

DINNER ISSUE

THE NEW TIMES

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

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OCTOBER 1969

"DINNER WAS AN UNFORGETTABLE SPIRITUAL FEAST."

"WE HAVE THE LIGHT OF FAITH"—ERIC D. BUTLER

An interstate supporter attending his first "New Times" Annual Dinner was attempting to find adequate words to describe his impressions. "It is something you actually have to experience," he said. "For me the dinner was an unforgettable spiritual feast." There were so many highlights at the 1969 Annual Dinner on Friday, September 19, that it is difficult to do justice to them on paper. But they all blended into one inspiring event which marked yet another milestone in the advance of the movement which "The New Times" has sponsored since its inception in 1935.

Different highlights touched different chords of response, but the delightful word picture, which Mrs. Elizabeth Dobbs provided of C. D. Douglas, had a special appeal for all. A supporter had provided a large-scale photo of Douglas for the occasion. Both Mrs. Dobbs and her husband, Dr. Geoffrey Dobbs, linked guests with real history as they spoke briefly about Douglas the man and some of his vital contributions to the solution of man's problems. The sense of history was increased by the presence of Mrs. Dobbs's mother, Mrs. Elizabeth Edwards, also visiting Australia with Dr. and Mrs. Dobbs. Mrs. Edwards's late husband, Hewlett Edwards, had worked closely with Douglas for many years.

Currently on the latter part of an Australian lecturing tour under the auspices of The Australian League of Rights, Canadian Pat Walsh was warmly welcomed at his second *New Times* Dinner. In his Dinner address Mr. Walsh said that during his recent visit to Rhodesia he learned of the high regard in which Mr. Eric Butler was held. He felt that it was of great significance that Mr. Butler had been able to foster in this gallant little country an understanding of economic and financial realism. Mr. Walsh spoke of the progress of the Canadian League of Rights and stressed the importance of the peoples of the old British Commonwealth holding together.

Towards the conclusion of his Dinner address, Mr. Eric Butler said that it was foolish to deny that the general situation was dark. "But in this darkness we have the light of faith." Mr. Butler said that this faith was not mere emotionalism, but was based upon fundamental truths tried and tested over many centuries. Responding to the toast to *The New Times*, Chairman Edward Rock took as his central theme the necessity of casting out fear

through a realistic love of God. Mr. Jeremy Lee proposed the Loyal Toast in a most moving address, recalling how it was in his native Kenya that the young Princess Elizabeth had learned of her father's death and her responsibilities as Queen. Mr. Lee stressed the point that disloyalty to the sovereign was in fact disloyalty to a nation's national sovereignty.

The toast to *The New Times* was moved by Mrs. Jean Luscombe, editor of the League of Rights bi-weekly, *Ladies Line*, of Brisbane. Mrs. Luscombe said that one of the great things about *The New Times* Dinner was that it gathered so many people, from so many places, together, "physically or in spirit". Mrs. Luscombe was

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1970 ANNUAL DINNER

The 1970 Annual "New Times" Dinner will be held on Friday, September 18, at the Victoria, Melbourne. As a result of increased costs, it is necessary to charge \$5.00 per person. We regret that it was impossible to accommodate all those who wished to attend this year's Dinner. In order to avoid this problem next year, it is proposed to give all "hard core" supporters first preference.

We wish to point out that supporters who bring friends to the Dinner may be depriving a regular supporter of a seat. We suggest that friends be taken to the Annual National Seminar of the Australian League of Rights. The 1970 Seminar will be held on Saturday, September 19.

Early bookings for the 1970 Dinner will be accepted, but must be accompanied by money.

FLOOD OF INSPIRING MESSAGES FROM AROUND THE WORLD

One of the most interesting and inspiring features of the Annual Dinner is the large number of messages from all parts of Australia, and from overseas. Year by year these messages reveal an organic growth which will have a vital bearing on the future of Civilization. The Chairman said that in view of the presence of Dr. and Mrs. Geoffrey Dobbs from the United Kingdom, he felt it would be appropriate if the first message he read was from Mrs. Beatrice Palmer, editor of "Housewives Today", the journal of the British Housewives' League. Mrs. Palmer's message read:

Social Crediters in Great Britain are delighted that this year two ambassadors from the Old Country are guests at *The New Times* Dinner. On many occasions we have welcomed Eric Butler, our staunch friend from down under, and now friends in Australia will, we know, gladly receive Dr. and Mrs. Dobbs knowing that all our loyal greetings go with them.

Blessings on you all.

Just now the old country is countering a very determined attack on its moral standards, via "permissive legalism". But if you can't make people good, it is equally impossible to make them wicked by Act of Parliament. This is the final answer to the spate of "permissive" laws, and indicates the existence of something far greater than anything invoked by the iniquitous powers that be.

It might, therefore, be as well to turn our attention to the meaning of freedom, and to the undoubted fact that freedom and responsibility are as inseparable as the two sides of a coin. If thrown in the balance they would be equal, not even a hair's breadth between them. This brings us back to the point I made last year, "Love God and do as you like".

The help of all those of good will is now urgently called for, because these things merit far more attention than they appear to be receiving in the so-called civilized world. Perhaps they are civilization.

With kindest greetings from Great Britain.

"We Are Now Becoming A National Political Factor"

From Ron Gostick, National Director, The Canadian League of Rights.

Congratulations on another year of service to Queen, Commonwealth and country, and best wishes for a very successful Annual Dinner and throughout the coming year.

Our movement in Canada has substantially expanded in both numbers and quality this past year, and we are now becoming a national political factor. Both Eric Butler and his son, Phillip, have played key roles in this past year's growth, and, God willing will have a large hand in our coming year's programme. Indeed, the Australian League of Rights is playing a key role not only in Australia, but in stimulating and co-ordinating efforts throughout the British World.

I know that Mr. Patrick Walsh will express in person our appreciation of your great help, and our best wishes and prayers for 1969-70.

