

# THE NEW TIMES

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

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## Editorial

### "THE FIGHT GOES ON"

Twelve months ago Prime Minister Ian Smith of Rhodesia told an expectant audience in Salisbury that, having considered the proposals of Prime Minister Harold Wilson of the United Kingdom put to him on H.M.S. Tiger, his Government could not accept what was, in effect, a demand for unconditional surrender. And so, said Prime Minister Smith, "the fight goes on." The fight in which Rhodesia is involved is part of the bigger fight, which is, as Mr. Smith said, one to preserve Civilization and Christianity. The fight has grown more intense over the past 12 months, which have seen momentous events. And the fight will most certainly become even more intense over the next 12 months.

The year opened with an intensification of the economic and psychological war against gallant little Rhodesia. The year comes to a close with the Rhodesians in a much stronger position than they were 12 months ago, while the Wilson Government, which initiated war against Rhodesia, imposes greater hardships on the British people following the desperate devaluation policy. In by-election after by-election the British electors show their contempt for the Wilson Government, the most defeatist and disastrous in British history. In spite of all their talk about "progressive thinking", the Socialists show today, as they have in the past, their complete enslavement by financial orthodoxy.

Throughout the year Mr. Wilson persevered with his attempt to get the United Kingdom into the European Economic Community, turning his back upon the British Commonwealth and any idea of seeking a solution to Britain's problems in association with those who share the same traditions. But once again Charles de Gaulle makes it clear that he does not want the British in the E.E.C.—unless, of course, in the words of one French journal, the British are prepared to strip themselves "stark naked" and surrender completely to every demand de Gaulle makes upon them. This brutal snub by a man who now shows clearly that he is an agent of the forces of world revolution, makes no difference to Mr. Wilson, who says he will push on with his attempt to betray the British completely.

#### United States Faces Year Of Crisis

It has been a desperate year for the Americans, fighting a long and bloody war in Vietnam, which their policy-makers in Washington have stated they do not propose to win; while during the summer months some of their great cities like Detroit felt the full impact of the revolution, which seeks to paralyze America internally. The fight also goes on for the Americans as they attempt to resist revolution internally while fighting in Vietnam. By

the middle of next year, in the summer months, they will be faced perhaps with the biggest race riots yet. And, of course, next year is one of political crisis as Presidential and Congressional elections are held. It is not too much to say that these are the most critical elections ever to be held in the United States.

#### Middle East Situation Worsens

The "six-day" war that convulsed the Middle East was but part of a war that has never ended since Israel was thrust into the Arab world by a combination of International Political Zionism and International Communism. The general presentation of the Israeli-Arab conflict provides striking evidence of how "news" is controlled by the highly centralized mass media. The Political Zionists are constantly presented as those who should be supported at all costs by the Western nations. Their rapid defeat of the Arabs has been hailed as a great

Continued on Page 8

#### LEAGUE OF RIGHTS' SUCCESSFUL EXPANSION FUND

As we go to press the League of Rights announces that it has just passed its objective of a \$25,000 expansion fund for the next 12 months. And donations and pledges are still trickling in.

This magnificent achievement, made possible by a minority of readers, has demonstrated the mounting morale of the League. The first major step in expansion is that early in the New Year Mr. Jeremy Lee of New England, New South Wales will join the League full time. Mr. Lee contributes some of his thoughts to this Christmas issue of "The New Times."

The League plans a massive publishing and selective mailing campaign and other activities.

## GEMS FROM C. H. DOUGLAS

**This journal, and the various movements which it has supported, owe their original inspiration to one man: C. H. Douglas. Douglas was a brilliant example of the uniqueness of the individual. The movements, which his work inspired, provide striking evidence of the power of such individuals to change the course of history. The scope and depth of Douglas's grasp of truth are revealed in his writings. As usual, in this Christmas issue we offer selections from those writings to be pondered upon by supporters over the Christmas season.**

"The basis of independence . . . is most definitely economic; it is simply hypocrisy, conscious or unconscious, to discuss freedom of any description which does not secure to the individual, that in return for effort exercised as a right, not as a concession, an economic equivalent of the effort made shall be forthcoming.

