

ANNUAL 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 1973

## **"WE FEW, WE HAPPY FEW, WE BAND OF BROTHERS"**

Courage, enthusiasm, and optimism were the dominant note at the twenty-seventh annual dinner of "The New Times", held in Melbourne on Friday, September 21. Chairman Mr. Jeremy Lee said "For Social Crediters the future held no disaster, but a fulfilment and a goal, a realisation of the dedication of those who had struggled alone through the years which have taken us to this moment of history."

At the conclusion of a wide-ranging address, covering highlights of his recent international tour, Mr. Eric Butler said that those present should see themselves as numbered amongst the few who were playing a decisive role in the world drama. Mr. Butler said that rather than be concerned that as the struggle to preserve civilisation intensified, there appeared to too few to win victory, they should emulate the spirit of Shakespeare's Henry the Fifth who, before the famous battle of Agincourt, spurned the suggestion that more troops should be brought from England. "We few, we happy few, we band of brothers", are privileged to fight together and shall be remembered "to the ending of the world". The audience caught the spirit of Mr. Butler's address, which ended with a standing ovation to the speaker.

Those proposing the toasts at the dinner maintained the high standard developed over the years. An ex-serviceman, Mr. Paul Newnham from East Gippsland, recalled how during the war he and his colleagues had no doubts concerning their loyalties. The contrast between Mr. Blake Hollands, also of East Gippsland, and Mr. Louis Cook, of Numurkah, Victoria, in proposing the toast to *The New Times*, highlighted the growth and life of the movement fostered by *The New Times*. With many years of experience in most aspects of life behind him, Mr. Blake Hollands moved the toast with some most fundamental and thought-provoking comments. Mr. Louis Cook brought to the dinner the spirit of a young man's bubbling enthusiasm. Everyone was deeply moved when Mr. Cook paid a tribute to his father-in-law, veteran supporter, Mr. Bob Pringle, stating that as the man who had first interested him, he was "proud to stand with him". He also hoped that in the future his children would also stand with him.

In introducing Mr. Louis Cook, Mr. Lee pointed out that he was a product of the Murray team led by Mr. Tom Fielder, whom all were pleased to see present after his recent serious operation. Another highlight of the dinner was the presence of Mr. and Mrs. Steve Clegg, veteran supporters from Western Australia who had motored over for the Dinner. Mr. Clegg is the State coordinator of the League of Rights VPAs in Western Australia. Mr. Jeremy Lee said that he had a special reason for welcoming Mr. Clegg. He was the man who

had introduced him to the work of *The New Times* shortly after he had first arrived in Australia from Kenya. All States were represented at the Dinner with some new faces. One newcomer, although a *New Times* supporter for many years, observed that the Dinner was something impossible to describe adequately. "You have to experience it to obtain an adequate appreciation", he said. "It is a unique blending of a social gathering, a re-dedication ceremony, a spiritual experience and a deep sense of that type of comradeship which only stems from the breaking of bread together by men and women of the same strong convictions, who have fought many battles together."

### **SEMINAR ATTACKED BY PRODUCTS OF "NEW EDUCATION"**

The League of Rights Annual National Seminar, held on the Saturday following the Dinner, September 22, was another successful event. The different themes at the League's Annual Seminars attract different sections of the community. "The New Education" is clearly concerning both parents and many educators. New contacts were made and there were the heavy literature sales, which are now a feature of all League functions. It was symptomatic of the plight of society that the seminar attracted the attention of some of the products of "The New Education", who defaced the walls of the I. Younger Ross Hall with slogans demanding that the League of Rights "be smashed", threw flour bombs and crackers during the afternoon session and threatened further violence during

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## "THE BEST AND MOST EFFECTIVE ACTIONISTS WERE THOSE WITH A SOUND SPIRITUAL FOUNDATION"

In reply to the Toast "The New Times", Mr. Jeremy Lee, League of Rights State Director in Queensland, dealt with the subject "The Social Creditor and the moment of crisis". Mr. Lee said that the privilege of responding to the calibre of toasts at League dinners throughout Australia was a deep one, and the in-depth growth of understanding and knowledge which so many people had gained from the unique type of service built by the League was reflected in the growing participation, including the proposing of toasts of high quality, evident in all States. Mr. Lee said that the proposer and seconder of the toast at the Dinner had surpassed themselves, and had deeply moved the gathering.

Looking back at history, Mr. Lee said, provided evidence of many minority groups, which had anticipated some worldly finality, resulting in some bizarre examples, such as the sect who a few years ago had sat on a mountain in southern England waiting for an anticipated holocaust. Nevertheless, the sense of crisis, which was now very widespread, was felt by so many people in so many different walks of life, and was backed by such strong spiritual and secular evidence of disruption, that only the very foolhardy or ignorant would disclaim some sort of cataclysm.

The Social Creditor was not motivated by superstition, but by what he believed was a quiet predictable anticipation of the result of error, or divergence from Truth. A new era was being developed for those who had grasped Douglas's message. The latter part of the 20th century had added to Douglas's predictions something which only time could add—proof. A comparison between what Douglas saw ahead and what was now happening left no room for any further argument. This in a sense added a new dimension to the unfolding purpose of the Social Credit movement that was unavailable to earlier Social Crediters. But it also added an even greater urgency, for as Douglas had also predicted, the justification of events themselves for what he had to say could only come at the critical moment—a moment which in turn required a special type of knowledge and action if disaster was to be turned into triumph.

Mr. Lee said that a crisis of any kind produces any one of a number of reactions in people, ranging from fear, lassitude, desperation, and obsession with self-survival, to courage, self-sacrifice and service. While the choice between such divergent paths was obviously an individual one, nevertheless a great part of the service provided by such an organisation as the League of Rights had to concern itself with providing the individual with sufficient correct knowledge to make a worth-while and responsible decision.

