "inside" to do these things; *we* would have to be willing to demonstrate, in a way *they* can understand and appreciate, our practising belief in the first clause of our Objectives, - - "Loyalty to God" so that our message — information if you like -

will be more acceptable to them. After all what we know about World politics can be a pretty big shock and almost unbelievable to the uninitiated, but how much more acceptable we and what we have to say, will be, if we are not speaking from the outside, but as one of them.

Edmund Burke said, "All that is necessary for the triumph of evil is that *good* men do nothing." I think that sometimes it is very hard for good people, especially those within the Church, to realise the enormity and the proximity of the evil around us, but it is in the power of *The New Times* to bring home the imminent danger to these good people.

BEST WISHES FOR "ANNUAL ACT OF RE-DEDICATION"

The following message to *The New Times* Dinner received from pioneer supporter, Mr. Tom Crombie, now living in New South Wales:

"Not only is it (the annual Dinner) an occasion for renewing old associations, in my case extending over 30 years with some of those who will be present, but also, one from which all who attend cannot help but derive the necessary stimulus to further efforts for the Cause for which *The New Times* stands — the spiritual and economic liberation of the whole human race from the bonds of the 'powers of darkness'.

"To me, and many others, *The New Times* is the only voice, amongst the hundreds that pander to man's lower nature, which clearly upholds the basic truths of Western Christendom. May all those concerned in any way with its preparation and the message of truth it carries, long be spared to continue their task.

"Please accept my good wishes for what, I am sure, will be a successful Dinner and Seminar in which is involved this annual act of re-dedication."



Put on the "Armour of God", urges Miss Rhonda Powlett, seconding toast to "The New Times".

DINNER MESSAGES

Dr. and Elizabeth Dobbs, of the United Kingdom sent their best wishes to all those present at the Dinner. "May you all have a most successful year of Social Credit study and action." In his letter, Dr. Dobbs pointed out that when someone had said in front of Douglas, concerning a Social Crediter, "But after all, no one is indispensable," Douglas had replied, "In Social Credit, everyone is indispensable."

The following message was received from Mr. Don Martin on behalf of the Queensland State Council of the League:

"Having had the pleasure of being with you last year I know the dedicated atmosphere in which you gather.

"May your act of dedication strengthen us all for the fight in hand so that the work of the devil may be exposed by the action of good men doing something."

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Mr. John Mitchell, founder of the Christian Campaign for Freedom in England, sent best wishes for a successful Dinner.

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Veteran New Zealand Social Crediter Mr. Fred Allen sent a cable of greetings from the Auckland group.

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The West Australian Council of the League sent the following telegram: "Best wishes successful Dinner and continued expansion." Mr. Ray King, Councillor, also rang the Victoria and spoke personally to Mr. Butler several minutes before the Dinner started. This gesture was warmly applauded at the Dinner.

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Many local supporters also sent various messages, both verbal and written. We trust that these supporters will forgive us for not listing all messages this year.

MRS. ANNE NEILL'S SEMINAR ADDRESS

Rather than give a few extracts from Mrs. Neill's address at the evening session of the League of Rights Seminar, we draw attention to the fact that readers who so desire can hear Mrs. Neill for themselves. A taped recording of her Seminar address was made and this is available to all those who can make effective use of it. The tape includes answers to questions as well as Mrs. Neill's address.

There was an excellent attendance at Mrs. Neill's session, one of the most pleasing features being the number of young people present. Everyone listened most intently as Mrs. Neill told of how she had served her country as an undercover agent, representing the Security Services, for seven years.

The tape of Mrs. Neill's address may be obtained from The Australian League of Rights, Box 1052J, G.P.O., Melbourne.

NEW TIMES MOVEMENT A "HISTORY-MAKING FACTOR" MESSAGE FROM CANADIAN CHRISTIAN ACTION LEADER

A special round of warm applause greeted the reading of the following message from Mr. Ron Gostick, publisher of "The Canadian Intelligence Publications", and Director of the Canadian Christian Action Movement:

"Just a note in order that I may be with you in spirit on the 20th of this month, as you mark your annual dinner.

"The past year has probably been the most significant in our Canadian movement. We have developed a firm and constructive Christian Action Movement policy, and a much healthier spirit and understanding within a widening hard core of our leadership. This is now making it possible for us to plan a very extensive educational and leadership programme for the coming months. And you should know that your *New Times* supporters deserve much of the credit for this favourable development here in Canada; because it has been Mr. Eric Butler, with your generous support, who has been in large measure responsible for orienting our efforts along more effective lines. Mr. and Mrs. Butler made a tremendous impact in Canada last June and July, and we trust that Eric can be with us again in the New Year to give leadership in the expansion of our work and the training of leadership personnel.

"And so, on behalf of my family and associates here in Canada, I wish you every success for the 17th Dinner and for your efforts in the coming year. You are truly one of the history-making factors on the side of Right today. May your influence spread, and our whole Commonwealth stir throughout the coming year."



"New Times" provides "enough food for two weeks", says Mr. Auchterlonie, proposing toast to "The New Times".

"MAKING A REALITY OF TRUTH INVOLVES PERSONAL PARTICIPATION" "NEW TIMES" CHAIRMAN CHALLENGES SUPPORTERS

In responding to the toast to "The New Times", the Chairman, Mr. E. Rock, made a powerful challenge to supporters to equip themselves effectively for the continuing battle in which they were engaged. He pointed out that while Social Credit placed great emphasis upon individual initiative, it was also necessary to remember the principle of the increment of association. Mr. Rock indicated new important developments, which would require more individuals accepting personal responsibility.