It seems that only by recognition of this necessity can the foundations of society be so laid that no superstructure built upon them will fall . . .

Systems were made for men, and not men for systems, and the interest of man, which is self-development, is above all systems, whether theological, political or economic."

*Economic Democracy, 1920.*

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"To indicate what I have in mind, consider the famous First Clause of Magna Carta: 'Quod Ecclesia Anglicana libera sit et habeat omnia sua jura integra' . . . 'That the Church . . . shall be free, and enjoy her whole rights and liberties inviolable.' It has been claimed that this clause, the importance of which must be realized as something basic to social life, was a claim for independence of the Pope, which is just plain nonsense. It was imposed upon King John not upon the Pope who is expressly stated to have confirmed it, and was a declaration of independence in certain well-defined areas from interference by the King or in any other matters proper to the Church and religion . . .

"With some hesitation I suggest that the question arising out of the Christian Church, is not the same, either in nature or degree, as that involved in the acceptance of what is vaguely called Christianity which for the most part is merely Liberal Judaism. It is the Doctrine of the Incarnation. At bottom what we have to make up our minds upon is whether human political action is subject to the same kind, or some kind, of compulsion to be right as we accept in doing a multiplication sum, and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that 'right'-ness. Magna Carta remains as a witness that this conception was inherent in English life seven hundred years ago."

*The Realistic Position of the Church of England.*

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"The only effective force by which any objective can be attained is in the last analysis the human will, and if an organization of this character can keep the will of all its component members focussed on the objective to be attained, the collective power available is clearly greater

than can be provided by any other form of association."  
*Economic Democracy, 1920.*

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"The abolition of poverty in the midst of plenty, important as it is, is not the core of the problem. It is conceivable that people might be provided for as well-fed slaves. It is fundamental that the freedom inherent in things should be conditioned only by the nature of the world, as one might say. The moment that conditions are made about making people wealthy, you are not making them wealthy in accordance with the wealth they might have from the free play of invention and progress and organization. You are making them wealthy only according to somebody's conception of what should be the conditions under which they should be allowed to be wealthy. That is quite a different thing."

*Approach to Reality, 1936.*

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"There is only one sane objective of government and that is to make it easier for everybody to do those things that are possible. That is the only justification for government—that by organization and doing things according to certain rules you can do things more easily and comfortably. To imagine that we are born into the world to be governed by something not inherent in the cosmos is one of the most astonishing pieces of hypnotism that has ever afflicted the world."

*Approach to Reality, 1936.*

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"I may say I regard the election of a Social Credit party in this country as one of the greatest catastrophes that could happen. By such an election you proceed to elect, by the nature of it, a number of people who are supposed to know enough about finance to say what should be done about it. Now it is an axiom of experience that no layman can possibly direct the expert in details, and in normal things no layman is fool enough to try to do it . . . to elect a Social Credit party in this country would be to elect a set of amateurs to direct a set of very competent professionals. The professionals, I may tell you, would see that the amateurs got the blame

### OFFICE OPEN OVER HOLIDAY PERIOD

Because of increasing activities it has been decided to have the office closed only over the Christmas week. The office will close on Friday, December 22, and re-open on Tuesday, January 2.

for everything that was done. What the layman should say is: "I am not an expert in this thing, but I know what I want" and if you agree that the object of sending a set of men to Parliament is to get what you want, then why elect a special set of men, a special party at all? The men who are there should get you what you want—that is their business. It is not their business to say how it is to be got. The Parliamentary system of this country is a delegation of laymen to represent the wants of laymen, and not to tell the experts how to do it."

*Approach to Reality*, 1936.

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"Faith without works is death. It is a matter of no consequence whatever that a large number of people **believe** in the truth of Social Credit. The question is—what are they going to do about it?"

*Approach to Reality*, 1936.