A paradox of the current situation was that many individuals who were quite prepared to agree that there was an imminent national and international crisis would not accede to the suggestion that national crises are merely a conglomerate of numberless individual and personal crises, each of which has to be met and solved before any health can be generated in society itself. Quoting the brilliant Russian author Solzhenitsyn, at present undergoing great persecution from the renewal of Stalin terror-tactics in the Soviet Union, Mr. Lee said that he had described this

perfectly in the words: "There is one psychological peculiarity in the human being that always strikes you. He shuns even the slightest sign of trouble on the outer edge of his existence at times of well being, when he is free of care. He tries not to know about the sufferings of others—and about his own future sufferings—and is willing to yield in many situations—even important spiritual and central ones—as long as this promises to prolong his well being. And then suddenly, at the last frontier, already stricken with poverty and nakedness and deprived of everything that seemingly adorns his life, man finds within himself enough resolution to give up his life rather than his principles!" Taking Douglas's suggestion that Social Crediters were born and not made, Solzhenitsyn was a natural Social Creditor, Mr. Lee said.

Survival now could not be assured on a purely personal basis. The "survival syndrome" which had developed in America, where people were boarding food into the walls of their homes, building fall-out shelters, and virtually contracting out of society, promised nothing but horrible decay in which personal safety, even if possible—and this was highly doubtful—became increasingly pointless as a reason for living disappeared in the destruction of opportunity accompanying the collapse of society.

Mr. Lee said that to Douglas's Policy of a Philosophy must be added spiritual motivation, which was more concerned with service to others than self-survival. Such a challenge was needed within the League as much as with-

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"A new era was being developed for those who had grasped Douglas's message"—Mr. Jeremy Lee responding to the toast to "The New Times".

## "A NEW MAJOR BATTLE IS BEGINNING"

In an address, which reflected the challenging reality of the present national and international situation, Mr. Eric Butler said that the momentum of events was now so great that nothing but a miracle could avert mankind being plunged into much greater convulsions than those experienced in the past. His 1973 international tour had convinced him that a new major battle was opening, and that one of the central questions was whether the growing disintegration resulting from inflation could be halted in time before there was a complete collapse.

Mr. Butler paid a special tribute to Mr. Don Martin, National Director of the British League of Rights, who was "emerging as one of the key figures in the battle for Britain. Don Martin provides a striking example of the truth that it is quality, not quantity, which is important. No matter how good the troops, they must have first class generals. Right around the English-speaking world the League of Rights through its work in depth is producing an increasing number of those with the capacity to provide effective leadership. Long years of hard work are producing results. If it had not been for the unfaltering faith of the few during these years, we would not now be in the position where at least we have a fighting chance of coming through the convulsion ahead into the light of a new day."

Mr. Butler's address provided a wide-ranging report on the international situation, starting with Southern Africa. The Rhodesians, Portuguese and South Africans were courageously holding on in the face of increasing pressures from the North. He said "Australians must now face the truth that under the Whitlam administration, their country is being used as a major base to help further the international campaign against Southern Africa. The well-known Communist apologist, Mr. Wilfred Burchett, who had his Australian passport returned immediately following the Whitlam Government's election to office, has made it very clear that he sees the Whitlam Government as the Kerensky Government of the Australian revolution. While Communist-backed terrorists like Mr. Herbert Chitepo are granted visas to come to Australia to seek support for their programme of violence and terror, our own kith and kin are not permitted to enter Australia. The attempt to close down the Rhodesian Information Centre, and other threats against Southern Africa, are all manifestations of the direction in which we are being moved by our political masters at Canberra".

Mr. Butler said that the British political situation had become explosive as a result of the Heath Government's determination to push ahead with the Common Market policy. "There was," he said, "a massive electoral backlash against the Conservative Government, with British electors linking the disastrous increase in food prices with the Common Market project. The Conservatives were being politically annihilated in the by-elections, and there is no doubt that in a general election they will be destroyed. Mr. Enoch Powell's predictions concerning the destruction of the Conservatives on the Common Market issue coming true. The frustrated state of the British electorate may be judged by the sensational increase in the vote for the Liberals, now listed in the public opinion polls as ahead of the Conservatives, with Labor first. It

is generally agreed that the vote for the Liberals is basically a protest vote, and that in a general election much of this would go to Labor, now committed to hold a referendum on the Common Market issue. It would appear that the British have to accept yet another severe dose of socialism as the price of getting out of the Common Market. We are all learning the hard way, but as William Aberhart of Alberta once said to the electors: 'If you haven't suffered enough, it is your God-given right to suffer some more!' How true that is, as we Australians are also learning."

### A NEW INITIATIVE

Mr. Butler said that one of the most significant developments, and one, which offered some real hope, at the international anti-Communist conferences he attended in London, was the open recognition of the fact that the Communist threat was only sustained by the massive credit and economic assistance from the West. "The tremendous educational programmes we and our colleagues have undertaken, making use of books like *None Dare Call It Conspiracy* and *The Naked Capitalist*, have opened up the truth about the international conspiracy. Resolutions on this question, carried at the London conferences, are a major step forward. International concentration upon the exposure of the nexus between International Finance and International Communism is now developing. At long last we are taking the offensive in a most vital part of the battle."

Continuing, Mr. Butler stressed that any effective assault on International Finance required an attack on the basic causes of inflation. "Inflation," he said, "is now the most destructive force operating in the non-Communist world. We have to get more people to understand that inflation is a deliberate policy of destruction, and that it is not the result of mere ignorance, although there is plenty of that

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"I can look forward to my sons standing with me"—  
Mr. Louis Cook seconding the toast to "The New Times".

## INSPIRING MESSAGES FROM HOME AND ABROAD

As usual a feature of the Annual Dinner was the number of messages from around Australia and from overseas. There was a warm round of applause for a cable from embattled Rhodesia. The Rhodesian Candour League sent best wishes for a Happy Dinner and successful year. The New Zealand League of Rights cable read: "All best wishes to a select body of men who know what to do and how to do it." Veteran Western Australian supporter, Mr. Viv James, apologised for not being present, concluding his message with the striking comment, "It is later than you think."

Telegrams were received from the following: Reynold Lanzon from Gladstone, Queensland, who said, "May the League continue to give them hell." Keith Fuss from Dalby, Queensland, urged supporters to "Hold high the torch of personal freedom. Small but gallant band. God willing will be with you in 74". Loris and Bob Carson from Albany, W.A., expressed hope that "Dinner and Seminar be a continuing source of strength and unity." Robert Nixon from Kalannie, W.A., said "The spirit and dedication generated tonight will drive you on to even greater achievements." Tony Maurice from Wellington, N.S.W., V.P.A. expressed deep regret that he could not be present, and continued "The challenge to all supporters must be to re-double their efforts as it appears certain that the critical moment that Douglas spoke of is very close." George and Olive Wilson of Warra, Queensland, sent their best wishes.