"The Christian Truths Embodied In Social Credit Will Triumph"

From A. S. Battams, London, U.K.

Dear Friends in Australia,

In sending you warm greetings on the occasion of *The New Times* Dinner I express my sorrow at not being able to share the experience.

Indeed you are fortunate in having the knowledge and expertise not only of Pat Walsh, but also of my good friends Geoffrey and Elizabeth Dodds.

May you all be filled with renewed energy in the war against the forces of collectivism and atheism because God is not mocked and the Christian truths embodied in Social Credit will triumph in the long run.

I pray that your overseas guests enjoy safe journeys home and may God bless you all.

"May Success Attend All Your Endeavours"

From John Armstrong, Christchurch, N.Z.

On behalf of many others in Christchurch and elsewhere in New Zealand who stand with you in the deepening darkness of the hour, and for myself, may I say: May success attend all your endeavours in the coming year and God bless you all.



"Douglas . . . did give one courage to face the facts"— Mrs. Elizabeth Dobbs provides "New Times" guests with a glimpse of Douglas the man.

"With You In Mind And Purpose"

From Eric Boswell, Albertan Provincial Director, Canadian League of Rights.

To our friends across the seas who are gathered at the Annual *New Times* Dinner I wish to send you greetings on behalf of the Alberta members of the Canadian League of Rights. We are certainly with you in mind and purpose, and were the distance not so great we would be there with you all. May God's richest blessings be upon all of you to guide and direct your efforts to His purposes always.

Also from Brooks, Alberta, a message was received from Mr. Eric Sanderman, Secretary of the local branch of the League of Rights.

"With Your Warm Support We Cannot Feel We Are Alone"

From Mrs. Bettie Wemyss, Candour League of Rhodesia.

The Candour League of Rhodesia derives the greatest comfort and backing from the efforts made in support of Rhodesia by our Australian friends; especially those connected with the Australian League of Rights and in particular from the visits of your Director, Mr. Eric Butler.

The aim of our enemies is to make Rhodesia feel isolated, but with your warm support we cannot feel we are alone.

We are sure that other similar bodies to ours in other countries derive equal comfort from your selfless and never failing aid. We thank you warmly for what you have done for us in the past and what we know you will do for us in the future.

In this spirit we wish all *New Times* readers and League of Rights members every happiness and success in their private affairs as well as our best wishes for the cause itself.

"It Does Matter What We Believe"

From Roy Earle, Queensland Secretary of Institute for Economic Democracy.

Best wishes to every League supporter from the "Top Corner" of Australia.

May belief and purpose bring fulfilment. It does matter what we believe.

Greece said: "Be moderate; know thyself." Rome said: "Be strong; order thyself." Confucianism said: "Be superior; correct thyself." Buddhism said: "Be disillusioned; annihilate thyself." Hinduism says: "Be separate; merge thyself." Mohammedanism said: "Be submissive; bend thyself." Communism says: "Be State conscious; repudiate thyself."

Modern materialism says: "Be industrious; reward thyself."

Modern dilettantism says: "Be broad; cultivate thyself."

Christianity says: "Be Christ-like; give thyself." Let's give our self for that which is right.

Queensland members of the Institute of Economic Democracy pledge their support.

"The Dreaded Alliance"

From John Brett, Chairman, Kingstown (N.S.W.) V.P.A.

The dedication of volume six, the final volume of Sir Winston Churchill's *The Second World War* reads: "How the great democracies triumphed and so were able to resume the follies which so nearly cost them their lives". Thirty years ago we were being softened up for an alliance with the Soviet, to defeat Germany. Today we are being softened up for another alliance with the Soviet, this time to defeat China. As each new alliance serves its purpose, the day of the final alliance draws closer.

Whether we reach that dreaded alliance, or turn the tide beforehand, will depend almost entirely on the efforts of those gathered here on this occasion, together with those who are with you in spirit, but unable to make the pilgrimage.

May God be with you in thought, word and deed, and strengthen you all in our endeavours.

"May We Not Grow Weary In This Battle"

From Miss Clara Gliddon, Adelaide.

The Dinner in Melbourne is the annual meeting place of all League members who can be there. It is the time of refreshment. To give thanks for what we have accomplished, and to pray for guidance for the future. The world today has reached such a stage that only a return to the eternal truths can change the course of events. We, who work in the League know and understand that all our work must be done in this spirit of truth. For the Eternal Laws cannot be changed. We are thankful for our Prayer Committee who gives us monthly direction. We are thankful that Mr. and Mrs. Butler are safely home with us again. We are thankful for our dedicated League members, who direct our work. We welcome Mr.



"A Presidential Republic can never challenge the principle of one man, one vote"—Dr. Geoffrey Dobbs at the Annual Dinner.

Patrick Walsh from Canada, who has given us such a thorough understanding of the Revolt of Youth. In the coming year the attack from our enemies will be intensified. We must expect this.

"I Have Not Seen A Better Summary Of Socred Philosophy"

From veteran supporter Ken Tavender, South Australia.

In my 35 years of Social Credit I have not seen a better summary of Socred philosophy than that presented by Eric Butler in September *New Times*. I experienced a compulsion to send the following "message".

Recently a prominent South Australian clergyman said that the declining interest in religion was not due to an increase of knowledge given by science but was the result of a weakening of "character". The implication being that the people in general—not the "authorities" are to blame.

If refusal to recognize truths, which we cannot afford to ignore, denotes character weakness, that weakness resides in the makers of centralized religious policy. Their knowledge is **not** increasing in step with that of lay thinkers. They are too slow in acknowledging changes in word meanings and wrong translations, as in Luke 14-26. While proclaiming spiritual development as the chief end of man, they excuse the "rat-race philosophy" which demands the opposite—appalling wastage of life and physical wealth in the getting of money. Obviously, this home truth does not apply to the exceptions that are here tonight!