Mr. Rock started his address by reporting that a steady advance had been made over the past twelve months in achieving new readers.

He continued: "This even in the face of a mounting philosophical climate which is unsympathetic to our point of view. So we can say that we have a sound basis from which to operate for the challenge ahead. I might also add that book sales through the Heritage Bookshop continue to grow.

"*The New Times* continues to maintain a high standard of comment on current affairs, and equally important, as an educational instrument, thus enabling readers whether old or new to refresh their minds with the fundamental principles which it is necessary to grasp if we are to rebuild a free society.

Voluntary Workers Thanked

"There are quite a number of individuals whom I should thank on your behalf, for their unselfish labours in a voluntary capacity in enabling us to get *The New Times* out; wrapping and posting of *The New Times* is a major function which is undertaken by our backroom boys, unsung and rewarded only by knowing that the task they are doing is a very necessary one.

"No report from a chairman of *The New Times* would be complete without some reference to future policy and activity envisaged by those who subscribe to the ideals *The New Times* stands for.

"It is now 44 years since *Economic Democracy* was written by the late C. H. Douglas, and it is just 11 years this month since the death of Douglas. This is our seventeenth annual *New Times* dinner, so I think you will agree that in terms of world history we are in the mere baby stage of our development as an organisation. Nevertheless, I believe the baby is in good health and has a sound constitution, which it will undoubtedly need for the testing time ahead.

"Since *Economic Democracy* the legacy of Douglas has been responsible for not only ripping aside the veil of lies, deceit and the greatest fraud which has stood between the hopes of mankind for a fuller and richer life in seeking what may be aptly termed the Holy Grail, but which Douglas called 'reality'. Douglas sought to show us a glimpse of this reality. To do so he had to concern himself with mechanisms, but the objective of those mechanisms was to enable man to spiritualise his life.

Tonight's Message

"Tonight I want to say a few words regarding *The New Times* and those policies which should be the concern of all

those who accept the responsibilities which *The New Times* through the Social Credit philosophy throws upon the readers of our journal.

"The difficulties that face us in the field of political action are, to say the least, vast. But Social Credit points the solution when it emphasises the uniqueness of the individual in every way. Amongst many of the facets of the individual there are just two points I wish to deal with. Those are his ability either to do or not to do something about that in which he believes. I believe it is time we looked again at the role, which we as individuals must play in the fight for freedom. In the past some Social Crediters have said that organisation is anathema to them and that the individual must take whatever action he sees fit. Individual responsibility is the key to our philosophy it is in a sense our means and our end. But individual responsibility in association with other individuals can often mean the obtaining of a result impossible to obtain by one individual working alone. The increment of association is something we give a lot of lip service to in our movement without understanding that making a reality of a truth involves personal participation.

Lesson From the Communists

"The Communists understand this question thoroughly. Through the cell and cadre system they meet together regularly to come to grips with the problem of expressing in action the thing they believe in. Out of this increment of association arises successful action. Let me point to just



Mr. and Mrs. Eric Butler beside the record of their world tour. The map showing their route, the layout of the mass of press cuttings, and the details of the tour, were prepared by their son Richard, who is also shown.

two successful campaigns conducted in the last twelve months which had definite overtones of Communist direction. The anti-hanging and the attack on naming the basic unit of the proposed new currency "Royal" both had the earmarks of the well-organised Communist campaign. Also I must refer to the current campaign being conducted against the R.S.L. One can well understand the instructions, which are issued at the weekly meetings of the Communist cell. The letters that must be written, the audiences that can be addressed, and the organisations, which can be infiltrated.

"Who is going to fight for the preservation of the 'White Australia' Policy, under attack from many sources and exploited to the full by the Communists. The overtones left from the Common Market campaigns, economic and political justice through moves for decentralization in all spheres. These are just a few of the policies, which we must change public thinking about if we are to obtain that portion of reality we seek.

Basic Training Course

"For years now *The New Times* has been offering to readers a training course in basic principles. This course is invaluable to those wishing to equip themselves with the know-how to fight the materialist philosophies predominant today. The course can be done either by correspondence or through the annual school held in Melbourne. It would be interesting to know how many readers have availed themselves of this opportunity. The Communists contend that they can take the rawest material and through proper training make that individual a competent exponent of Marxist-Leninist principles. Surely we can match this challenge?

The Challenge

"In the near future I am hopeful that you will be asked to become a member of cell group structure operating throughout the Federal system. To be successful it will be necessary for you to discipline yourself to attend regular meetings for the purpose of, through the increment of association, instructing yourself and helping others, which will inevitably lead to the emergence of the correct action necessary to overcome the obstacles confronted. I would be interested to obtain the names of any individual who wishes to co-operate in this venture.

"The challenge is a great one. It is the vision of an organism within our society, which is continuous in growth, not sporadic and weak as it is at the moment. I am sure the challenge will be accepted."

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QUEEN'S 1957 CHRISTMAS MESSAGE RECALLED

In proposing the loyal toast at the Dinner, Mr. Rock reminded his listeners that at the 1962 Dinner he had stressed the point that the Queen needed the strength and support of loyal subjects. Although Harold Macmillan's Government had been temporarily thwarted in its attempt to get Britain into the European Economic Community, the issue had still not been finally resolved, and the battle for the future of the British Commonwealth had to be fought with greater effort.