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"The problem is simply this. Is it true, as has been stated in many well-informed quarters, that all visible Governments are mere executives of a dictated policy? If this is so, then the Dictators of this policy are the Arch Criminals for whom we are looking, and are responsible for the misery of the ages. And our task is to find a method by which the War can be turned upon its Authors. . . . Some years ago, certain financial proposals I had made were put before a British Cabinet Minister of the inner ring, by an influential intermediary. The reply received, of which I have an extract, was: "Whether Major Douglas's proposal is sound in theory, I do not know. It is a matter of little consequence. I can assure you that no British Government would remain in Office for three weeks, if it attempted to put it into practice." I believe that it was the fear of British revolt against this Occult Power, which produced a decision to confront us "with war, or the threat of war."

*The Big Idea*, 1942.

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"Mr. Henry Ford is credited with the opinion that history is bunk . . . he would appear to have noticed something which, seen in its proper relation to other knowledge, is worth examination. The first modifying factor is that the reference was to **written** history. Writing differs from memory in being two-dimensional instead of four-dimensional. It is only possible to write about one thing at a time. Genuine history, that is to say, the flow of events, is just as unwritable as a spring morning. You can pick out certain facts about it, which you think are important, but there are infinitely more contemporaneous happenings than you can possibly mention. In other words, written history is five percent fact, and ninety-five percent historian, even at its best. What value it possesses, and that may be considerable, depends primarily on the historian, and secondarily, on the equipment of the reader—on his ability to see the related facts in their true perspective. "But there is a type of history which is four-dimensional.

Everyone has a certain amount of it, and where it relates to something of the nature of a profession, this memory-history, over the period of a lifetime, has a practical value out of all proportion to anything available in print. It forms the basis of effective ability. We call it experience.

"There is, however, a memory-history of still greater importance, and that is hereditary. The first essential to its growth is stability.

One cannot fail to notice the curious contradiction involved in the passionate study of racehorse pedigree, which was so popular in the distant days of uneasy peace, and the carefully fostered contempt for 'family' in the human race, which is contemporaneous with Socialism. The French Revolution was primarily a massacre of the French hereditary aristocracy. So was the Russian Revolution of 1917. Anyone taking the trouble to go through the casualty lists of the 1914-1918 war can verify the disproportionate percentage of "hereditary" families appearing in them. This does not apply to one side only. The hereditary memory is being eliminated everywhere."

*The Big Idea*, 1942.

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## INSIDE THE COMMON MARKET

Huge surpluses of fruit and vegetables caused by the long hot summer are being burnt, ploughed into the ground, or just dumped in vast compost heaps in several European countries this week-end.

The destruction of the food glut, with Common Market approval, is being stepped up mainly in France and Belgium in an effort to stabilize prices rather than sell the food off cheaply. The news has led to massive protests by West German consumers' associations, taxpayers' leagues and political leaders.

They object to the operation being heavily financed by "destruction bonuses" paid from Common Market funds to which the West German consumer contributes one-third.

Consumers' associations admitted here today that they were "staggered" to discover that French farmers who had destroyed 1,000 tons of grade "A" tomatoes in the last week are being paid £20,000 compensation by the Common Market.

The row which started over the tomatoes grew into a Common Market political "hot potato" this weekend when it was discovered that Belgian farmers had also tipped over half a million cauliflowers, valued at £10,000, on to gigantic compost heaps or ploughed them into the ground in return for a bonus of nearly 8d. a cauliflower. *Housewives Today* (England, October, 1967).

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## PRE-CHRISTMAS PARTY

"New Times" supporters and friends are invited to attend a pre-Christmas Party at the home of Mr. and Mrs. Eric Butler, Alma Road, Panton Hill, on Saturday, December 16. Buffet dinner at 7.30 p.m. Entrance \$1 Proceeds of evening will be donated to The League of Rights.

