

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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1978 ANNUAL DINNER "A MANIFESTATION OF CONTINUITY".

Addressing the Annual "New Times" Dinner guests on September 22, Mr. Eric Butler said that on the eve of the Centenary of C. H. Douglas's birth, which took place in January, 1879, and a series of events planned for 1979 to commemorate the Douglas Centenary, it was inspiring and assuring that the 1978 Dinner should provide concrete evidence of a movement of continuing growth and vitality at a time when there was general disintegration. The 1978 Dinner was "a manifestation of continuity", said Mr. Butler, "linking the past with the present and providing evidence that the future was assured."

Mr. Butler said that evidence of continuity had been provided by the young man Mr. Stephen Lloyd, who had proposed the Loyal Toast, and by the other young man, Mr. Robert Boyack, who had proposed the toast to *The New Times*. It was most appropriate that the parents of both young men were present to hear their sons demonstrating that they were dedicated to carrying the torch into the future.

Mr. Butler said that in the case of Mr. Stephen Lloyd, he was a third generation supporter, his grandfather, the late Mr. Stephens, being one of those who have passed away during the past twelve months. He had been a pioneer supporter of *The New Times*, and he had been proud to have known him.

Mr. Butler said that he was pleased to present further evidence of continuity by announcing the news that a young Western Australian supporter, Mr. David Thompson, had accepted the challenge to move to New Zealand to develop the New Zealand League of Rights. Western Australian supporters, Mr. and Mrs. John Thompson, could be very proud of their son David Thompson, who had proposed the toast to *The New Times* in a most brilliant manner two years ago, was given a warm ovation as he came forward after Mr. Butler's announcement. He said it was a momentous moment for him. He felt he would make mistakes, but hoped that he would learn from those mistakes. If the situation became really tough, he could send "smoke-signals" up and seek Divine assistance.

MAKING MIRACLES HAPPEN

In a special tribute to the team of volunteers associated with the production and distribution of *The New Times* and associated League of Rights activities, Mr. Butler said that miracles had been made to happen. As a result of an in-depth programme, the League had developed throughout Australia its own printing facilities and a small team of volunteers, guided by a few full-time staff, had now reached the stage that a flood of printed material could be produced at the lowest possible cost for distribution through-

out Australia. Mrs. Noelene Hunt was thanked for her dedicated work in typing *On Target* every week and Mrs. Allison Dyason and Graeme Williams for printing. Unfortunately Mrs. Dyason was indisposed and could not attend the Dinner, but Mr. Butler asked Mr. Ron Dyason to convey to his wife the thanks of supporters, and their regrets that she could not be present.

Mr. Butler said that the family teamwork of Murray and June Nelson, and Jack and Betty Cope, who gave up most of their weekends to work at the printing press, was a tremendous inspiration. They were ably supported by Mr. Robert Boyack and Mr. Kevin Keogh. Mr. Butler also said that the regular and dedicated contribution of Mr. Neil Boyack who enveloped the *On Target* each week must be recorded. Not content with her contribution at weekends with printing, Mrs. June Nelson was also at the League office on many Thursdays helping with enveloping and other activities.

ISSUE OF THE MOMENT

The theme of the Seminar, "Unemployment, Youth and Revolution", dealt with what was described as "the issue of the moment". All three sessions of the Seminar were well attended, again demonstrating the League's capacity to attract audiences in competition with Melbourne's biggest annual sporting event, the Australian Rules football finals. Mr. Jeremy Lee presented a heavily documented Paper, which showed that the age of electronics and computers was producing an even bigger challenge than the initial Industrial Revolution. The only way in which "full employment" could be provided was in a complete totalitarian world.

Those who attended with keen expectations to hear Mr. David Thompson present a Paper from youth's viewpoint were not disappointed. In a presentation, which a much older speaker would have been satisfied to make, David Thompson held his audience as he examined the disaster course on which society was now moving. He warned that unless youth could be provided with a constructive outlet

for their energies in the production system, and obtain the satisfaction and discipline which youth needs for development, increasing numbers of young people would be attracted to the politics of violence.