Mr. Rock said that just before the Dinner his attention had been directed to the Queen's 1957 Christmas address. He felt that Her Majesty's remarks on that occasion were so applicable to the situation throughout the British world today that he should read them before the loyal toast was drunk. The Queen had said:

"We need a special kind of courage—not the kind needed in battle, but the kind that makes us stand up for everything that is true and honest — the kind that can withstand the subtle corruption of the cynics, so that we can show the world we are not afraid of the future.

"I'm not surprised that many people feel lost and unable to decide what to hold on to and what best to discard, how to take advantage of the new life, without losing the best of the old.

"But it is not the new inventions that are the difficulty.

"The trouble today is caused by unthinking people who carelessly throw away ageless ideals as if they were old and outworn machinery.

"They would have religion thrown aside, morality in personal and public life made meaningless, honesty counted as foolishness and self-interest set up in place of self-restraint . . .

"At this critical stage of our history we will certainly lose the trust and respect of the world if we just abandon those fundamental principles which guided the men and women who built the greatness of this country and the Commonwealth."

READERS CAN START TO EQUIP THEMSELVES IMMEDIATELY

In his Chairman's report to the Annual Dinner, Mr. Rock touched on the training course being conducted for all those who desired to really equip themselves effectively to become competent social engineers in society. Apart from the usual winter school conducted in Melbourne, progress had now reached the stage where a continuous correspondence service could be given. There was now a panel of tutors and students were assured of the best possible personal attention. Several of those who recently completed the basic training course said that they wished that they had done these years ago. The fee for the Course was only £1. More competent supporters are urgently required for various expanding activities. Supporters will not become competent without proper, systematic schooling.

"GREATEST ERA FOR BRITISH PEOPLE COULD BE AHEAD"

ERIC BUTLER REPORTS ON COMMONWEALTH TOUR

In his annual report and address to "The New Times" Dinner, Mr. Eric Butler left no doubt about his faith in the great potential of the peoples of the British Commonwealth to lead the world to sanity. He said that his second world tour, much more comprehensive than the first, had brought home to him the important truth that, in spite of the grave weaknesses within the British nations, they still possessed a social stability which was in marked contrast to the disintegration in most other parts of the world.

Mr. Butler said that he had been horrified at what he had seen and discovered in the U.S.A., where the unfortunate Negroes were being used as the raw material to further a revolutionary programme, which became more menacing every day. He gave some startling facts about the situation in Washington, which was to have been a show place for the policy of integration.

Mr. Butler said that he returned to Australia more firmly convinced than ever that Australia must adhere to its present immigration policy, and not import a racial problem where one did not exist at the present. He also made a brief reference to the South African situation, and his interviews with a number of prominent officials and senior Cabinet Ministers. He said that South Africa was a nation under siege, with internal subversion being fostered by enormous sums of money.

PROMINENT PERSONALITIES

Mr. Butler selected only a few of the leading personalities he had met and interviewed on his tour. As an Australian he had been thrilled to meet Australian-born Air-Vice Marshall Bennett of Pathfinder fame, and to tape his views. The Air-Vice Marshall had no doubt whatever about the inherent greatness of the British people in every sphere. He had said that if some real leadership could be developed, there was no doubt that the British people were still capable of rising to great heights. The Air-Vice Marshall had stressed in particular the technological capacity of British industry, and claimed that Britain alone was capable of dealing a mortal nuclear blow to the Soviet Union. He was strongly opposed to Britain joining the European Economic Community, and felt that a revived British Commonwealth was essential for the future of Civilization.

Mr. John Paul of the Anti-Common Market League, one of the most effective spearheads of the Anti-Common Market campaign in Britain, was still fighting on vigorously, supported loyally and ably by his most competent wife.

Mr. Butler said that he had spent almost a whole day and evening with Mr. Robert Welch of John Birch fame, and expressed the opinion that he was without doubt one of the most significant men on the North American continent today. He was most impressed with the type of organisation he has built. The enemies of the John Birch Society term it "Fascist", but this is mainly

because they find it most difficult to infiltrate it and to subvert it from within.

CANADA AND NEW ZEALAND

In a survey of his experiences in Canada and New Zealand, Mr. Butler said that he was proud to be associated with the Christian Action Movement and to have been asked by Mr. Gostick to return to Canada to direct a most comprehensive series of Seminars and to give further lectures on the Commonwealth issue. Mr. Butler also said that there was no doubt about the "tremendous potential" in New Zealand, and that Australian supporters would be helping themselves in many ways by helping to expand developments in their fellow-Dominion.

FORGOTTEN TRUTHS CONCERNING THE BRITISH COMMONWEALTH

During the latter part of his address Mr. Butler dealt with forgotten truths concerning the British Commonwealth. He described it as a unique experiment in human development. By progressively decentralising power the British peoples had demonstrated that power could be decentralised and produce a strong unity of purpose. British institutions and the traditional respect for the rule of law, made it possible in British countries for the individual to work constitutionally to obtain any desired reforms. There was no need to man the barricades. The British peoples everywhere still had a deeply developed sense of decency and fair play. Their greatest weakness was perhaps their tolerance, which could be dangerous when enemies took advantage of it.

Mr. Butler stressed that many of non-British origin had come to respect the traditional British way of life, and had made valuable contributions. It was very pleasing to see the number of non-British migrants being attracted to *The New Times* and associated movements. Some of these were demonstrating that they knew more about British institutions and traditions than did the native-born.