### "LEAGUES OF RIGHTS PLAYING AN INCREASINGLY SIGNIFICANT ROLE IN BATTLE FOR FREEDOM"

On the occasion of the Annual Dinner of *The New Times*, please convey warmest greetings and good wishes from members of the Canadian League of Rights and readers of Canadian Intelligence publications.

I am sure that you agree with our research director, Patrick Walsh, who attended the recent International WACL conference in London with you and other Free World leaders of the anti-Marxist cause, that the Leagues of Rights throughout the British Commonwealth are playing an increasingly significant role in the battle for freedom.

In Canada, as elsewhere, it is becoming daily more obvious that there is a deadly behind-the-scenes nexus between the "super-capitalists" and the leaders of international Marxism, and that Free World governments are at the same time increasing taxes on their own people and enterprise in order to extend credits and technological support to the Red Empire.

*The New Times* has a long, consistent and distinguished leadership record in exposing this international conspiracy. We are with you in this battle, and salute your efforts and contributions of the past, and wish you increasing support and success this coming year.

Sincerely yours,

RON GOSTICK (national director)

### "THE BATTLE FOR BRITAIN CONTINUES"

**From Mr. Don Martin, National Director of The British League of Rights:**

From the Second Annual Dinner of The British League

of Rights, which also meets tonight and from what is intended to be our first annual seminar tomorrow, I send greetings and congratulations from all British supporters, especially those who will be gathered together at the same time as you yourselves.

The Battle for Britain continues; in spite of what the press has to say the Common Market battle is far from over. In fact in true—even if very dangerous—British style, now that everyone thinks the battle is over the British are really starting to fight. Like in 1939 and 1940 when the reality of the situation forcibly struck the people, so it is today with inflation running riot, aided by import taxes on food to keep prices up to E.E.C. levels, with attempts to harmonise British beer and change the British sausage as well as continental lorries crashing into houses on the narrow British roads that people are starting to realize that life in Britain is being changed by Common Market rules.

Even SOME Members of Parliament are starting to get the message as they discover that they are even more powerless than before to change the course of events, particularly when they are presented with a bill for an extra £30 million to help subsidize cheap food for the Communists but are not allowed to apply any money for consumer subsidies in this country.

New groups are springing up all over the country and getting into the battle, some are delighted to find that others in other parts of the country are also campaigning for they have taken the initiative without waiting for any centralised direction.

Such is the spirit of the British people that the battle will be won; it is just a matter of when. There is no doubt that this year's tour by Eric Butler was the most successful yet. He inspired his audiences with his faith and dedication and the fact that there are still those in the British World who are of one mind, in spite of governments.



"The New Times" stands out like a beacon—Mr. Blake Hollands proposing the toast to "The New Times".

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## "CONTINUITY HAS BEEN ESTABLISHED"

**From Beatrice and James Palmer, United Kingdom.  
Mrs. Palmer is editor of "Housewives Today":**

Greetings to all dear friends. I shall try to find the exact moment in time when you are all together, and think of you then.

I am writing this to you after the last meeting of Eric Butler's 1973 British tour. The room we engaged at the Caxton Hall was filled to capacity. It was one of those meetings that is not over when the last listener has left, and the last light is turned down. It was a meeting that is still in the minds and hearts of those present, and will ever be.

Continuity has been established.

My husband and I were present at every one of the yearly dinners held by the *New Age* between the two world wars, with the exception of the first. The last was held during the premiership of Mr. Aberhart in Alberta, and our guest of honour was the Albertan Minister of Mines. On that occasion full evening dress with orders were worn, by request of Douglas himself. By this time the Social Credit Secretariat was in being, and did in fact take charge of all arrangements.

Those dinners were the highlight of our year, and the words spoken by Douglas were never forgotten.

The fact that the initiative has for the present passed to Australia is a matter of gratitude to us, nor does it concern us in any way except that we greet you as brothers and sisters. Our only hope is that we, too, shall be ready when the call comes, and with your help we shall.

May we second the toast to *The New Times*.

## **SYDNEY FRONT EXPERIENCES "ITS GREATEST ADVANCE"**

**From Roy Gustard, Sydney Regional Council:**

Sydney supporters convey their best wishes for the success of this year's Annual Dinner and Seminar. Sydney this year has shown its greatest advance with the attraction of more new faces than ever before. Enthusiasm generated with the help of Gough Whitlam; can we sign him up as an unconscious supporter? Heritage activities have been beyond expectations with constant new supporters from this source. Our first Conservative Speakers' Club dinner generated great enthusiasm among new contacts, particularly in our "open session" which gives each an opportunity to speak.

May Melbourne this year enjoy the satisfaction of knowing that the Sydney scene is very encouraging.

## "NOR CAN LIGHT LIVE WITH DARKNESS"

**From Roy and Esme Earle, Dalby, Queensland:**

Greetings. We sorely miss being with you tonight, to enjoy the fellowship, to break bread, to be spiritually replenished, for the nearing crisis.

We picture it all—the gathering around our leader, while Douglas looks down from his photograph, benignly perhaps, as his principles of practical Christianity are woven into the addresses of the evening.

One is reminded of the time when just twelve men gathered around their Leader to be inspired with a vision of truth, to be so fortified in faith, that they set forth to change the whole direction of mankind. Theirs was no easy task as they suffered the smears, of being publicly despised, to be unjustly criticised and called liars. Everywhere they were encouraged to compromise their principles.

Theirs is an example. Remember how Paul enjoined the Corinthians to stand firm in their belief—not to compromise: how there can be nothing in common with sin, nor can light live with darkness or there be harmony with Christ and the Devil. There can be no partnership with non-believers.

The way to a new day, if our leadership in the coming crisis is going to stop a retreat of mankind, will be through adhering to these principles.

May the weekend be fruitful and refreshing.