It seems to me that, if theologians were to apply the same quality of truth seeking thought as went into Eric Butler's article "Realistic Defence Requires a Stable Social Base", church congregations would be on the rise.

My message then, especially to those of you who still have the greater part of life's journey to travel, is: Please, before passing on your September *New Times*, read Eric Butler's article daily, until you understand it thoroughly and know it to be an important part of the Truth That Shall Make You Free—as it has done for many before you.

Perhaps, for many of us, at this time, the highest expression of spirituality is in campaigning for the establishment of social conditions more conducive to man's spiritual growth. May this occasion provide new inspiration—"Excelsior!"

(Mr. Eric Butler's article will be published shortly in the League of Rights Social Dynamics Lecture Notes—Editor.)

"The Light Which Will Penetrate . . . Darkness Is Truth"

From Phillip Butler and the B.C. Branch of The Canadian League of Rights.

Greetings, fellow Australians! Another year has gone by and the world has got darker as the international threat to our freedom has further advanced. But there is one flame, which is still steadily burning to penetrate

the darkness, and that is the League of Rights, which has grown out of *The New Times*.

Other Messages

Mrs. G. A. Ashurst sent best wishes on behalf of the Dalby (Queensland) Lilac League, stating "Our thoughts will be with you on this most important day". Mr. J. Coggan, Chairman of the Daandine No. 1 V.P.A. (Queensland), sent congratulations and good wishes, and stated, "We give our support for the Great March Forward in 1970". Veteran supporter J. A. McDonald wrote, "The situation is most desperate and I admire your courage and determination in the face of fearful odds, to have faith that Right will prevail despite the apathy of the people". Mr. Keith Fuss, Regional Councillor for Maranoa, Queensland, sent greetings and best wishes from Maranoa Regional Council. "We trust the occasion proves to be both happy and fruitful."

Boothby V.P.A. (South Australia) No. 1 sent best wishes "Our thoughts and prayers are with you at this time. May this be a time of spiritual uplift and re-dedication for us all". The W.A. Secretary of the Institute of Economic Democracy, Mr. Eric Criddle, said in sending good wishes "If the current rapid expansion in the West is any indication of the overall expansion of the League then we can all look forward to an even greater and more successful year in 1969-70." Messages were received from Dalby (Queensland) No. 2 group, the chairman expressing regret that Dalby was so far from Melbourne, from Armidale (N.S.W.) group, and from Roy Gustard for Sydney Regional Council. Mrs. Dorothy Hedley, Melbourne, said, "My heart is with you all". Mr. A. L. Waite, N.S.W., sent best wishes. Frank and Nalda Coleman, Victoria, wrote, "We pray that under the guidance of the Holy Spirit you will all continue to champion Truth and expose the liar."

F. Allen of Auckland, N.Z., sent a cable upon behalf of Auckland group expressing best wishes.

Mrs. M. Holloway wrote from Alberta, expressing the hope that there would be a wonderful Dinner.



Photo of group with Mrs. Edwards. Dinner group.

NEW TIMES—OCTOBER 1969

'ROYAL FAMILY IS JUST ABOUT THE ONLY TRULY DEMOCRATIC POPULAR INSTITUTION LEFT IN THE ENGLISH-SPEAKING WORLD'

The following are extracts from notes of Dr. Geoffrey Dobbs's address at Dinner:

It is with a good deal of pleasant emotion that we find ourselves actually present, in the flesh, at *The New Times* Dinner, at which we have been for so many years present, as it were, "in the spirit". May I start by saying on behalf of all three of us, how thrilled we are to be in Australia, and how pleased to be here and with a chance of meeting you all. It is a wonderful thing to be able to travel all round the world, and at the end to find ourselves home again, among social creditors, their friends and sympathizers.

A week before I left Bangor, we had at Caernarvon, a few miles away, the magnificent ceremony of the Investiture of the Prince of Wales—an event which, contrary to the impression which the mass media did their best to give throughout the world, **completely** swamped in good, happy feelings of loyalty and admiration the pitiful efforts of a few subversives to create ill-will. Believe me, it was a resounding success, as also is Prince Charles among the Welsh people. So also was the film *The Royal Family*, which was shown on TV throughout Britain and has, I understand, been sold to the USSR.

Shortly afterwards, I took a good deal of pleasure in pointing out in the U.S.A. that our Royal Family is just about the only truly democratic popular institution left in the English-speaking world, in so far as it alone now holds up before the world, in a position of influence and honour, precisely the sort of normal, decent, dignified behaviour and family life which the ordinary man and woman wants and admires, but finds constantly betrayed, undermined, or even openly vilified, by most of the other popular institutions. Moreover, the sole **political** power remaining to the Sovereign, the long-unused but still constitutional power to veto legislation by dissolving Parliament, could not now conceivably be used in any other way than as a Voters' Veto, i.e., it embodies the conception of "negative democracy"—the right to contract out—which is the basis of political freedom. If this power is in process of lapsing, it is through lack of popular support and understanding of its significance; and I suggest it is our duty to revive it.

What I did not feel it would be tactful to point out in the U.S.A. was the fact that to have a president as Head of State embodies, and raises to the status of a sacred principle, the idea of ballot-box democracy, i.e., absolute monarchy, or oligarchic dictatorship, by the exploitation of the majority vote. The American Rebellion contributed greatly to the development of our truly democratic constitutional monarchy, as we would like to hope that the Rhodesian Rebellion will. But a presidential republic can never challenge the principle of one man, one vote. Rhodesians please note!

We have been asked to say something about Douglas the man, and his ideas, and we shall be happy to do so,

provided there is no misunderstanding about it. Though he did not suffer fools gladly, Douglas was a friendly and unassuming man who treated everyone who approached him in good faith with respect and courtesy. This opportunity might be well used, or misused, by the person concerned; and nothing could be more alien to Douglas's ideas than the exploitation of such contact with him for purposes of phoney prestige or authority over others. In any case, as he made clear, true authority cannot be transferred or delegated. Any that we may have, has to develop within us. It cannot be borrowed from other people.