Mr. Butler said that there was a most pressing need that the fundamental truths concerning British history and traditions be restated and widely spread. If this were done, and positive action taken, he had no doubt that so far from being in the twilight of its history, the British Commonwealth could be on the eve of a new period of greatness. "The greatest era for the British people could be ahead," he concluded.

"THE POLITICAL AND ECONOMIC CONSEQUENCES OF MODERN LIBERALISM" EXTRACTS FROM Mr. JOHN FITZGERALD'S SEMINAR PAPER

It is possible to be very succinct about the question posed by the title of this paper. The consequences of Liberalism are as self-evident and all pervading as the force of gravity pervades the universe. One could use the reply given to the thirsting mariner sailing the ocean close to the mouth of the might Amazon River—lower a bucket. But apathy and the self blinding effects of error, not to speak of the continuous deception consciously propagated by all the machinery of modern "impropaganda" makes continuous and conscious effort necessary, not to speak of the grace of God in order to be able successfully to disentangle the web of deception that has been so tightly woven around us.

What is called liberalism involves a study of the dominant creed of the Western world for the last five centuries, in contra distinction to that other faith which is Christian.

There are a surprisingly large number of simple people who confuse the liberal tradition with a kind of ultimate benevolence and indiscriminating tolerance.

"AUTOMATIC AND INEVITABLE PROGRESS"

The Liberalism that we are concerned with may be accurately defined as the so-called doctrine of "laissez-faire of automatic and inevitable progress without any reference to any clearly defined moral values or authority. It went further than this in denying that any more than economic and political order was necessary to the well being of man in society. What it did not perceive was that its economic concepts themselves contained a fatal flaw, which we shall later consider. The fight of the Church itself against the liberal error was to a great extent inhibited by the apparent failure of Christians to show that even the liberal idea of the "law of nature" which it wrongly worshipped was faulty. In specific and clear detail this had to wait the revelations of one C. H. Douglas in 1917.

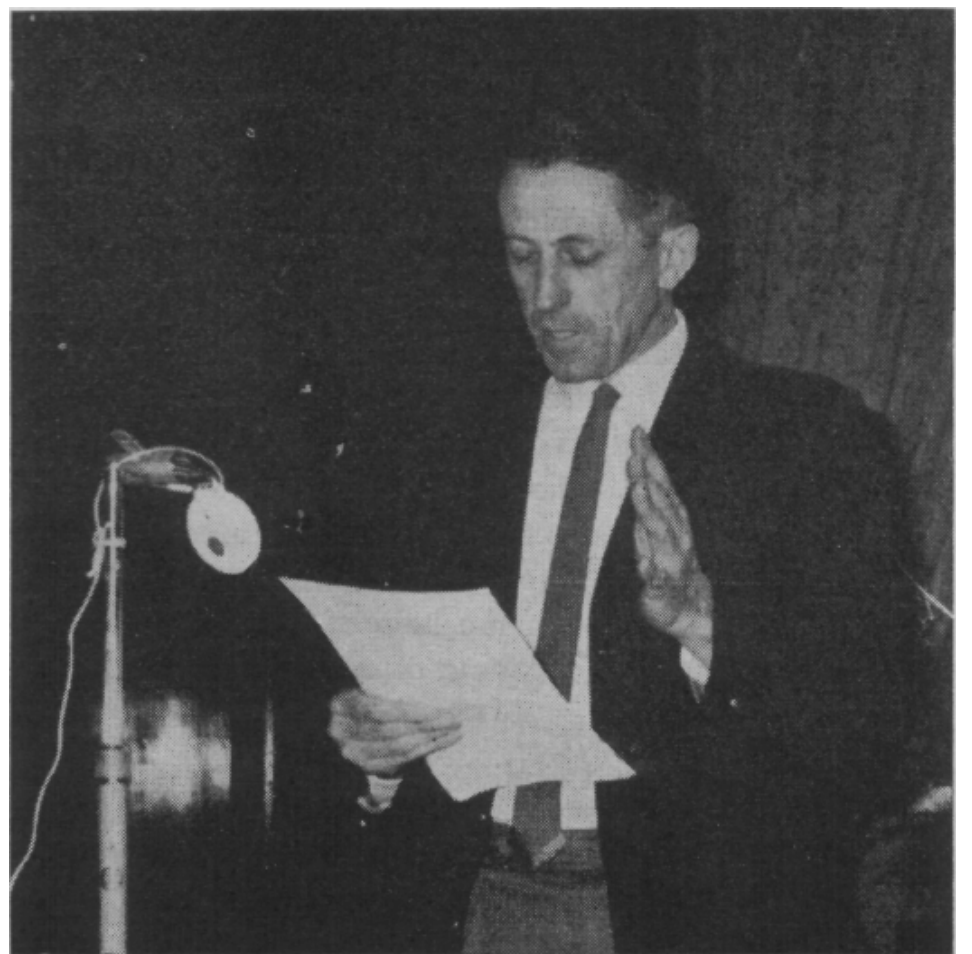
The world is witnessing today as a result of historic liberalism coupled with the ancient heresies, a liquidation of the idea of the natural goodness of man, with no need of God to give him rights, no need of a redeemer to rescue him from guilt, because progress is automatic and inevitable thanks to education and science. This false assumption had its roots in Rousseau the great apostle of the liberal philosophy.

In naming and treating of the historic progenitors of liberal thought and philosophy it must be born in mind that unless there is parallel exposition of how and why one man's philosophy came to be propagated to the exclusion of another, what forces were at work to ensure that certain ideas gained currency to the exclusion of others, we will not have a correct picture of the reality. It is unfortunate that historical record of the sources of control of information is more than somewhat obscure. In the light of the present situation regarding information control I think the inferential answer to this question is obvious.