In the final Paper Mr. Eric Butler observed that there had been Golden Ages in the past, periods of tremendous creative achievements. The flowering of creative effort in the Ancient Greek Civilisation has probably never been matched since. Mr. Butler said that this creative outpouring had taken place in a relatively small homogeneous society in which the citizens enjoyed leisure. There was no "Full Employment". The necessary economic activity was undertaken by slaves. "But today", said Mr. Butler, "we do not require slaves for necessary economic activity because we have computerised machines. A new Golden Age is possible if we can free our minds of the superstitions enslaving us and distribute economic security and growing leisure by distributing the wages of the machine. The machine can be used to liberate or to enslave. That is the basic issue before mankind today".

A rather sad sidelight on the Seminar was the young Jew who stood outside all day holding his placard, which stated, "The League of Rights is Fascism. He declined all invitations to come inside to listen, and in attempted conversation with him several League supporters found a young man so completely brainwashed that rational discussion was impossible. There was a slightly humorous situation when one League supporter suggested to the young demonstrator that he would hold his placard for him while he got himself something to eat.

It was encouraging to see new young faces at the Seminar. As usual literature sales were heavy. Papers presented at the Seminar will eventually be produced in book form.

THE LOYAL TOAST — PROPOSED BY STEPHEN LLOYD.

An expression of loyalty to our Queen, who is Queen of Australia, equally as she is Queen of England, is not a matter of traditional meaningless sentiment. Instead it is recognition and affirmation of the fact that Australia has a Monarchical system of democratic government, which is exceedingly different and infinitely more successful than a Republican system or any other alternative.

The British Monarchical system has a proven track record. It has survived for over 1000 years and is an outstanding example of stable soundness in a world driven by dissent and break-down of accepted values.

To quote Prince Charles — "The Monarchy represents continuity in a world of continual change." The Monarchy is also the basis of our tradition and culture, the Queen symbolising sovereignty and independence.

Bearing this in mind, and remembering the impressive performance of the monarchy, it would be clearly ridiculous to change or abolish the system. No republic has ever, or ever will, match the record of our Monarchy. Although the Monarchy is not completely infallible to a dictatorship, there is no chance of a despotic,

UNEARNED GRACE AND SOCIAL DIVIDENDS

The Annual National Action Seminar held on Sunday, September 24 started with a short Divine Service conducted by Mr. Edward Rock of The Christian Institute for Individual Freedom. In his sermon Mr. Rock linked the Christian doctrine of Unearned Grace with the necessity for social financial dividends. He said that God's world was one of abundance, and that technology had made it possible for the individual to gain access to that abundance with progressively less human labour. A dividend would reflect the reality that every individual was the heir to a tremendous cultural heritage. We trust that Mr. Rock's sermon will be published by the Christian Institute for Individual Freedom.

Actionists from all parts of Australia listened to, or presented reports on a large number of action programmes encouraged by the League. One of the highlights was a short address on education given by Mrs. Jean Wallis author of the book *The Subversion of Australian Education*. Mr. Ray White, of Western Australia, presented an inspiring report on the progress of The Heritage Society and the growing response to its excellent quarterly, *Heritage*. One of the major developments of the National Action Seminar was a move to expand the activities of The Christian Institute for Individual Freedom with a view to fostering action programmes on issues such as The World Council of Churches.

The 1978 National Weekend has passed, but, starting with the usual inspirational *New Times* Dinner, its influence will be permanent, another chapter in a continuing drama in which a growing number of individuals, not only in Australia, but around the world, participated.

power-lusting government seizing control if the Monarchy is functioning.

The succession of Kings and Queens is not a matter of party campaigning, slogan-screaming, means-justifies-the-ends techniques with which we are so familiar at elections; it occurs graciously and in an orderly manner without friction or a power struggle.