## "THE WORK OF A DEDICATED MINORITY"

**From Phillip D. Butler, B.C. Field Director, Canadian League of Rights:**

Greetings to all Australian patriots gathered at THE event of the year in the Australian League of Rights hectic calendar. We are separated by thousands of miles, but we are all with you in spirit.

Since the last *New Times* Dinner, events in the world have been moving at breakneck speed. The revolutionary forces have stepped up their campaign to destroy our Western Christian Civilisation, but as they show their hand and more people are educated in putting forward a positive alternative, the forces of evil are going to find it harder to get their own way. If it were not for the League of Rights organisations in the different Crown Commonwealth countries, the forces of evil would have won the battle years ago.

Here in Canada the Canadian League of Rights played a key role in our last Federal Election. While Fabian Socialist Pierre Trudeau was not defeated, in Western Canada his party was nearly wiped out. Out of 68 seats in Western Canada he only holds 7. The only reason that his government survives today is because he has



"We in the armed services had no doubt concerning our loyalties"—Mr. Paul Newnham proposing the Loyal Toast.

the support of the New Democratic Party (the ALP of Canada). He is fighting for his political life and is very sensitive to the activities of the League of Rights.

The results achieved in Canada have been the work of a dedicated minority. The dedicated minority in all Crown Commonwealth nations will play a decisive role in shaping the future. Always remember the words of Edward Everett Hale:

"I am only one  
But I am one;  
I can't do everything  
But I can do something,  
And what I can do  
That I ought to do;  
And what I ought to do,  
By the Grace of God,  
I will do."

**"THE TEACHING OF ETERNAL TRUTHS CAN  
SAVE ALL THAT IS WORTHWHILE"**

**From Mrs. Dulcie Willacy on behalf of Warra-Brigalow  
Lilac League, Queensland:**

We give thanks to God for the safe return of Elma and Eric Butler.

May the family feeling of fellowship be stronger than ever amongst League people this weekend. We were very much aware of this feeling of spiritual unity in Toowoomba, in June this year, and pray that it will enter the minds and hearts of all people, who instinctively cherish individual freedom and resent bureaucratic control. There are many who unwittingly hold to these beliefs, but lack the ability to express, or even recognize, such sentiments. They need the leadership and education the League so truthfully provides. May the League be blessed in its battle against satanic evil. May this evil destroy itself before chaos overtakes our nation.

May this nation experience a New Education, which is really an old Education, tried and proven over the centuries? Let the League reveal, from history, that God will



Three country supporters, Mr. Geoff Wallace, Mr. G. Ryan and Mr. Mark Mongan in keen discussion at the Dinner. We have no doubt the subject was organic farming.

not be mocked indefinitely. The teaching of Eternal truths can save all that is worthwhile in our society. May the League be one instrument chosen for this purpose.

Greetings to the lovely, silver-haired grandmother, Mrs. Lucille Quinlan. We, in this area, have a deep affection for her.

Best wishes to our own vivacious Jean Luscombe. May her spirit remain indomitable.

For those wonderful people, such as Eileen Lee, who toil behind the scenes, we give thanks. Without their sacrificial efforts the League could not function as it does.

For all who work in a way pleasing to our Lord, in all spheres, we ask His richest blessing on their efforts.

**"GENETICALLY WE CANNOT AVOID PASSING ON  
WHAT WE ARE, OR WHAT WE WERE"**

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

Once again we send our warmest greetings and good wishes to all assembled for this noble occasion.

Each year the subject for your seminar has appeared to us as the most important subject of our times, but yet, this year we perceive that without education we could not tackle any of the previous subjects.

It was Sir Arthur Keith who suggested that we were the living link between our dead ancestors and our unborn progeny. Genetically we cannot avoid passing on what we are, or what we were. But educationally we can avoid passing on the mistakes and tragedies of our past follies.

We are living in a time when the whole accent of educational policy is to repeat the mistakes of the past, which is not education but racial suicide.

Herbert Spencer remarked: "The object of education was the formation of character". All of you assembled bear witness to the fidelity of that object, and where would we find a teacher to compare with the fidelity and character of Eric Butler?

God Bless you all, we are with you in spirit.

**"THOSE WHO CARRY A SMALL LIGHT  
THROUGH THE DARKNESS"**

**From D. Watts, contributor of many articles to "New Times":**

At present, if one were to give way to gloom, it would mean that we are going down into a black place; but those who carry a small light through the darkness are doing that which, even though the present civilisation perish, will preserve a tiny flame which will, we may hope, blaze into the splendour of the Renaissance to come. A personal hope that I have is that all those present at this *New Times* annual celebration will see the rebirth of spiritual learning.

**"WE HAVE TO BE VERY VIGILANT"**

**From Mrs. V. I. Say, V.P.A. No. 1, Vancouver, Canada:**

The theme of your Seminar this year, "The New Education," sounds most interesting . . . Our new Government here in Victoria is the New Democratic Party and they are

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## "FREEDOM WITHOUT RESPONSIBILITY CAN ONLY RESULT IN ANARCHY"

In proposing the toast to "The New Times", Mr. Blake Hollands said:

It is indeed an honour and a pleasure to be accorded the opportunity to propose this toast. For many years I have been an avid reader of *The New Times*, and often when looking at the verse on the front which ends with ". . . and the Truth shall make you free", I have wondered what the word "free" means to other people.

If one cared to look up St. John's Gospel he would find the guiding principle in the preceding verse, where it says in part, "if you continue in my word . . ." How is this being translated in everyday life? The essence of freedom is that the individual should be free to develop his own talents as he wishes; that he be master of his (or her) own affairs, conditional of course to observing the rules which allow similar rights to others; to be free to choose his employment or leave if he desires; to engage employees and to be free to dismiss one if he proves unsuitable. But unfortunately these rights have almost ceased to exist. The Unions are being organised on the premise that might is right. The right to strike has ceased to be a means whereby to gain genuine benefits for the workers and is now being used as a political weapon for undisguised blackmail.

Demonstrators claim the right to be free to use the streets, ignoring the rights of the motorists. Everywhere people are demanding to be free from this or that, most of them having no knowledge of the fact that if they wish to be free from something, then they will need something else to put in its place. Total freedom is a total trap. Freedom without responsibility can only result in anarchy. So we must have laws and restrictions in order to enjoy our freedom. A game of football without rules and an umpire ceases to be a game. Then again we find many of our leaders protecting our enemies as means of obtaining, supposedly, freedom from war. The pacifist is a weak, fearful individual, who while claiming he desires peace, makes war possible.