# ANTI-COMMUNISM IS NOT SUFFICIENT

by Jeremy Lee

**Mr. Jeremy Lee has been described by Mr. Eric Butler as one of the most valuable recruits to the League of Rights in the last 10 years. A former Kenyan who went through the Mau Mau terror, Mr. Lee and his family were victims of the revolutionary winds of change policy. On the eve of joining the League of Rights full time, Mr. Lee offers the following stimulating comments for our readers.**

It often comes as a surprise to the more recent supporters of the League of Rights to discover that those Britishers who come from Africa had, at the time of the British withdrawal from that continent, no more idea of Communist global strategy, and the manipulation of the Western world than does the average Australian. But a little reflection will indicate that had there been a full realization in those British colonies that have sunk into the oblivion of premature independence, of the powers that were so remorselessly manipulating the humanitarian ideal of self-determination, there may very well have been a stand prior to the magnificent example of the Rhodesians. Whether such a stand would have achieved the success of the Rhodesian U.D.I, is beside the point, for those who have a world to lose are not likely to weigh the pros and cons of resistance. Whatever one may decide on such a question, there can be no doubt on two points. Firstly, that the success achieved by the Socialist machine in the break-up of the British Empire has depended wholly upon the confusion of those who were to be destroyed; and secondly, that each betrayal has, to some extent, stiffened the backs of those whose turn was next.

## The Rhodesian Stand

It would be no reflection on the Rhodesians to say that at the time of their declaration of independence there would have been few in that country that had grasped the full implications of such a stand, or the complexity of the conspiracy that they had challenged. Indeed, this makes their stand, if anything, even more admirable, for it is always easier to close the ranks against a known and readily identified enemy than against a confused miasma of seductive liberalism, under the guise of progress.

However, even the Rhodesian stand will be no more than a temporary check to the Communist advance, unless it can be used to bond together those whose fate is anticipated just as eagerly as was—and for that matter, still is—that of Rhodesia herself. The time when independent countries could afford to ignore the full import of Communism passed long ago, if it ever existed at all. Today the whole free world totters on the brink of disaster. Only the most desperate and determined effort by those countries still undefeated, acting in close and intelligent cohesion, can yet snatch victory from defeat.

A survey of what might be called anti-Communist movements in the last 20 years reveals a similar picture. The number of anti-Communist journals, associations, societies, and organizations is considerable. Some, by the

intelligent exposure of Communist tactics and objectives, have contributed much to the present growth of understanding. Others, by a blind opposition to Communism, without a grasp of the fundamentals of any alternative philosophy, have contributed very little, and have in some cases become truly reactionary. By and large, however, a great deal has been learnt from the efforts of these organizations. We must grasp the one lesson of outstanding importance, that, if we are to survive, it can only be by the uniting of all who stand for freedom and truth into a pliable and cohesive force, that not only understands and can anticipate each move of the enemy, but also that has grasped the true potential of what may be called perfect freedom.

Nowhere in the world today is there greater hope than by the dramatic and exciting expansion of the League of Rights. The strong link growing between the English speaking peoples, drawing upon all the old virtues that made us great, re-vitalizing the ties that stood us so well in two wars, and offering a new message for a more perfect civilization, can be the vision we need if we are not to perish. Already the pattern of the struggle becomes clearer, as dedicated minorities, one offering the scientific road to the ant-heap, the other the narrower path to spiritual freedom for the individual, seeks out the uncommitted. For those who profess the Christian faith, failure to meet the challenge is unthinkable. The success then, of the League programme will depend upon the clarity and force with the full implications of its objectives can be spread.

## The Douglas Revelation

To myself, as one of the more recent supporters of the League, who suffered, as we all do that disheartening period when the full extent of the Communist web becomes clear, the first implications of C. H. Douglas's writings were a blinding revelation. The experience of that unhappy year or two when, like Don Quixote, one sallied forth with two or three books on Communism to convert all and sundry to the same dismal state, needed only a few setbacks to set one wondering exactly what we were defending. One was tempted, of course, to defend anything that the Communists attacked. And if this entailed a defence of an economic system, for example, the deficiencies of which were only too evident, this left one in nearly as difficult a position as the defence of a secular liberalism that masqueraded under the name "Christianity". Thus, while recognizing that there was an alternative, a restricted perception hampered its identifica-

tion. "Demon est Deus inversus" is a fundamental statement of truth. The division between the sublime and unspeakable evil is often a thin one, and the courses which both follow often parallel. Hence the pursuit of truth demands a rigid adherence to the natural laws, which are truth's manifestation. The definition of religion as "a concept of reality" which Douglas gave us was never intended to imply that Truth, in its religious sense, was anything less than an absolute, nor that Truth would ever fully manifest itself to anything but the right concept.