Perhaps his attitude to people can best be shown by the following remark he was reported to have made when a group of people was discussing a prominent social creditor, who had taken umbrage at something and left the movement. "After all," said someone, "he needn't think we can't do without him! No one is indispensable!" "On the contrary," said Douglas, "everyone is indispensable!"

We both feel that any sort of general eulogy, or personal assessment of Douglas by us would be a mere impertinence. But Elizabeth saw a good deal more of him than I did, when she was secretary of the secretariat, and so also did her father. Hewlett Edwards, whom some of you may remember by his initials, H.E.; and she has some reminiscences of him to tell you. Meanwhile, in conclusion, I should like to remind you that Douglas was not merely an original thinker; he was also a practical engineer. And his major contribution to our civilization lies not so much in those economic and political proposals with which his name is associated as in his restoration of the link between theory and practice, between faith and works, between the idea and reality, which has been broken by an unreal monetary and political system, and which is summed up in his special use of the word "policy" and of the word "religion".

DOUGLAS AND THE LEVER OF TIME

Mrs. Elizabeth Dobbs said:

I should like to join Geoffrey in expressing the deep encouragement that we feel, on finding, in every part of a world in which the social credit is being conspicuously undermined, companions and friends in the Social Credit Movement among whom this mutual faith persists, and will form the germ of the New Age to which we look forward. And particularly so, here in Australia!

Now, as Geoffrey mentioned, I once had the privilege, when I was secretary of the Social Credit Secretariat, while Major Douglas was chairman, and late advisory chairman, of working for, and with, that remarkable genius—and a very alarming experience it sometimes was! I propose to tell you briefly of three little incidents,

at which I happened to be present, which throw some light on how Douglas thought and acted.

The first incident occurred at a dinner, given by the Secretariat to welcome back Mr. G. F. Powell, one of Douglas's two advisers in Alberta. When I got there, before Douglas had arrived, I found that a certain militant faction of self-styled "social crediters" who claimed to know better than Douglas what social credit was, had turned up in strength, and were determined to wreck the dinner. Strong words led to fighting, and then to the throwing of stink bombs. In the midst of the uproar I rang up Douglas at his flat to let him know what was happening. "A fight!" he said, jovially. "Good. I'll be right along!"

Later, when Douglas had arrived and had taken his place at the dinner table, we were astonished to see also seated among us one of the men who had been violently insulting to me a short time before. Douglas noticed him, too, and dealt with him appropriately. "Sir!" he said, in his peculiarly penetrating voice, pointing directly at him across the table. "Sir! I don't like your face!" There was a deathly silence, as everyone turned to stare at the objectionable, but by now thoroughly deflated little man, who was duly conducted from the room by the ushers.

That was the Douglas of direct action, who was always ready for a fight, provided that there was a fair chance of success. As he said on another occasion, "I would be ready to die at the barricades if I thought it would achieve our object. But I don't."

The next incident throws a different light upon him. It occurred in the lounge of a rather stuffy and prosperous hotel in Rugby, much frequented by business people, where Douglas was meeting my father, Hewlett Edwards, and I also had come along; and I am not likely to forget it. Douglas and H.E. got into a discussion concerning the "binding back" of Christian belief in the Holy Trinity to the common-place realities of the world around us, including the physical realities of solid/liquid/gas, and the social realities of policy/administration/sanctions, and their bearing on the nature of social credit. They were completely lost in their discussion, and unconscious of their environment, and presently it became relevant for Douglas to quote that great summation of the Trinitarian faith, now so neglected by the churches, known as the Athanasian Creed.

I have mentioned that Douglas had a peculiarly plangent and penetrating voice, and as the tremendous phrases rolled forth, they were inevitably heard all over that stuffy and prosperous hotel lounge, which, it is safe to guess, had never heard such words before. Just imagine it:

" . . . and in this Trinity none is afore, or after other; none is greater, or less than another, but the whole three Persons are co-eternal together, and co-equal.

" . . . one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance."

"He therefore that will be saved; must thus think of the Trinity."

This was no self-conscious, ritual incantation, produced for its effect on the hearers, but an engineer, quoting these words for their practical implications, as perhaps they had not been used for centuries, if ever before. Both Douglas and H.E. were completely oblivious of their surroundings, and did not see, as I did, that the rather smug and prosperous citizens, ensconced behind their newspapers in the lounge, were beginning to wake up. The newspapers were laid down, and astonished attention took their place. Never in a month of Sundays would these ordinary people have become interested in the Athanasian Creed, as ordinarily repeated in church as a virtually meaningless rigmarole, for never would they have heard it spoken with the meaning and the authority which Douglas gave to it. It was indeed a memorable and magnetic moment!

This, then, is another side of Douglas, integrating our religion and its practical application at the deepest level.

The third "incident" is rather a picture of Douglas than an incident. No one who visited him at his home on Loch Tay in his final years will ever forget the scene: Douglas, in his absurdly bright, tomato-coloured tweeds, outlined against a pale blue Scottish sky, plodding slowly up the long green slope of his land which ran down to the edge of the loch, and stopping from time to time to rest and continue the conversation, leaning on his shepherd's crook.

Most Think In Longer Terms

At the particular time I am thinking of, the world, and our unfortunate country especially, seemed to have reached such a pitch of corruption and treachery and upheaval that it ought properly to end very soon in a mushroom-shaped cloud. Douglas was no easy or short-term comforter, but he did give one courage to face the facts. He said that the speed of events in this century had bred a tremendous momentum, which no direct opposition could halt. It was like a wave, which must expend itself. We must accustom ourselves to thinking in longer terms, and must apply our relatively small force as it were on a long lever of time, that is, aiming it at a place ahead and beyond the immediate momentum of events, when it could be effective. Events would then do our work for us, he said; and we might well have an essentially social credit society much sooner than we expected, and might not even recognize it when it came, since physical necessity might in the end force it upon us.