ROUSSEAU'S CONTRIBUTION

More than anyone else Jean Jacques Rousseau reflects the character of the 18th century's legacy of ideas, its chronic confusion, its germination of divergent and ultimately hostile philosophical forces. Not only did Rousseau's thought stand widely separate from that of either a Voltaire or a Helvetus but his own doctrines at different stages seemed to spring from profoundly disparate premises. Whence came this lack of integrity so characteristic? To delve into this would be outside the scope of this paper. To perceive the facts will be sufficient. In his exultant breaking of the chains with which he thought men everywhere were fastened, in his rousing faith in the innate goodness of man—unsupported by the grace of God as the Church teaches—in his proclamation of the inner virtue of man unencumbered by the civilization of the time, Rousseau thought that social evil would disappear. There is a grain of truth in this, but Christ Himself said, "Without me you can do nothing".

In all this Rousseau assumed an almost messianic fervour. But in all his work was the seed of contradiction. At first he proclaimed "common ownership", not, be it



Mr. John Fitzgerald delivers the first Paper at the League of Rights Seminar.

noted, common access to natural potentialities, as against private ownership. In his work *Social Contract* Rousseau says that men enter a social pact or association for self-preservation at a point when individual effort is insufficient to sustain him. He then divulges the terms of this social contract as follows. "What man loses by the social contract is his natural liberty and an unlimited right to anything which tempts him and which he is able to attain; what he gains is civil liberty and property in all that he possesses."

Rousseau now proclaims the right to private property contrary to his original contention although he appears not to have any idea of the social dividend. He extolled liberty and equality but his idea of liberty can immediately be recognised as that of the so-called French Revolution and that which is explicit in the modern materialistic secularized state, the end product of which is totalitarianism. Rousseau stated that the condition of liberty obtains in society when men obey the law, which they prescribed for themselves. This is neither animal freedom nor the freedom found in the obedience to a God-given law, but that freedom which is implicit in men's obedience to their own wills incorporated into law. Is this not Satan's philosophy when he said to God "I will not serve you", and the final end of which is Hell itself?

THE ROOTS OF TOTALITARIANISM

Again Rousseau says, "As nature gives to every man an absolute power over all his limbs, the social pact gives the body politic an absolute power over all its members." This can be seen to be not individualism but the idea of the subordination of the individual to the corporate. Challenged with the error in this idea Rousseau in his most famous paradox succeeded, to his own satisfaction, in equating what to most appeared to be antithetical. "Whoever refuses to obey the general will," he announced, "shall be constrained to do so by the whole body; which means nothing else than that he shall be forced to be free." Here surely are the germinal ideas of totalitarianism, and the absolute sovereignty of the majority, our own ballot box democracy and rule by numbers. From this of course republicanism was also to arise. Delegation of powers, said Rousseau, would avoid abuses but we know with the help of the Encyclopaedist of the last century the meaning of rule by bureaucracy.

Rousseau's original individualism with its corollary laissez-faire now appears to be the conditioning process for the transition from mediaeval ideas of freedom with responsibility to licence without responsibility and the ultimate complete centralisation of all power at the apex of the world super state. The process is one from materialism to collectivism.

WHAT IS CAPITALISM?

What Berdvaev and others mean precisely by capitalism is never made quite clear, and this appears to be the case with virtually all the intellectuals who attempt to deal with this matter. Impreciseness is the rule in the majority of attempts to fit the subject into a semi-metaphysical order. The usual idea of capitalism is private production for profit, as opposed to government or socialized enterprise. Capitalism is not of course anything of the sort. To quote from C. H. Douglas, Capitalism is not a system of administration at all (i.e. private as opposed to socialized or government control) but a system of relating money prices to money costs. The first premise of the capitalist system, including state capitalism, socialism and communism, is that all money costs must be added together and recovered from the public in prices. In addition to this the price of an article is what it will fetch and is called profit. It is hard to conceive of a more deadly lie than this that has been forced on to humanity. The principles quoted above form the basic mechanism of the centralization of power as individual independence and cultural heritage is steadily filched from the people and passed to the ever-larger institutions of the world super state via an international bureaucracy. To this end full employment has been necessary to ensure that no one has the time to enjoy or demand the leisure and independence that are basic to genuine freedom. The corollaries to this enforced policy of full employment are inflation, the excess of exports over imports resulting in a physical loss to the exporting country for the benefit of so called less or underdeveloped countries who become thereby mortgaged to the international financial power, and the unlimited export without any imports into outer space. Even in 1917 Douglas saw clearly the beginnings of a process, which is now only becoming obvious to a larger section of the community. In his book *Economic Democracy* he expresses it thus: —"It may be advisable to glance at some of the proximate causes operating to reduce the return for effort; and to realise the origin of most of the specific instances, it must be borne in mind that the existing economic system distributes goods and services through the same agency which induces goods and services, i.e., payment for work in progress. In other words, if production stops, distribution stops, and, as a consequence, a clear incentive exists to produce useless or superfluous articles in order that useful commodities already existing may be distributed."

This perfectly simple reason is the explanation of the increasing necessity of what has come to be called economic sabotage; the colossal waste of effort which goes on in every walk of life quite unobserved by the majority of people because they are so familiar with it; a waste which yet so over-taxed the ingenuity of society to extend it that the climax of war only occurred in the moment when a culminating exhibition of organised sabotage was necessary to preserve the system from spontaneous combustion.