### **The Tide Can Be Turned**

The growth then, across the English-speaking world, of an army of individuals armed with this concept, each accepting responsibility for the advance of the whole, defending all those institutions in which the true concept has been developed (and these are richer and more plentiful in the English-speaking world than in any other empire or civilization that has ever existed) and reaching forward to a more complete concept than any before, can yet turn this tide. And if this army will have to call on personal talents and reserves the possession of which we have never really contemplated, and perseverance, courage and determination beyond our human limits, would we really desire anything else? For could such a vision really be worth less of us than total effort? The question really needs no answer. Armed thus, and active, providing a positive alternative to the forces of evil, this army could fulfill those clear instructions "Go ye out into all the world . . ." There is no better teacher than example.

For those who have received the message of C. H. Douglas, the task ahead is the most important of all. "Some will be teachers" is their challenge. Unless we can develop those who are joining the League purely to oppose Communism into the architects of the policy of our philosophy, we are building in vain. We need to develop the techniques of positive education of Social Credit along the line, which Douglas enunciated. We must do it resolutely and quickly. The inevitable results of our present economic system are almost upon us. On what we do now and on how well we do it, will depend the final outcome.

### **A Time For Dedication**

Few generations in the history of mankind can have been faced with a challenge such as the challenge of our times—nor I suppose, can there have been any so ill equipped as the present one. The planned perversion of society has reduced us to a low plane; but we can be very sure that the heritage which is ours, developed over 2,000 years of illustrious history, cannot be so easily dismissed by those who would destroy us. Already from the ashes of the old Commonwealth the first flames are again burning. With determination we can yet kindle the first blaze into a roaring furnace. It is to this end, in faith and hope, that we must dedicate ourselves.

## **WHAT DEVALUATION MEANS**

The basic aspects of the devaluation policy of the British Socialists are clear to those not mesmerized by the jargon, which passes as "sound finance". By devaluing sterling Fabian Socialist Harold Wilson, believes that the United Kingdom can export more easily, thus allegedly solving the "balance of payments" problem. But all exports sent out of a country without equivalent imports are, realistically, a loss, not a gain, for the exporting country. Mr. Wilson is therefore going to force the British people to export more in exchange for fewer imports. The last time this form of economic sabotage was imposed on the British was in 1949 under another Fabian Socialist, Sir Stafford Cripps.

It is true, of course, that as the result of devaluation, some individuals and groups will **appear** to benefit, but this will be at the expense of the whole British community. There will be further centralization of power, more austerity, and an intensification of inflation, which the Wilson Government can only attempt to deal with by restrictive policies leading to a revolutionary situation. We do not know whether Mr. Harold Wilson knows what he is about, but it doesn't matter. He is the agent of revolutionary forces now moving openly towards what it is hoped will be the end of the old British Commonwealth. However, every action produces a reaction and the position is far from hopeless.

We will examine the devaluation issue in more detail in our January issue.

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## **SOCIAL CREDIT PARTY JOURNAL CLOSES IN CANADA**

We have previously commented on the disintegration of the Social Credit Party in Canada. The disintegration proceeds with the resignation of Albertan member Olson, who has joined Mr. Pearson's Liberal Party, and the closing down of the party's journal, *Focus*. Subscribers to *Focus* are informed that there was a big loss in circulation following Premier Manning's statement that Social Credit could not be achieved through a Social Credit Party, and that Social Crediters should consider joining a Conservative Party. All this confirms the warning of Douglas about tying Social Credit to party politics. Through the years that Mr. Manning and others were misleading Social Crediters into the bog lands of party politics, Mr. Ron Gostick provided a rallying point for those who wanted something far more fundamental. Now there are encouraging prospects of a new growth of Social Credit in Canada, it is to be hoped that the lessons of the past 20 years of perverting Social Credit will be remembered by Canadians.