You will notice that the person most ready to give advice on a world problem is generally furthest from the situation and knows that the responsibility for the results cannot be set on his shoulders. The wrongs done to man in this world are more often due to the moral weaklings than to the strong man.

A paper is one means of obtaining information and education. Down the years we have heard the cry of "freedom of the press", but what does it mean at present? Does the ideal of press freedom involve the defence of something belonging to the public or does it mean that the owners of this giant medium of communication are free to behave as they please? It appears that it is the public's freedom of access to information that is at stake. Freedom of access to all the facts, not the souped-up syndicated muck printed in the dailies as news and claimed to represent world opinion!

### A BEACON OF LIGHT

Any seeker after truth is severely handicapped today

by the sheer volume of half-truths and misrepresentations he finds at every turn. *The New Times* stands out like a beacon shedding light through this fog of intellectual dishonesty.

The worship of man is replacing that of God; hence much of the literature one sees in bookshops tends to mirror this decline to the humanist level. Lacking the inspiration that comes from a spiritual basis, most works resort to obscenity and sordidness in an effort to attract. We are also presented with a line up of films and plays of drug addicts, drunks, murderers, perverts and psychopaths and are expected to identify our own particular personality from among them. When we complain, the liberal-left critics indignantly ask if we think the problems posed in these plays and films will cease to exist if they are not presented. One could be excused for asking if they think these problems will disappear because they have been given a public viewing! People should be free to choose or discard as they see fit, we are told. We are exhorted to love everything but virtue and to forgive everything but greatness.

Well, considering these things, should we fight for controls to restrict the freedom of the press? No, I feel that would be wrong. The correct method, I believe, is to foster publications like *The New Times* and other League papers and also to make an increasing use of leaflets on all kinds of issues. It is interesting and encouraging to see other groups of citizens starting to use the same technique against those who would deny them their rights. If anyone doubts that there is suppression by the media he should study what happened to that great writer Taylor Caldwell. Nearer home, it is instructive to learn that there are reputable scientists who dare not speak out against fluoridation for fear of reprisals.

The essential soul of a nation is its character, its culture and its traditions. We are witnessing at present a deliberate attempt to destroy all this. If we wish to preserve these things then it will have to be done by the efforts of dedicated people such as are assembled here tonight.

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Mrs. Judith Trotter with her son, John, of Sydney, attending their first Dinner. John Trotter is National Secretary of The Australian Heritage Society.

## CHILDREN IN THE MARKET PLACE

The following is part of the Paper presented by Mrs. Lucille Quinlan, M.A., at the League of Rights' National Seminar on "The New Education":

I do not come here as any kind of expert; but merely as one who has had some experience, in teaching and in life, holds certain principles which I think you would hold, and has made a number of observations which, quite possibly, tally with your own. If they don't, then we might have a little exchange of views at question time.

I propose to tackle this complex subject head-on by stating that it is my belief that the source of the conflict in education today is the idea that there is no such thing as absolute truth; that each man is free to fashion truth after his own will or whim; from which it follows logically that no one really has the right to teach anyone anything—with notable exceptions, such as the handling of lethal weapons, like planes, cars and guns. And since this subjective approach is a denial also of the value of tradition and inherited wisdom, it also implies that there is not much worth teaching anyhow. The implication seems to be lost on those who, having introduced the young to a virtual desert, a cultural vacuum, set them free to explore it, and find the release and joy that were, so they say, denied to their fathers.

The whole educational scene, of course, however, empty of rational ideas, is full of complexities and confusions, as expert vies with expert. Sometimes voices are raised, calling for the freeing of the child from the pressures of modern living and training him, not for the rat-race, but for the full development of his personality; which seems to make sense to some, caught up in the rat-race themselves and not anxious to have their children join them in it; but carrying dangerous overtones for those who know it as part of the Utopian dream of people like Jean Jacques Rousseau, who abandoned his own five children to a poor-house to pursue a free and enlightened literary career.

Others, more radical still, look forward to the abolition of schools altogether, which makes one wonder just how these teachers envisage their own future role—withering away like the State in the Socialist dream, perhaps? Shall we arrive at a stage of instant education—by cassettes and microfilm—to be taken in quick doses, like instant coffee?

In his remarkable and courageous book, *The Trousered Apes*, in which he analyses "Sick Literature in a Sick Society"—the kind of literature he and his colleagues were expected to feed to their students - - Professor Duncan Williams says that, though on the surface the artistic and sociological trends seemed to lack unity, beneath them was a strong current moving in one direction. He compared it to something familiar to anyone who has observed a river in flood, or a logging scene from the Canadian forests:

"A number of logs floating on the surface of a river

may point in apparently different directions; some will point downstream, some horizontally to the banks, others at varying angles. The casual observer might regard them as being directionless pieces of timber, but a penetrating eye discerns that in spite of their divergent positions they are all being borne in one direction by this current. At times they move with great rapidity, at others the movement is so slow as to be almost imperceptible."

I do not think there can be much doubt what direction the current is taking. Indeed, to continue Duncan Williams's analogy, the roar of rapids ahead can already be heard. There is certainly no doubt what the current is departing from, leaving behind—tradition, restraint, the peace and order that make a constructive and cultured environment possible.