KEYNESIAN ECONOMICS AND THE COMMUNIST ADVANCE

The following is portion of Mr. Eric D. Butler's Paper on Fabian Socialism and the Communist Advance, given on September 21 at the Annual League of Rights Seminar

Although it is generally admitted that the economic and financial theories of the late Baron J. M. Keynes have had a tremendous impact in all Western nations, particularly the nations of the British Commonwealth, and the U.S.A., it is an astonishing fact that most supporters of the free-enterprise, private ownership economic system, regard Keynes as a "capitalist economist" whose work was primarily concerned with economic and financial adjustments which would have as much as possible of the capitalist system. The truth about Keynes and his vital contribution to the worldwide revolution is so contrary to the fable about him being a "capitalist economist", that, in considering Keynes and his ideas, we are presented with yet another frightening example of how revolutionaries can advance behind a smokescreen of respectability.

While it is probably true that the rank and file of Communists really believe their charge that Keynesian economics are but an attempt "to prop up a tottering capitalist system". Communist leaders are well aware of the direction in which Keynesian economic teachings are taking those non-Communist nations, which have adopted them.

The neo-Marxist, Joseph A. Schumpeter, who was Professor of Economics at Harvard for 20 years, indicated that he believed that Keynes' famous work, *General Theory of Employment, Interest and Money*, was really a brilliant political tactic **designed to advance socialism under the guise of saving capitalism**. Professor Arthur Smithies, present chairman of the Harvard Economics Department, who is a supporter of Keynes, has indicated very clearly how Schumpeter regarded Keynes.

"Schumpeter did not credit Keynes with a single major improvement in the technique of economic analysis. His admiration was confined to the skill with which Keynes constructed a vehicle to convey his ideology—an ideology that, in Schumpeter's view, *rivals Marx in undermining the pillars of capitalism*." (Emphasis added.)

Fabian Background

An examination of Keynes' history reveals him as a true Fabian. And prominent Socialists like the late John Strachey leading English Fabian theoretician, have openly commented on how Keynesian teachings can advance Socialism. In his book, *Contemporary Capitalism*, 1956, p.284. Strachey exposes the falsity of the claim that Keynes was concerned with "saving capitalism". "But the capitalists have really had good reasons for their reluctance to be saved by Keynesian policies. If we look more closely at the remedies proposed, we shall find that Arthur Smithies, 'Schumpeter and Keynes', in *Schumpeter, Social Scientist*, Harvard University Press, 1951, p.136, their implications are much more drastic than they seem to be at first sight.

And when we come in later volumes of this study to consider the results of the application of Keynesian measures in America, Germany and Britain, respectively, we shall find that in fact the changes effected by them have been subtle, but nevertheless far-reaching."

We can note with profit in passing that the career of Strachey provides striking confirmation of the basic philosophical roots of revolutionary movements, which are in violent conflict with one another. Strachey became a Socialist at an early age, and as a Fabian in 1924 was a follower of Sir Oswald Mosley. But when Mosley left the Fabians and turned towards Fascism and National Socialism, Strachey then joined the Communists, during which time he wrote *The Coming Struggle for Power*, a work used as a textbook by the Communists all over the world. But in 1943 Strachey went back to the Fabians, and is best remembered by the British people as the Minister for Food from 1946 to 1950 who persisted with food rationing and who was associated with the Socialist ground nuts scandal in East Africa.

Strachey has also provided some illuminating comment on how he believes Keynesian theories can further the Socialist revolution, in his *Programme for Progress*. He wrote that he had come to believe that inflationary credit expansion policies were "an indispensable step in the right direction". Giving his reasons for this view, Strachey said: "the fact that the loss of objectivity, and the intrinsic value of the currency which is involved (i.e. inflation) will sooner or later make necessary, on pain of ever-increasing dislocation, a growing degree of social control . . . for the partial character of the policy will itself lead on to further measures. The very fact that no stability, no permanently workable solution can be found within the limits of this policy will ensure that once a community has been driven by events to tackle its problems in this way, it



There were many keen purchasers of literature, at the League of Rights Seminar.

cannot halt at the first stage, but must of necessity push on to more thorough going measures of re-organisation."

This frank outline of Fabian Socialist tactics recalls the significant statement by Karl Marx when, introducing his famous ten steps for Communising a State in the basic Communist text-book, *The Communist Manifesto*, he made it clear that these steps were only means to an end, not an end in themselves. Marx said that while the ten steps "appear economically insufficient and provisional" they will "in the course of the movement . . . necessitate further inroads upon the old social order."

The Communists and Fabians are as one in their recognition of the fundamental truth that one centralised control tends to cause another, and that the end result is State control of everything.

As it comes as a surprise to many to be confronted with the view that such a widely respected man as Baron Keynes was a conscious agent of revolution, it is essential to examine briefly his background. It was Professor Alfred Marshall, a Fabian Socialist, who influenced John Maynard Keynes to take up economics. Although Marshall's teachings were used by the Fabians in both England and the U.S.A., he kept his Socialist views private and presented himself publicly as an economist of the classic private enterprise school. It would appear that at an early age Keynes learnt the art of subterfuge from Marshall and other Fabians. He was 20 when he joined the Fabian group at Cambridge University.