## MAKING THE WORD FLESH

by Edward Rock

Addressing a group of Social Crediters in 1936 at a meeting chaired by Dr. Hewlett Johnson, the Dean of Canterbury, the founder of Social Credit, C. H. Douglas said, "I believe that the fate in history of the Church of England depends very largely upon your Chairman." Douglas made it clear a few words later that it was the whole body of Christianity and those who speak for the churches to whom the foregoing remark was addressed: "I have little doubt that what was recognized and persecuted in early Christianity was the economic implications of its philosophy. Only when Christianity became, as it did, purely transcendentalist, was it felt to be fairly respectable and fairly safe."

Douglas in 1936 was concerned with both a truth and a prophecy. The truth that Christian civilization was rapidly reaching its moment of accounting, and the prophecy that the fate of civilization would depend one way or the other on those who spoke for the church. The impact of materialism was bearing almost irresistibly upon the Christian world, and those who spoke for that world were at the crossroads. Would they challenge the forces of materialism, or bend the knee.

History has revealed the direction taken by the Dean and those who speak for the Christian church. There are now literally thousands who speak with the same tongue, and "the fate in history" of Christian civilization hangs in the balance. That there are stirrings of understanding today, which Douglas would have understood and welcomed, remains the hope of mankind, but in the churches that small voice is almost obliterated by the bigger organizations purporting to speak for all that remains of Christendom. Like all those who grasp the essence of the battle against the forces of evil Douglas knew that these forces could not obliterate truth. "The philosophy of Christianity, as I apprehend it, contends for certain immutable principles which may have many permutations 'Heaven and Earth shall pass away, but My word shall not pass away'." Douglas pointed to this promise of Christ as binding upon himself and all men who sought truth.

Those words, spoken by the young man Jesus Christ whose birth we celebrate in this Festive Season, are quite final and uncompromising. They serve notice on all the forces which seek to cast doubt on the sovereignty of God. They must be either accepted or rejected. If accepted, "My word" passes from the purely academic or theoretical, to that of practical reality. The warning is clear, "Heaven and Earth may pass away", destruction of the world caused by the ignorance of "My word".

### The Church And State

Douglas foresaw the denigration of "the word" and he called for clarification. "It must be insisted that Christianity is either something inherent in the very warp and woof of the universe, or it is just a set of interesting opinions, largely discredited, and thus doubtfully on a par with many other sets of opinions and having neither more nor less claim to consideration." The article in which these words were written *The Realistic Position*

*of the Church of England*, dealt with the constitutional position of the churches in relation to the State, and called for a Christian authority separated from the State constitutionally, but the moral authority which the State failed to recognize at its peril. "The business of the church in politics is to be the authority on the Mills of God, which are of course, *inter alia* political principles which can be checked like any other genuine laws, by their observed operation **over a sufficient period of time.**" To what extent is the church authoritative and the guardian of "My word" today? A tenuous grip on constitutional niceties, almost completely replaced by the State in education and the battlefield for the mind of man! Well may her critics say all she has to offer is "pie in the sky."

### Policies Of Death

If "Heaven and Earth" are to remain, it can only remain as a vehicle for God's purpose. That which is without health will die, individuals and nations alike. Since "My word" is the essential catalyst for the salvation of the world we must ask, where does it operate in the parliaments, the councils of the nations, in political philosophy, political science, the economic teachings which control the fiscal policies of the world today?

The answer is seen in the increasing destruction of the individual and his independence so that he is a mendicant of the State. Who can escape the clutches of taxation openly admitted to be a method of control, or the myriad controls emanating from government today? Economic centralism brings political centralism (Marxism). Feeding upon the body politic as does a parasitic growth it gathers irresistible force (you can't stop "progress"—economic and political centralism which becomes "inevitable"). So we must return to a starting point, and Douglas to find an answer. "I have little doubt that what was recognized and persecuted in early Christianity was the economic implications of its philosophy. Only when Christianity became, as it did, purely transcendentalist, was it felt to be fairly respectable and fairly safe."

As Douglas made it clear in the same address in which those words were spoken, "economic implications" issued into a much larger subject than merely the money question. Douglas said that the question of Social Credit (that body of knowledge designed to defeat the problem we are concerned about) "covers and comprehends a great deal more than the money problem . . . Social Credit

fundamentally involves a conception . . . of the relationships between individuals and their association in countries and nations, between individuals and their association in groups."