Perhaps, here in Australia, camped more or less comfortably by our billabong, a seemingly quiet backwater, we are not so aware of the tossing logs and the steadily increasing current. But in America, from which we continue to borrow ideas as fast as all reasonable people discard them as impractical or dangerous, there is no ignoring it. Even such bastions of truth and culture, the Catholic universities, have been undermined, and are on the point of collapse. Hear what a distinguished Jesuit author, Fr. Vincent Miceli, had to say in June of this year, about them. Like the prodigal son he wrote, they are now squandering their heritage in false teaching and loose living:

"When asked why they strive to erase their religious and Catholic character, these universities display an incoherent inability to define themselves, their policies, their goals or even their continued existence. It appears, however, that money is the root of their rejection of their Catholic commitment. Their strategy is to don secular clothes and to slip into the secularising surroundings of the governmental and foundational words, and thus to gain eligibility for the vast educational moneys made available by these worldly powers . . . But, to the man of spiritual vision . . . the unhealthy fever for money is merely a symptom of a deeper spiritual malady. Their (the universities') leadership had so devaluated the Faith that Catholicism had finally become negotiable for material gains . . . Lusting after secular academic excellence, huge student bodies, expensive science complexes, publicity prestige, political clout and financial power, Catholic university leaders somehow lost sight of the spiritual purpose, and gradually worked for merely worldly and earthly goals and motives. Thus, in today's universities, intellectualism often enough is preferred to Catholicism, scientism to faith, relativism to truth, situationalism to moral integrity; immanentism to the transcendent, and anarchism to authority. The essential purpose has been changed."\*

\*Fr. Vincent P. Miceli S. J., *The Wanderer*, June 28, 1973; Newman and the Collapse of the Catholic Universities.

"The Trousered Apes, p. 25. by Duncan Williams. Arlington House. New Rochelle, New York 1971.



The role of the big foundations in bringing about this collapse of religious, traditional and cultural values is most significant, and will not surprise any student of the part being played by high finance in the attack on Christianity today. Nor will it surprise you that the prophet of this new intellectualism, the all-but canonized saint of the evolving New Church, the incoherent dreamer with the gift for spinning word-patterns, Teilhard de Chardin, was also a darling of the American foundations, a welcome guest in their great houses and a frequenter of their cocktail parties in New York and elsewhere. He was also mysteriously, and effectively, on hand whenever great "discoveries" were made that would have marvelously advanced the cause of the Theory of Evolution, were they not all subsequently revealed as frauds . . . or at best scientifically untenable. I refer to the great hoaxes of the Piltdown Man, the Java Man and the Peking Man.

It is the false teachings of this ambiguous figure, condemned by Pope after Pope in my lifetime, and denied publication because of gross errors of doctrine; but secretly spread through the seminaries and religious houses, where they created mental and spiritual chaos among the immature, and after his death magically appearing in most modern languages, promoted by publishers, to say the least of it, not noted for the promotion of Christian ideas and values—it was these false teachings that have caused so many of our younger clergy to propound a gospel that is often more Marxist-humanist than Christian, and has so bemused religious teachers in our schools that many of them are no longer able or willing to instruct children in the Ten Commandments. The result has been that many young people quickly drop a faith that has been deprived of its foundations, no longer provides challenges to a good life and abandons them without guide-lines to a society waiting to trap them.

You will have heard the catch-cry: "But you can't suppress ideas. You must allow freedom of discussion. Young people, especially at university level insist on academic freedom." Who was it said, at the time of the French Revolution, when the blood of thousands upon thousands of French men and women was pouring from the guillotine; 'Oh liberty, what crimes are committed in thy name!' Robespierre and his fellow-conspirators were destroying bodies. The modern conspirators are destroying souls.

You may have been told that this half-theologian, half-scientist, half-mystic, was God's gift to our time, that he solved the conflict between religion and science and so preserved the faith of many. But you cannot support truth by half-truth, by suppositions and by scientific charlatany. There never was any conflict between true science and true religion. As that very lucid thinker, Cardinal Newman, put it long ago, foreseeing the troubles that were being prepared for us by the so-called free-thinkers, the Darwinians, of his time, "The principles of Christianity . . . the dogmas of faith, natural and revealed . . . as little impede one's intellect as the laws of physics impede his bodily movements."

I would add, if anyone dared add anything to so great a writer as Newman, that, by defying the principles of the Christian faith, a man risks the same kind of disaster spiritually, as he does physically by defying the laws of physics.

For you cannot pick and choose among the many aspects of truth you encounter in a lifetime. They all fit into one another and support one another like the stones of the old Roman arch. Dislodge one and the structure begins to crumble.

### PARENTS CHALLENGED BY INTELLECTUAL ELITE

Parents who hold such revealed truths, and the social concepts of freedom with responsibility that flow from them, are now more than ever being challenged by the intellectual elite, which thinks it knows better than parents and encourages children to disregard them as outmoded and reactionary. The new breed of teacher is loud in demanding freedom for himself but silent on his responsibility to parents. The parents' choice has to coincide with his on revolutionary concepts.

There would be, I think, many Australian counterparts of the professor whom the traditionalist lecturer, John Mulloy, encountered at the University of Wisconsin this year. This professor answered Mulloy's criticism by saying he didn't like parents telling him what to teach. As specialists, professors and teachers knew much more than parents and "it was the goal of the school to get the children away from parental influence". \*

The audacity of the fellow takes one's breath away; but one must admit his frankness. At least they know where they stand, the parents of Wisconsin!

As Mulloy went on to tell the professor, the logical consequences of such thinking was a system in which parents merely produced children for the State to dispose of. It was, in fact, a simple recipe for totalitarianism.

Even if one did not know that the new educators are out to capture children's minds for an alien philosophy, one would have to be repelled, if not outraged, by the

\*John Mulloy reporting in *The Wanderer*, July 24, 1973.



Mr. Steve Clegg and his wife, Stella, from Western Australia, attending their first Dinner. Mr. Steve Clegg is the man who introduced Jeremy Lee to the League of Rights.

kind of experimentation that is going on. Even if, to return to our first analogy, the confusion of educational logs were not being driven relentlessly to disaster by the one powerful undercurrent, one would have to be alarmed by the dissident voices, the clamour and the chaos.

Noise seems to be the gauge of success in the progressive school. I have been told by an educational specialist who had recently to inspect one of the new model open classrooms that, in spite of the wall-to-wall carpet and the benefits of modern acoustics, a day spent in it was a truly shattering experience. He marvelled that its conscientious (and by now rather despairing) principal had been able to last a year in it. Any parent who has had to cope with even a couple of young children shut up in the house on a wet day can gauge for himself what stunning uproar is likely to be generated by whole grades of children, engaged on "group research" and "group activities" in one of these 'open classrooms', and subject to no checks on their movements.