He was coached privately by Professor J. C. Pigou, another Fabian Socialist. By the time he was 24, Keynes was expounding the traditional Fabian conception of government by permanent officials. With Professor Marshall's backing, Keynes became editor in 1911 of the official organ of the Royal Economic Society, *Economic Journal*. Although this magazine bore the reprint, "Patron: His Majesty, the King", this did not deter Keynes from using it for Fabian propaganda. In fact, in 1913 Keynes became Secretary of the Royal Economic Society, and in collaboration with Bernard Shaw and other Fabians set about exploiting the prestige of the Society to advance Socialism.

During the first World War Keynes sought to keep himself out of the firing lines by a technique used by many other young Socialist radicals: he sought an appointment to a Government service which might exempt him from military duty. But he was eventually forced to file as a conscientious objector and was criticised by his mother for his unpatriotic stand.

Following the war, Keynes was numbered amongst those Socialists who regarded the Bolsheviks as "progressives". His reputation was such by 1922 that *The Manchester Guardian* employed him to edit 12 supplements under the title, "Reconstruction in Europe". Most of those selected by Keynes as contributors were Socialists of various types. He included Maxim Gorky from Soviet Russia. Walter Lippman, one of the most influential newspaper columnists of our times, was also invited. Lippman had joined the Fabian Society in 1909 and had helped the Fabian cause while at Harvard.

Harold Laski and G. D. H. Cole were the English contributors.

In 1924 Keynes gave his famous lecture at Oxford University, later published in book form as *The End of Laissez-Faire*, in which he argued that private enterprise was historically coining to an end and that socialized developments were both natural and progressive. Keynes supported the Fabian concept of not making a direct assault upon private enterprise, but of sapping its foundation to the stage where the Government had to take over. While it is true that Keynes did express disagreement with "doctrinaire State Socialism", this was not a disagreement on principle but only on tactics.

In *The End of Laissez-Faire* Keynes not only put forward concepts concerning political and economic controls; he even advocated social control of the number of children each family should have. An American publisher, Clarence W. Barron, who met Keynes in 1918, described him as "a Socialist of the type that does not believe in the family". We might observe in passing that Keynes never had any children.

Socialist Double Standards

Like many Socialists Keynes was also a hypocrite. Although he was "not a great friend of the profit motive", and attacked vigorously both savings and investment by individuals, his own speculations on the international money market built up his assets from £4,000 in 1919 to £506,000 by 1937. Using the "inside" knowledge they gained in the British Treasury Department. Keynes and his associates organised their own investment company to further their own private interests. It is not surprising that Keynes



"There are undercover Communists in every phase of Australian national life," Mrs. Anne Neill tells her Seminar audience.

described Ivor Kreuger, one of the world's greatest swindlers as "the greatest financial intelligence of his time" (New York *Herald Tribune*, July 18, 1960).

According to a publication, *Keynes at Harvard* (1960), issued by the Veritas Foundation, "a check of several hundred of the more prominent Fabian Socialists in England, and their counterparts in the United States, shows that with hardly an exception they manage to live in a high style either through speculation, profit-making or draw high salaries in government, tax-exempt foundations, universities or unsuspecting corporations . . . Prominent agitators against 'Capitalism', according to data to *Who's Who in America*, have profited as individuals in all the above categories."

The double standards of the Fabian Socialists are similar to those of the Communist Commissars, who live in luxury in the "classless society"!

Following his visit to Soviet Russia in 1925, Keynes published three articles later issued by the Fabian Socialist Hogarth Press as *A Short Visit to Russia*. Although he was horrified by the mass terror, Keynes suggested that "In part, perhaps, it is the fruit of some beastliness in the Russian nature -- or in the Russian and Jewish natures when, as now, they are allied together". While there is no doubt that some peoples are more brutal than others, this truth cannot be allowed to obscure the fact that increasing oppression of the individual is the logical end product of all forms of Socialism irrespective of who exercises control, and that "liquidation" of individuals stems directly from Marx's philosophy of dialectical materialism. But Keynes clung to his Socialist concepts, hoping that they would be achieved without the terror suffered by the Russians.

Fascists and Nazis Use Fabians

It is important to note that the totalitarian philosophy underlying Keynesian theories made them acceptable to both the Fascists and the Nazis. Mussolini observed, "We were the first to assert that the more complicated the forms of civilization, the more restricted the freedom of the individual must become". That is what the Fabian Socialists also preach. A Fascist supporter, James Strachey Barnes, in *Universal Aspects of Fascism* (1929), a book that Mussolini personally approved with his imprimatur, stated:

"Fascism entirely agrees with Mr. Maynard Keynes, despite the latter's prominent position as a Liberal. In fact Mr. Keynes' excellent little book, *The End of Laissez-Faire* 1926 might, so far as it goes, serve as a useful introduction to Fascist economies. There is scarcely anything to object to in it and there is much to applaud."

Fabian and other Socialists who are so fond of using the term "Fascist" as a dirty swear word against anti-Communists, should have their attention directed to a further statement by Barnes in his book, that "all this (Keynesian teaching is pure Fascist premises", and to the fact that during the Fascist regime in Italy not only Keynes, but

other Fabian Socialists were translated and studied. Such names as G. D. H. Cole, Sidney and Beatrice Webb, and Bernard Shaw, were quoted in Fascist economic journals.

Not only was Fabian Socialist Keynes accepted in Fascist Italy; he was also welcomed in Nazi Germany. Hitler frankly admitted the basic similarities between National Socialism and Communism, while the chief speaker at the Fabian International Bureau's Conference on March 15, 1942 made the comment that ". . . there is not much difference between the basic economic techniques of Socialism and Nazism".