### **The Decisive Role Of Social Crediters**

He went on to make it clear that we are all Social Crediters. It is a matter of choice what we do with our social credit, or the degree to which we are negative or positive. Christianity and Social Credit are interdependent: "What we are engaged in is a battle for Christianity." To return to the "fate in history of the church . . ." there is no doubt that the outcome will be determined by those Social Crediters who:

1. Understand the correct "relationship between individuals and their association in countries and nations between individuals and their association in groups,"  
and
2. Move to a point beyond an academic acceptance of Social Credit to that where "the word becomes flesh."

The association of individuals in groups, small, decentralized, cohesive and flexible, provides the answer to the challenge of massive organization, whether it be in the name of Church or State. "When two or three are gathered together in my name" constitutes the most formidable force against evil. Allied to that knowledge (light) which makes the word flesh, it is indestructible. Working within acceptable forms of organization they will act as the catalyst to bring about a rebirth of Christianity in Church and State.

## **IMPRESSIONS IN RETROSPECT**

**by Jean L. Luscombe**

**Mrs. Jean Luscombe is the energetic assistant to the Queensland State Director of The Australian League of Rights. Mr. Don Martin. She is also the editor of the League's fortnightly publication, "Ladies Line". Specially designed to serve women, this splendid little publication is making encouraging progress. A comparative newcomer. Jean Luscombe has quickly demonstrated her outstanding qualities, as witnessed by her reflections on her first "New Tunes" Annual Dinner.**

As the Christmas season approaches, one looks back on the events of the past year and certain highlights are etched more deeply than others into the memory. One of those highlights was my very first attendance at the Annual *New Times* Dinner in Melbourne on September 8.

What an atmosphere! What a gathering of people who knew where they were going and why!

All around us the prophets of doom assure us that the country is "going to the dogs". Our society, they say, is riddled with every conceivable fault. And the socialists of every hue, baying like hounds before the cornered fox, call for a complete reconstruction. The cry is centralize! Centralize! CENTRALIZE! In the end all that they can offer us is stifling government control. The individual

is a nuisance—let him conform, let him be content with cradle to the grave direction.

Looking around the guests assembled for *The New Times* dinner, it was clearly evident that here was a group individualistic enough to break the heart of any socialist. One of the most satisfying aspects was the high proportion of young people who have caught the torch thrown to them by the passing generation. Indeed, the toast to *The New Times* was proposed and seconded by two young men in their very early twenties.

### **The Social Credit Answer**

A philosophy has to be worth something if we wish our children and their children in turn, to embrace it. The principles of Social Credit as embodied by *The New Times* are worthy to be handed on. In fact, it is difficult to imagine how anyone can study Communist philosophy for example, and not arrive at the conclusion that Social Credit as envisaged by Douglas provides the answers to the dilemma of our present time. Communism with its militant atheism confronts practical Christianity. The psalmist said: "Be still, and know that I am God"—but how difficult it is to be still when the demands of sheer necessity force us to an ever-increasing circuit of head chase tail.

All this vitally concerns women and it was encouraging therefore to see so many women at this important function. The theory that, as far as politics and kindred subjects go, women should be seen and not heard is gradually being disproved. This is a very good thing, for women pay a high price indeed when socialist policies are fully implemented. Unfortunately our own system IS imperfect as it stands and tends more and more towards the Welfare State.

However, as more people become aware of the principles involved, the attendances grow at *The New Times* annual dinner. This is an outward expression of growth and as interstate visitors intermingle they find that they are joined by the common bonds of loyalty to God, to the Throne and to the basic freedom of mankind. It is both thrilling and challenging to be involved. The daily charge laid upon Christians is total commitment to a full-blooded, all-embracing philosophy for living—there should be nothing negative about it.

As we share in the festivities and joy of Christmas may our faith be revitalized. The great things in history have always been achieved by minorities—I hope that we are on the point of achieving great things.