This was Douglas the pessimistic optimist; combining a realistic assessment of current events with a deep faith in the ultimate reality and goodness of the universe. It also gives us a further example of his typical interest and sagacity on the subject of time, the essence also of his A + B theorem, which has far wider implications than are usually realized. Time, indeed, is always an essential factor

which Douglas taught us to take into account; but time alone does nothing, just as a lever does nothing if no force is applied to it. What it does is merely to multiply whatever force is applied to it, so that the larger the force, the shorter the lever required to achieve a given result, and **vice versa**. So that it is quite clear that Douglas did not mean that time alone would bring us what we want without any effort on our part, but, on the contrary, that our efforts are essential, and we are not to be disheartened by the absence of immediate results, because, after we have done all we can, we can be assured that the long lever of time will bring them to fruition.

Even so, let us remember that our lives are lived in time, and if the days and the generations of our frustration are not to be intolerably lengthened into what Douglas also referred to as a Dark Age, every possible kind and variety of force and effort must be applied now, so that the long lever of time can be shortened. The abundant life which is our objective is not a unitary thing, but of infinite variety, and its achievement requires that unique contribution which each of us alone can make, and no one else can make for us. So I shall end by repeating that comment of Douglas, which Geoffrey has already related: "On the contrary, **everyone** is indispensable."

"LET US NOT BE FAINT IN HEART IN RISING TO MEET THIS TREMENDOUS CHALLENGE"

The following is the text of Mrs. Jean Luscombe's address in moving the toast to "The New Times".

We have referred to "distinguished guests" and it is really a delight to see Pat Walsh back with us again this year.

I think we must all be especially conscious tonight that we have the company of one who has as it were, sat at the feet of a master, and perhaps in having Dr. Geoffrey and Mrs. Elizabeth Dobbs at this New Times Dinner tonight, we may all feel that the links we have with C. H. Douglas are just that little better forged for having met personally the gentleman who has been encouraging, for many years now, the concepts behind *The New Times*.

One of the great things about *The New Times* Dinner is the gathering together, physically or in spirit, of so many people from such widely scattered places as Wales and Canada, Perth and Brisbane, Adelaide and Kingstown—from big places, from small places, for thousands of miles we come to Melbourne—administrators, students, housewives and typists and graziers, lawyers, tradesmen and school teachers. I think you will agree that we are a peculiar people. By this I don't mean peculiar, as in odd, though no doubt some of our opponents would say this was the right description! No, I mean "peculiar" as set aside, selected. Not pridefully, for we all fall short of the ultimate that we would wish to accomplish, but humbly, in the knowledge that we have an answer to the problems besetting our fellows—if they will only listen. As Dr. Dobbs has written in the concluding paragraph of his book *On Planning The Earth*, where he speaks of the philosophy that we embrace, "it lives, grows and matures, and gives some measure of hope and courage and integrity of mind to those who take part in it, and a firm basis for the knowledge that, whenever and wherever, and to the extent that people are willing to lay aside pride, and study and apply the truth of the matter, a joyful alternative to our present terrible predicament can and does exist."

A Time Of Crises

We meet at a time when indeed our predicaments are many. We meet at a time when people of lesser faith and resolve would be tempted to close the season on a bad play. We meet at a time when dire predictions of a sell-out in Vietnam are being realized; when the collectivists have greedy eyes on the farms of this nation and the small craftsman and manufacturer and the small shopkeeper are being gobbled up daily. We meet at a time when students are being incited to rebellion and anarchy as a prelude to the destruction of our society, and indeed, the whole of the seminar tomorrow will deal with this theme alone.

In the sphere of Federal politics we are faced with



"We meet at a time when people of lesser faith and resolve would be tempted to close the season on a bad play"—Mrs. Jean Luscombe proposing toast to "The New Times".

grave decisions that have to be made within the next few weeks. Many of us will be faced with the unwanted and unpleasant task of exercising electoral discipline upon Members of Parliament who have never learnt that "those who would reap the blessings of freedom must, like men, undergo the fatigue of supporting it".

Now, all of this makes for a very gloomy picture. We are far from encouraged when we look around and see all the ants in the anthill scurrying around, busy being busy. Probably everyone has watched the ants at work. The ones going in one direction seem to stop to give instructions to the ones coming the other way. They are probably saying in ant language, "Get food! Get food! Get food!" The human ants really don't appear to be much better. They dash along, rub noses, and mutter, "Produce! Produce! Produce!" It has got to the stage where we have the phenomenon of planned obsolescence. Most folk have completely forgotten, if they ever had perceived it that the purpose of production is consumption. This is, of course, the message that *The New Times* has been trying to get across all this time, in one way or another.

The Spirit Will Persist

But if these merely material aspects were all that there was to *The New Times* then as St. Paul said, we would be "of all men most miserable". Our expectations spring from the spiritual plane. This is what keeps us toiling on and upwards. The spirit will persist long after the flesh has said it's hopeless!

Not a few people take the view that current events are the fulfilment of Biblical prophecy so that we are unable to make any material difference in the scheme of things. The Communists, too, believe in historic inevitability! For my part, though, having certain sympathy with the former view, I cannot see where we are given any prerogative to shirk the task, whatever the outcome. History is so full of incidents by which its whole course was reversed. Had these people failed to accept the challenges of their time, would we be here tonight, a group of like-minded individuals brought together in an increment of association to follow the path towards applied, practical Christianity?

The challenge for us to make our fellows see that mankind must retrace its steps and conform to what C. H. Douglas called the Canon or the Law of Righteousness that runs through "the warp and woof of the universe". Let us not be faint of heart in rising to meet this tremendous challenge. This coming year looks like being one of the greatest import for Australia and for the rest of the so-called Free World. Whether we are counted as fools or not is unimportant. What is important is that we take hold of the eternal truths and follow Him in whose service is perfect freedom.