On the other hand, of course, the young progressive teacher is equally appalled by the stunning silence of the corridors of a good traditional school. 'Where's the action?' he wants to know. 'Why is it all so quiet?' Told that everyone is busily working, he exclaims: 'Working? How could anyone work in silence?' Noise and confusion seem the preferred environment of so many of our youth, however much they may prattle about noise pollution. They seem to enclose themselves in it as in a wall, shutting themselves in clamour for fear of something that might come to them out of silence . . .

Early this year, I was present at a pageant of religious music—a brief kind of dramatized history of church music, beautifully presented at one of the teachers' training colleges—but not by the students. But the students received the visitors most hospitably and invited us to their cafeteria afterwards for tea and coffee. No sooner, however, had we entered the place than the same hospitable students all but blasted us out again with pop music from the most powerful stereo I have ever had to sit next to. They had had enough of culture for one afternoon, obviously, but had no idea, apparently of the shock they had administered to those who were not, like themselves, at home in that raging inferno of horrible sound.

Of course anyone like myself is hopelessly handicapped by having been a student in the days of airs from Gilbert and Sullivan, *The Maid of the Mountains*, *Going Up*, and *Lilac Time*, and other reactionary trash which we sung round the college pianos after dinner.

Everything has changed for the better, so they tell you. The idea is to tear down the walls and throw out the desks—the signs of division and servitude to authority. Forget about all the propaganda we served up to you hard-pressed parents a couple of decades ago, about the absolute urgency of cutting down the size of classes and bringing in more class teachers. Throw all the classes into one. Sort them out into groups—not too incompatible, if

you can manage it—and set them doing 'research' on some topic or other that falls within the framework of something conveniently called General Studies. It could be anything, believe it or not, from apple pie to witchcraft. Some schools compile a list of available options. Others, more progressive still, allow the children to propose the topics and do their best to fit in with them. Children are now the arbiters of their own educations in the most progressive schools—though school is hardly the term to describe these amorphous establishments. It was in that way that, in a High School in my locality, the first formers (twelve and thirteen-year-olds) undertook research and experimentation into the subject of Witchcraft. You may have heard of it. I was away from Victoria at the time but I have read about it in the local press and I believe it made news on TV and radio.

No doubt the local press saw the headline value of this exercise in devilry; and probably it was no more an exercise in depth than any of their other juvenile research. (Like the one they did into heavy traffic on the road past the school, coming up with the mind-boggling conclusion that some road making was going on in Upwey! Which anyone coming to school in the bus could have told them anyway.) But if I had a child under my care going to such a school, I would seriously question the sense of responsibility of a teacher who would permit, or encourage, an exercise into the occult, even a superficial exercise. Satanism, and witchcraft as a cult, is known to exist in our area and known to be generally on the increase in Western countries; and one cannot help wondering what prior knowledge prompted those children to ask for such a study.

Any responsible teacher should be aware of the rise of Satanism, not only among American adults but even in American schools—there are courses in witchcraft in some high schools in California—and realize the dangers that it poses for anyone dabbling in it, even out of mere curiosity. It is indeed a strange modern phenomenon that so many people have only begun to believe in Satan since they gave up believing in God.

The proponents of the new education claim that the open classroom and group study system enable the gifted students to speed ahead at their own pace, unhindered by the less-gifted, to whom the teacher may therefore give more attention. How this works out in practice is another matter. Observers from their own profession say the system is a boon to a lazy teacher who wants to abolish the old classroom set-up simply because he finds real teaching too much like hard work. "Call me Charley and go teach yourselves and we'll have no problems with discipline." That's his attitude.

An American critic of the system, Jonathan Kozel, calls the open classrooms 'the new adolescent playpens, which do not produce mature persons.' He claims that youngsters need disciplined learning, the courage to confront difficulty and overcome it, to persevere, and a willingness, in the Christian sense, to make sacrifices.

"Signs of Movement in our School System" runs the four-column spread caption in *The Age* of Saturday, September 15, 1973, over a review by their educational expert, Barry Hill, of a book called *Good Australian Schools and Their Communities* by H. P. Schoenheimer, and published by the Victorian Technical Teachers' Association.

I have not yet been able to get hold of the book concerned but the reviewer quotes Schoenheimer as talking in 'apocalyptic fashion' about 'human peril, culture crisis and a world where self-awareness and global compassion must struggle against the powers of darkness represented by the militarism, the authoritarianism and the behavioural psychology-philosophy of the developed capitalist and communist economies.' What kind of revolution Schoenheimer has in mind is not clear; but according to Barry Hill it's all very much up in the air as far as Australia is concerned; and "our reformers (here I'm quoting the reviewer, Barry Hill)—who are salaried men sufficiently skilled and brave to establish radical reforms within conservative bureaucracies (in other words, we the taxpayers are paying their salaries while they undermine us) (our reformers) prefer to say that their schools are transitional towards 'de-schooling' rather than places of fully-fledged radical intent."

(De-schooling is the gospel preached by the great idol of radical teachers, Ivan Illitch.)

So the young cleric from a Catholic educational office who came back from a study tour of Europe recently announcing that he would like to burn every desk in the state (or was it merely in the archdiocese?) is really not so radical. The real radicals want to get rid of the schools as well! The taxpayer will be pardoned for believing that it would be much more satisfactory to get rid of the teachers . . . the radical teachers at all events. Though you must understand burning is out of the question. The Catholic contributor to sacrificial giving might just tolerate the young cleric's desire to burn every desk (and replace them with tables or perhaps lounge chairs?); and the taxpayer has tolerated the burning of millions of dollars worth of schools by disgruntled students, fire-bugs and other arsonists; but teachers inflamed with radicalism must be left to burn themselves out in their own mistaken zeal, unless overtaken by a real revolution!

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out. Looking to the next few months, Mr. Lee said that he saw the moment of destiny for one division of the League—the Christian Institute for Individual Freedom—right ahead. It was clear that the best and most effective actionists were those with a sound spiritual foundation, such actionists being immune from depression and loss of morale. For Social Crediters the future held no disaster, but a fulfillment and a goal, a realisation of the dedication of those who had struggled alone through the years, which had taken us to this moment of history.

Socialism and Communism both believe that the group is extreme, hence they have the same goal. Christianity with its emphasis on the rights of the individual supports an opposite viewpoint. The group gives, certainly, but its price is your soul, so there can be no compromise for those who wish to preserve the Christian ethic.