### **MRS. E. PHILLIPS**

**It is with deep regret that we record the death of Mrs. E. Phillips, whom our older readers will remember as one who gave loyal and efficient service at the office of "The New Times" until her deteriorating health prevented this. Mrs. Phillips had been a member of Douglas Social Credit Women's Group.**

## VALE JAMES GUTHRIE

With the recent passing of James Guthrie, Social Credit has lost one of its outstanding pioneers and a most lucid advocate with few peers among his contemporaries. His contribution to Social Credit writings spanned more than 30 years.

His more well known works are still widely read. Amongst these are "Our Sham Democracy" (prescribed as essential reading in the Social Credit study course advocated for students of "The New Times"), "Why Big Finance Backs Socialism" and "To What End".

Like Douglas, James Guthrie was a native of Scotland. He was educated at the George Herriot School in Edinburgh where he came under the influence of masters who fostered his love of English classical literature. In latter life he continually stressed that it was the clear expression of ideas, which would contribute most to the salvation of civilization.

Before migrating to Australia as a young man he worked in the Persian oil fields as a superintendent of electrical plant construction with Anglo-Persian Oil Co., when the respect and the power of things British was at a much higher mark than it is today. His experience there taught him how much the stability of the world relied upon the honesty and integrity of the British people, and he was scathing in his criticism of the politicians and the destructive policies which destroyed the credit of Britain throughout the world.

In Australia he settled in Tasmania and started the electrical department at the Hobart Technical College. At the same time he attended the University of Tasmania where he took his B.Sc. degree in 1933.

In the same year he read the works of C. H. Douglas, a turning point that was to dominate and direct the course of his life. Few men have given as much of their time and substance to Social Credit as James Guthrie.

In 1936 he started weekly broadcasts commenting upon political and economic matters. In this work, which went on for 10 years, he was aided by his wife, Barbara, whose clear diction lacked the Scottish burr, which James Guthrie retained all his life. Older "New Times" readers will remember these broadcasts. The scripts were regularly reprinted in these pages.

Other activities included the promotion of the electoral campaign for which an office was kept open in Hobart at great sacrifice. These were hectic days of Social Credit with open-air campaigning and signature collecting for various petitions.

The five years prior to his retirement in 1962 were spent in building up the course in automation at the Hobart College, but his contributions to Social Credit literature never ceased.

To the end he pondered the nature of truth and sought to convey his findings to others. He wrote to the writer a few weeks prior to his death, stating that he was preparing notes on the contribution of Carl Jung, the great psychologist, to a criticism of "Modern Man." The eternal questing of his mind is revealed in a quote found in a notebook used during a Queensland holiday in September this year. "The immortal essence is stored in the sun." He was concerned with the life force, eternal, everlasting.

We salute you, James Guthrie, and to your widow, so much the helpmate, we offer our deepest sympathy. —E.R.

Continued from Page 1

anti-Soviet victory. Little publicity has been given to the truth, as presented by the British expert on the Middle East, Sir John Glubb, that the Soviet deliberately produced a situation in which they knew the Arabs would be defeated militarily. The Soviet strategists have in fact scored a tremendous victory in the Middle East, as the whole Arab world turns to them in desperation as the Western nations refuse to take any stand against the Israelis and insist that they accept the boundaries decided by the war. For the Arabs, the fight also goes on, with the whole of the strategic Middle East being progressively drawn into the Communist orbit.

### Custodian Of Truth

The task for those who know that truth is the first essential for real freedom is difficult indeed. But the truth does continue to be spread. Complete suppression has been found impossible, as *The New Times* demonstrates. This vehicle of truth must be kept alive and

developing. A great Civilization is in process of disintegration, as was predicted by C. H. Douglas when he warned of the consequences of economic and financial policies which made stability impossible, and which opened the floodgates for the forces of international revolution.

One of the main purposes of this journal is to act as the custodian of that policy termed Social Credit, and to encourage every action, which makes towards preserving a society in which this policy can be advanced. We believe that we have done this successfully over the years. We have seen encouraging developments stemming from the ideas, which we have fostered. We have weathered another year of storm and stress. And we have gathered valuable recruits. We ask our readers, both old and new, to join with us during the Christmas Season to ponder once again the eternal miracle of what it stands for. And then to prepare ourselves to ensure that the fight goes on, the fight for truth against falsehood, the fight for good against evil.