Finally, in moving this toast to *The New Times*, which I count an honour and a privilege, I would like to feel that everyone here tonight, from the youngest to the oldest supporter (and I would like to especially mention

the ladies who can add a tremendous amount of firepower if they put their minds to it!) will go away determined, each in his or her own way, to contribute the maximum in time and substance and above all in faith to this battle for the mind of man. May I leave with you one of my very favourite verses from Joshua, chapter 1, verse 9, which says: "Be strong and of a good courage. Be not afraid, neither be thou dismayed for the Lord thy God is with thee, withersoever thou goest." May God bless *The New Times* and what it stands for.

"A SPACE AGE WITH RIDICULOUS PRIORITIES"

In seconding the toast to "The New Times", Mrs. Margaret Le Maistre said:

"Follow your conscience and you won't go far wrong." This is a much preferred cliché, dispensed freely by parents, but often with very little thought to its consequences.

I wonder how many of us have a true appreciation of just how difficult it can be to put this simple advice into effect.

I'm a relatively new parent myself and the initial feeling of incompetence which I experienced in handling a new baby, was nothing compared to the far greater sense of incompetence I feel when I view the task ahead of me; in attempting to raise my child with a high standard of moral values; and to equip him to cope in a society with ever-changing values; where there appears to be a planned erosion of the Christian conscience and its relationship to responsibility; and an encouraged rejection of constitutional authority.

I find myself constantly seeking reassurance of what I know to be morally right—and as I'm classified as an



"There appears to be a constant programme to undermine the value of the woman's role in the home"— Mrs. Margaret Le Maistre in seconding toast to "The New Times".

adult—how much greater must the need for reassurance be felt by our children?

There appears to be a constant programme to undermine the value of the woman's role in the home. Quite obviously the disintegration of the family unit—which is one of the strongest bonds cementing our society—would greatly advance the Socialist-Communist cause.

If we, as parents, reject the responsibility of parenthood, by denying our offspring their natural maternal influence and physical and moral protection, then we, the primary unit of society, are responsible for the youth of today rejecting our values and adopting values alien to our own.

We are living in a space age with ridiculous priorities, for example, there are increasing pressures being applied towards providing more facilities for those mothers who are forced, through financial necessity, to seek employment. Surely in a society so boastful of its affluence, technological advances, automation, etc., this situation should never exist. It seems to me that the eradication of the financial hardship, through direct assistance from the Government, would eliminate the need for centres where children are placed in the care of complete strangers, who are no doubt clinically qualified, but who are completely unqualified to provide these children with their most urgent need, the love and influence of their mother.

Surely a society that can make anything physically possible can bring its financial achievements for the benefit of the family on a par with its scientific and technological achievements.

But perhaps these pressures are meant as a subtle enticement to those other women who have not yet joined the work force—who are being influenced by the propaganda that to be a mother and housewife is not the "in thing", but rather a fruitless ambition.

My opinion is that a contributing factor to our current social and emotional problems is that someone powerful, realized the truth in the proverb: "The hand that rocks the cradle rules the world" and is attempting to remove that hand—allowing the cradle to be rocked by the forces controlling the current of so-called "historic inevitability".

The power of a mother is one of the most influential forces on this earth, so parents—why not use this God-given right to guide our future citizens and subsequent leaders on to the right road, the road dictated by your conscience and not that directed by the "experts". By these "experts" I refer to those distinguished by their volumes of new look and sometimes Godless theories—often drawn from complete lack of practical experience.

We must be able to make an early recognition when group pressure is being directed against us, and equip ourselves to combat it by keeping ourselves informed of what is going on around us.

When historians of the future are recording their analyses of the political path Australia took at this time "let us make sure that their record does not read 'They had the political maturity and astuteness but, unfortunately, they lacked the inner fortitude to thwart the ideology which finally overcame them'."

"WE SEEK THAT KNOWLEDGE WHICH SPRINGS FROM THE WELL OF ETERNAL TRUTH"

Mr. Edward Rock Responds To Toast To "New Times"

After paying a tribute to all those who made the "New Times" possible, including the volunteers, the Chairman of New Times Ltd., Mr. Edward Rock said:

We live in a world of fear. It is the dominant characteristic of our time. Paralleled with that fear is the frantic need to escape from the causes of fear. Escapism, and the neurosis of fear express themselves in such things as the mounting use of drugs. "Taking a trip" runs not only to the desire to escape temporarily from this world, but also expresses itself in the final act of removal. Suicide is increasingly prevalent today as the frustrated and disillusioned seek complete escape.

Many individuals feel they are trapped, with no escape anywhere, in a world dominated by a philosophy of fear and death, with all the inevitable fruits: hatred, war, the devastation of human life and property, the replacement of tradition with expediency, and the destruction of culture which comes from the disappearance of tradition. We witness the frantic efforts to find in the theatre, and in the arts generally, a new meaning of life, efforts that desecrate truth and morality, as the endeavour to shock and thrill plumbs the depths of eroticism, accompanied

by those syncopated sex moans passing for modern music, all of which leaves the audience even more bored and frustrated.

It is evident that unless those concerned can preserve the best of the yesterdays of our forefathers as a basis on which to build for today and tomorrow, then the outlook is dark and gloomy, and the cult of escapism will prevail until the final eclipse of civilization takes place. Such must be the inevitable climax of the philosophy of fear, dominant in every strata of society, art, education, government and religion. Many feel it is now too late, as we move towards the final act, the denial of God, and that man is nothing more than dust.

"Perfect Love Casteth Out Fear"

The only alternative to the philosophy of fear, the only means by which the shattered fabric of civilization can be rebuilt, is in that philosophy which replaces the uncertainties of this world with time-proven certitudes, that certain belief which erases the shadows which cloud

the mind, and brings peace where there was turmoil, and positive action where there was uncertainty and doubt. We seek that knowledge which springs from the well of eternal truth. We will find it by drinking from that well from which springs everlasting life.