Keynesian theories made such an impact in Nazi Germany that in 1935 Professor Carl Fohl produced a work, which was a duplication of Keynes' *General Theory*.

Students of the use of Communism, Nazism and Fascism cannot help be struck by the fact that all three were revolutionary movements which were directed by individuals with Socialist backgrounds. It is true that Nazis and Fascists fought bitterly against Communists, but they were in fact battling for the same type of mind. A number of observers have drawn attention to the fact that many German Communists became Nazis, while after the war many Nazis found no difficulty in becoming Communists. The American writer, John T. Flynn, in his penetrating examination of the "creeping revolution" in the U.S.A., *The Road Ahead*, states ". . . the line between Fascism and Fabian Socialism is very thin. Fabian Socialism is the dream. Fascism is Fabian Socialism plus the inevitable dictator."

It is a fact of the greatest historical significance that Keynesian Social economics, now so widely accepted in the non-Communist world, were accepted by both the Nazis and the Fascists, and are the Fabian method of weakening the foundations of the free-enterprise system and forcing it in the direction, which the Communists claim leads "inevitably" towards Communism.

As a good Fabian, Keynes grasped early in his career the importance of influencing Government policies through first influencing economists. Keynes also calculated how,



A section of Mrs. Neill's attentive audience at the Seminar.

if economic instructors could be influenced by a politically inspired economic theory, his ideas would then permeate the whole of the community. Keynes made his objective clear with the following observation in his *General Theory of Employment Interest and Money*: "the ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else."

In a letter to Fabian leader Bernard Shaw, Keynes said he was writing a book on economic theory "which will largely revolutionise . . . the way the world thinks about economic problems. When my new theory has been duly assimilated and mixed with politics and feelings and passions, I can't predict what the final upshot will be in its effect on action and affairs."

Keynes Assisted by Marxists

Keynes' most important book, *The General Theory of Employment Interest and Money*, was first published in 1936 and was immediately hailed by Socialists everywhere. It is important to stress that Mrs. Joan Robinson, an internationally recognised Marxist, was one of the main economic experts who collaborated with Keynes on his project. Another leading Socialist economic expert R. F. Kahn contributed so much that "his share in the historic achievement cannot have fallen very far short of co-authorship."

Mrs. Joan Robinson was highly regarded by Keynes, who in *The General Theory* generously praises her for her contribution to his work. It is therefore important to note carefully Mrs. Robinson's statement that the differences between Marx and Keynes *are only verbal*. Writing in the Communist journal, *Science and Society*, winter, 1947, p. 61. Mrs. Robinson said: "The time, therefore, seems ripe to bridge the verbal gulf." The only real difference between the Marxians and the Fabians is one of degree and tactics. Following his visit to Soviet Russia late in 1946 when he had lengthy discussions with Stalin. Professor Laski made the important public statement that English Socialists and Russian Socialists **were approaching the same objective by different roads**. As we have seen Laski and Keynes were fellow-Fabians who had collaborated over many years.

FABIAN SOCIALIST SECRETARY ATTENDS SEMINAR

Although Mr. Race Mathews, Secretary of the Victorian Fabian Society, had taken the trouble to forward Mr. Butler some local Fabian literature before the League of Rights annual Seminar, and attended the Seminar to hear Mr. Butler's Paper, *The Fabian Socialist Contribution to the Communist Advance*, he left rather suddenly at question time without attempting to challenge anything Mr. Butler said.

Mr. Butler's Paper, which he regards as one of his most important pieces of work for some time, will be expanded into booklet form later.

LEFTIST CLERGY AT MRS. NEILL'S MEETING

The highlight of Mrs. Neill's address to clergy and other Church people at the Assembly Hall, Melbourne, on September 23, was the hostile questioning by three Melbourne clergy notorious for their association with the "Peace" campaign. The Rev. Frank Hartley, Methodist, and the Rev. Alf Dickie, Presbyterian, accompanied by two colleagues, made it clear that they were at the meeting to discredit Mrs. Neill if possible. But all that they did was to provide the young Church people and others present, with striking confirmation of what Mrs. Neill had to say concerning Communist influence amongst the clergy. The chairman, Mr. Eric Butler, thanked the critics for their "valuable contribution to the meeting".

Mrs. Neill revealed how she had worked with Mr. Hartley when she was a Security representative working as an undercover Communist.

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before going on to Britain, where he will be continuing the work started this year. He will return to Australia via Africa. A short visit will be made to New Zealand on the way to Canada, in order to consolidate work done this year, and to plan for a more comprehensive tour later in the year.

Mr. Butler confidently anticipates that he will next year be able to carry forward the British Foundation project and other activities concerned with reviving the British Commonwealth.

The Challenge of the Future

The Chairman, Mr. Rock, and Mr. Eric Butler, stressed in their addresses the challenge of the future. Mr. Butler pointed out that a comparatively few dedicated Australian supporters had demonstrated that vast numbers are not necessary to achieve far-reaching results. His two Commonwealth tours had set in motion activities, which held great promise for the future.

Mr. Rock said that greater "personal participation" was a greater necessity than ever before. The spirit at the Dinner indicated that there was little doubt that the challenge of the future would be met. *The New Times* and associated activities will continue to grow.

A LATE MESSAGE

Dear Friends,

I do hope that every seat will be filled for the *New Times* dinner, and if we all could be present, there would be standing room only; I am sure it will be a great success in every way.

May the League of Rights gain more supporters and go from strength to strength because it is based on Truth.

Yours in sincerity,

Vera K. Briskam.