#### THE RELIGIOUS BASE OF CIVILISATION

Louder and louder come the cries from the mass for handouts from what is called the Welfare State. It could be defined as that State which rewards non-production at the expense of production. Now if you penalise production you get non-production and that is the road to serfdom and finally destruction. In one of his books, C. H. Douglas wrote, "It is easy to demonstrate that minorities are invariably in the forefront of development, and while a minority opinion is not certainly right, a right opinion on a novel problem is inevitably a minority opinion." Professor Arnold Toynbee in his mammoth work, *A Study of History*, came to some interesting conclusions. I will attempt to summarise them briefly. Each civilisation began with a religious base from which a creative few gave it impetus. In every case they continued to develop and prosper until the masses began to demand as a right, that which was a privilege. At this stage each civilisation began to wither and fall into decay. Are we not witnessing just such a situation in the world today?

Some years ago the proposer of this toast quoted from Colonel John McCrae's poem, *In Flanders Field*. One line was, "To you with failing hands we throw the torch." Tonight I would like to quote an answer penned by a Legatee:

"Fear not that you have died for nought  
The torch you threw to us we caught  
And now our hands will hold it high  
It's glorious light shall never die."

That verse, I believe, sums up the goal of those present and also of the hundreds of others, whose thoughts are with us tonight, as we rededicate ourselves for the battle for the coming year. It is with pride and yet with a feeling of deep humility that I propose this toast to *The New Times*.



"Noise seems to be the gauge of progress in the progressive school"—Mrs. Lucille Quinlan makes one of her many telling points in her League of Rights Seminar Paper on "The New Education".

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the evening session. But the Seminar proceeded as planned. The three Seminar Papers, given by the Rev. H. Neil, Mrs. Lucille Quinlan, and Mr. Eric Butler, will be published in book form as soon as possible.

Sunday, September 23, was devoted to the Annual National Action Conference of the League. Starting with a short Divine service in the morning, the Conference was, in the words of one person, "real meat and drink". Two tremendous Papers were given, one on the importance of how to communicate most effectively with other people, by Mr. Blake Hollands, while Mr. Don Auchterlonie showed why the Macmillan Electors' Association (Victoria) is one of the best in Australia. Mr. Auchterlonie effectively answered the question of whether it is possible to encourage electors to associate to bring their will to bear upon their political representatives. Other forms of action stimulated by League of Rights work, although not run by the League, were discussed. One of the most encouraging forms of new League activity is the establishment of Conservative Clubs in all capital cities, now meeting regularly on a monthly basis. It has been demonstrated that dinner meetings are much more attractive than meetings for many people, that there are plenty of conservative speakers in the community willing to talk on a variety of subjects, and that those attending the dinners can participate in action programmes. The Conservative Dinners are also providing a means of introducing an increasing number of new contacts to League literature.

The 1973 *New Times* Dinner and associated annual activities is now history. But this history is one of continuing life, a history of constant striving against the forces of evil in order that Truth shall prevail. Each annual Dinner is a major milestone in the progress of a movement unique in history. And so we shall meet again at the same time next year to continue making history.

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about. A number of effective anti-inflationary steps could be easily taken, but those with the power at present are determined that no such steps shall be taken. However, an increasing number are now starting to admit, some rather reluctantly, that events are confirming every prediction we have made. They are learning by hard experience. I am of the opinion that they are going to learn much faster in the immediate future!"

In the conclusion of his address, Mr. Butler stressed the great importance of the role of the informed and dedicated few. He said, "Quality is only possible amongst those who accept the challenge and the thrill of freedom and the personal responsibility which goes with it. This is how real men and women grow and develop. It is the few who time and time again throughout history have lived that faith which moves mountains and in doing so have decisively changed the course of history. What is required is what Douglas termed practical Christianity, not fine words without action. Last year in his Dinner toast, Mr. Tom Fielder very aptly spoke about the 'preachy-preachy'

type of Christian. We have plenty who can quote Scripture—even the Devil can do that—but who do not apply the truths of Christianity. I believe that those gathered here tonight are a privileged few. We have come to break bread together, to participate in what should be regarded as the annual act of re-dedication and communion by front-line warriors holding with our friends everywhere that thin line upon which the very future of Civilisation depends. We should not be over-concerned ourselves about numbers as such."

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completely taking over our School Board . . . They are making new rules for teachers and students, forming unions with students, controlling text books, allowing students to choose their own teachers and subjects, attend school at will or not . . . we have to be very vigilant and keep a close eye on our Minister of Education . . . Congratulations and best wishes to your League and faith in God, Family and Country.

#### **"WE HAVE BECOME A GROWING INFLUENCE"**

**From Miss Clara Gliddon, pioneer Adelaide supporter:**

We are thankful that Mr. and Mrs. Butler are safely home again. Mr. Butler's journey through Europe has widened our horizons. It has made us realise our responsibilities. For all Europe is suffering from the same evil philosophy that we are.

After years of dedicated work by the founders of the League, those able people who gave the necessary education to those with eyes to see, and ears to hear, we have become a growing influence in the nation and the British Commonwealth. The coming years will bring increasing attacks from our enemies. But the Faith, which has in the past inspired us and sustained us will always be there to renew our courage and strength. I send my greetings to all. I am with you in spirit.

#### **"WE MUST WAKE UP FROM OUR STATE OF THE UNKNOWNING"**

**From Violet R. Sharp, of the Kelowna, B.C., Canada, branch of the Canadian League of Rights:**

Promulgators of the new education are mostly behavioural scientists—sociologists, psychiatrists, psychologists. Almost without exception they are secular humanists, holding that man is his own god, and that truth, as the essence of social good, must but be manipulated to support the latest social theories. Through programmes pushed by such people our schools are abandoning the teaching of facts and substituting instruction in human relations. No longer does the educationist rationalize, stammer, and apologize for poor performance in reading; now they claim that reading is no longer important! So wide is the gate to destruction for our youth. We must wake up from our state of the unknowing and out into action what we know to be right. I urge all—parents and non-parents—to become "involved", head off that "New Education" programme . . . Constant effort gets the desired results. God bless all those connected with the Australian League of Rights.