Such is the doctrine and philosophy of Christian love, "Perfect love casteth out fear". Through the elevation of the mind of man to save creation, and the creator, man strives towards the fulfilment of that doctrine of loving our fellow man as we love ourself, fulfilled in the Christian ethic. Douglas warned against those who would seek to find the answer outside the Christian ethic, which he said would have furnished them with a foot-rule with which to measure politics—in place of which many "have accepted a rubber string as a substitute. That they show signs of confusion is hardly to be wondered at." After these remarks he went on, "As never before, the maxim that a lie is both murder and suicide in the spiritual world, applies to this condition, and the safest and only ultimate goal both to finance and politics is a sense of reality."

So Douglas, concerned to establish his beliefs with the foot rule of the Christian ethic gave to the world those principles of organization, which are the basis of any successful association of peoples. Principles, which as he said could be stated "as clearly as the principles of bridge building, and departure from them being just as disastrous."

Like all disciples of truth who love their fellow man because of the spiritual injunction that this is the only way man can make any genuine progress, Douglas the engineer established solidly the foundation stone on which he sought truth.

It has long concerned me that there has been put forward the view that the proposals of Douglas and the actions of those who have endeavoured to learn from his teaching and example are entirely negative, and in fact often depicted as destructive. In a world which adopts a false humanism as its philosophy—and man is taught today to love his fellow men as a butcher loves a particularly fine string of sausages something to be devoured at the right time—those who assert that there are fundamental principles which must be the starting point, such genuine reformers, building on spiritual truths are at a great disadvantage. When the edifice of civilization is crumbling as it is today, a great deal of preparatory work, and the disposing of old shibboleths and misconceptions has of necessity to be done which is mistakenly looked upon as purely negative. We are the "squares" of modern politics. While we are preparing for the building of a new edifice, the negative process of clearing the ground on which this new edifice is to be erected must go on. Douglas described as the only genuine form of progress, moral progress. The moral laws designed for our social well being are negative. "Thou shalt not" predominates and is negative, only the motivating command, "Thou shalt love" is positive.

Therefore as Douglas was, so must we be trenchant critics of the false premise on which our society is based, that materialism, not morality and spiritual truths are the basis of progress. Douglas, of course, never suffered fools gladly, and devastatingly reduced the sham and the charlatan to his true proportion. He was particularly severe on those political mis-leaders who had been elevated to positions of authority by the dark forces whose kept servants they had become. Referring to the view that certain British parliamentary leaders with whom he had had considerable dealings could be described as "brilliant", he commented that he had "no hesitation in saying that a stonemason's chisel is the only argument, which might have inserted an idea into their heads."

Respect For Authority

Douglas respected authority, especially that authority vested in the traditional institutions of which the individual was merely a temporary representative. He also understood clearly that the only value of institutions was in their service to the freedom of man, and once they ceased to serve this function they should be dispensed with or reformed.

As one who respected tradition he was conscious of the fact that any contribution he could make was derived from what had gone before. That any addition he could make was only made possible by the heritage, which had been passed on to him. Douglas in turn passes on to us his contribution to that heritage. We are not so much concerned whether this is called Social Credit, or applied Christianity, or some other label, so long as the truths he emphasized and added to, are maintained, and in turn built upon by those who are entrusted to carry on his work.

In looking back to establish the correct foundations Douglas observed, "sovereignty in the British Isles for the last two thousand years had been Trinitarian." The essential function of the Trinitarian system of government, the division of power, is spiritual. Its purpose is



A typical table of guests enjoying themselves at the Annual Dinner.

to maintain the nature of man by preserving his freedom. Man is primarily metaphysical; the Trinitarian concept in the balance of government is designed to preserve the freedom of the individual so that he may not be inhibited by those earthly claims, which destroy his service to God.

Security can be defined in material terms, not so freedom. It is the misuse of material gifts in the hands of despoilers, corrupted by power, which emasculates freedom.

Douglas, whose genius could have undoubtedly opened the door to great riches and power had he chosen to serve the mammon of unrighteousness, made the only choice a really free man can make; to serve Him, "in whose service is perfect freedom."

He chose to do so in that field of service where the very gates of hell seek to prevail against God's kingdom, in the political and economic field, where the corruption of truth is greatest.

The guidelines Douglas sought, and which you and I must continue to seek were given long ago in the words of the apostle, "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."

And in the spirit of truth which reveals to us the Christian doctrine of love we are told, "There is no fear in love; but perfect love casteth out fear: because fear hath torment; he that feareth is not made perfect in love." We are therefore exhorted in matchless poetry.

"Beloved let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

And in seeking to establish incorruptible principles he sought to enshrine freedom for all men so that they too may seek to serve the incorruptible God.

What is there more positive than those ideas and analysis, which expose the falsity and travesty of the fraudulent financial system delivering mankind into bondage? Or the exposure of the departure from traditional constitutional values in government. The hypocrisy and mockery of the political structure, which destroys freedom of choice? We can be no more positive than to take up the tools, which Douglas left us, and rebuild the world. This is our task and our responsibility.

Man Cannot Serve God And Mammon

To do so we must establish our priorities clearly. We come back to the basic spiritual truth that no man can serve two masters. He cannot serve God and Mammon; such is a fundamental Christian ethic. Each one of us is so challenged. If we wish to find truth in the political and economic field of activity, or any other field of service to our fellow man, then we are called to seek first the kingdom of Heaven and the King of Heaven. Each one of us must find our way along the spiral road, which leads to heaven—or for some, hell. This is what life is all about. For many of us it is a tortuous road that spiral road, which winds upward to the glory of God.

STUDENTS FOR A DEMOCRATIC SOCIETY

After quoting Mr. Pearce, President of the National Union of Australian University Students as having said that the Students for a Democratic Society was responsible for the more radical policies of NUAUS, Mr. Butler provided the following information in his Seminar Paper:

As Mr. Pearce mentions Students for a Democratic Society as one of the groups influencing student politics towards a more "radical or hard-line" approach, a brief examination of what increasing numbers of students believe to be the movement of the future, will be instructive. The Students for a Democratic Society owes its origin to the inspiration of the organization of the same name in the United States. One of the major figures in the establishment of the Students for a Democratic Society at the Sydney University, Mr. Mike Jones, who refused to register for National Service, has visited the U.S.A. where he was in contact with the American Students for a Democratic Society. The SDS in Australia was born at the Sydney University out of the Sydney Committee for a Labor Victory, a group established about the middle of 1966 by a small group of academic staff and students. It was after the defeat of Labor at the Federal Elections in November 1966, that the Students for a Democratic Society was formally launched. It has subsequently spread interstate from Sydney Univer-

sity to other universities. In Melbourne the SDS has its headquarters at 57 Palmerston Street, Carlton, which is termed Centre for Democratic Action. Mr. Mike Jones became National Organizer for the Society, which has branches in Sydney, Melbourne, Hobart and Adelaide.

SDS spokesmen constantly claim that they believe in non-violent protests and are not connected with the Communists. But there is no doubt that the Communists have heavily financed this most promising student organization. The Communist-controlled unions, the Building Workers Industrial Union and the Boilermakers' Society, provided not only direct financial support in 1967, but the Building Workers Industrial Union provides secretarial services and duplicating equipment for the Society. Further Communist support was obviously provided to finance a lavishly produced, fortnightly journal termed *Sirius*, which suddenly appeared in large quantities on the campuses of universities of four States early in April, 1969. A circulation of 25,000 was claimed. According to the masthead, *Sirius* was being produced by "Students for

a Democratic Society (Sydney University), Student Active Militants (Macquarie University) through an association of students from N.S.W., Monash, Melbourne, New England, Newcastle, Adelaide, Hobart, Australian National and Queensland Universities." In its issue of April 1, *Honi Soit* reported that *Sirius* is a publication of the Students for a Democratic Society, and its expensive printing and large circulation of 25,000 is financed principally by trade union support. When asked how the resources of an organization like SDS could support a bi-weekly newspaper of the nature of *Sirius*, a prominent SDS member replied: "We have a very co-operative printer who is prepared to wait to be paid..." A professional estimate of printing each issue of *Sirius* was put at, probably, \$750 to \$1000 per issue. It is certain that students and academics were not able to find that type of money to give away a journal to university students.

Marxist writer Rowan Cahill in his *Notes on the New Left in Australia*, an Australian Marxist Research Foundation Publication, offers some mild criticism of the Students for a Democratic Society, but concludes by stating: "The criticisms I have made do not negate SDS achievements. As a group it has been in the forefront of the anti-conscription campaign for two years; currently two of the leading members in New South Wales are in Emu Plains prison farm, and a few are in Victorian prisons, for their dissenting activities." In April 1969, the Students for a Democratic Society at Monash University issued a pamphlet calling for donations for the Communist National Liberation Front of Vietnam.



Mr. Keith Oldfield makes an expressive gesture to stress a point during his Paper at the League of Rights Annual VPA conference.

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ably supported by Mrs. Margaret Le Maistre of Melbourne. A young mother, Margaret Le Maistre assists her husband who is a tutor for the Social Credit correspondence course. She stressed the tremendous power of mothers for good. After hearing Elizabeth Dobbs, Jean Luscombe and Margaret Le Maistre, one male guest was heard to remark with feeling, "I think that the girls have what it takes for victory!"

Welcoming Dinner guests, Mr. Rock said that it was his sad duty to remind guests that since the last Dinner, Director Hugh Gerrand had passed away. In a brief tribute to Hugh Gerrand, Mr. Rock said that he had been one of the great stalwarts of the movement, a real inspiration. Hugh Gerrand had died fighting. "He is not with us physically", said Mr. Rock, "but his spirit is with us." Mr. Rock also referred to the passing of Mr. Jim Quinlan, husband of Mrs. Lucille Quinlan, and of Mrs. Arch Browne. Both Mrs. Quinlan and Mr. Browne were at the Dinner. Guests stood for a minute's silence before Grace was said by Mr. Horton Davies, Chairman of the League of Rights Church Committee.

Mr. Rock extended a special welcome to former Directors of *The New Times*, Mr. W. J. Carruthers, Mr. R. H. Weller and Mr. S. W. Newman, who were present as guests of the company to mark the historic occasion of the presence of Dr. and Mrs. Geoffrey Dobbs.

The only complaint, which guests had about the Dinner, was that it was too short! Even after five hours some said that they had not been able to see all those they wished to see. The speeches and the general atmosphere reflected the life and vitality of one of the most unique functions in the whole of the free world. Those present did not try to pretend that they were not involved in a great historic crisis, but they also reflected a spirit of hope and faith, and a determination to enjoy the wonderful fellowship and inspiration, which the Annual *New Times* Dinner provides.

Annual Seminar A Major Success

Every session of the Annual Seminar of The League of Rights, held on Saturday, September 20, was very well attended. All Papers will be reprinted. They have been taped and are available to those requiring them.

Approximately 50 representatives of the Voters' Policy Associations, from all States, met for an all-day conference on Sunday, September 21. Dr. Geoffrey Dobbs was extremely helpful with a brief history of the early history of the VPA concept in the United Kingdom. Mr. Keith Oldfield, Regional Councillor of the League from the Wimmera, Victoria, gave a Paper on "Working in the Field". This provided some valuable suggestions concerning how League actionists can more effectively work. Mr. Jeremy Lee gave a Paper on League actionists working in other organizations. The League Conference made a valuable contribution to the expanding activities of The Australian League of Rights.