"An expression of loyalty to our Queen, who is Queen of Australia equally as she is Queen of England is not a matter of meaningless sentiment".

Mr. Stephen Lloyd proposes the Loyal Toast.

It is obvious, through her performance, let alone her position, that Queen Elizabeth is beyond and above the activities of parliamentarians, and I think that she and the rest of her Royal Family set a splendid example.

I can remember from my schooling, that the only education from the Monarchy that we ever had was singing the National Anthem at assembly on Monday mornings (a rare occurrence even then, for most schools). I believe that the education system has failed enormously, and is doing irreparable damage in not educating young people in their rich and invaluable heritage of the Monarchy.

Despite this, it is heartening to learn of a young boy who is conscious of his virtuous monarchy. The story told by Mrs. Mary Whitehouse is about a boy who heard that a certain pornographic film was soon to come to Britain from Scandinavia. The boy was perturbed by this extraordinarily degrading film so he wrote to the Queen requesting that it be stopped. This is interesting because it indicated that the boy was *aware* of the fact that he could write to the Queen. When the Queen received his letter, she graciously acted to intervene — having the film stopped. The Queen is even receptive to a little boy — seemingly one of the smallest members of the community. Anyway, following the Queen's example, the Archbishop of Canterbury, the Prime Minister and politicians followed *instantly*, and the film was stopped. What deep respect they must have for the Queen's leadership. I think this true story is a fantastic example of the heritage we have, and with that I wish to propose this toast to Her Majesty, the Queen.

**THE TOAST TO THE NEW TIMES — PROPOSED
BY ROBERT BOYACK**

Mr. Chairman, Ladies and Gentlemen, it is a great privilege and honour to propose the toast to *The New Times*. When one looks back over the history of *The New Times* at the tremendous amount of work that has been done in conveying the truth, concerning basically the principles of association, to people all over the world, one can only be filled with admiration and gratitude towards those who have participated in this great work. Such work stems from the fundamental belief in the freedom of the individual to live the life he so desires within the framework of God's law.

We are living in a society, most facets of which are governed by what has become known as the economic rat-race — the effects we know only too well — the necessity of putting in the required number of hours per week at the desk, or the bench; pushing around pieces of paper, or contributing to the manufacture of goods that are flooding the market place to the extent that we are pushing them on to other countries, which in turn are trying to push their surplus on to us: all this producing associated international frictions. . . . "Whilst technology has surged ahead based on theories that have been tried and tested; economic theories relating to Finance have not been subjected to the same rigorous testing - they did not develop and they remain like a stone around the neck of advancing technology.

C. H. Douglas was the first to notice the inability of the financial system to keep pace with developing technology and give to man the benefits of such development. The machine can be likened to a lever . . . the length of the 'lever' is increasing through time, and a lesser proportion of society is required to do the same amount of work. However, our politicians say that automation creates employment. The concept of built-in obsolescence, retraining schemes, and the public service pyramid, are all designed to nullify the effects of the lengthening lever.

The New Times is the voice of a unique movement, because this Movement works in accordance with Natural Law . . . the next decade will see an unprecedented increase in automation: the lever will lengthen rapidly — so rapidly that politicians will be unable to discover sufficient 'weight' for the lever to move, i.e. sufficient work for a shrinking work-force. Unemployment and redundancy will continue apace, thus forcing economists and politicians to have a long, hard look at their pre-conceptions.

When this moment arrives, those of us who are associated with *The New Times* must stand ready to fill the vacuum. I would like to conclude with a quotation from C. H. Douglas, who so many years ago saw this approaching situation very clearly: —

"...a small impetus from a body of men, who know what to do and how to do it may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of a day of such splendour as we can at present envisage dimly'.

With this I move the toast to *The New Times*.



'The New Times is the voice of a unique Movement, because this Movement works in accordance with Natural Law'. Mr. Robert Boyack moves the Toast to The New Times.

THE FALLEN

At the conclusion of The Grace, The Chairman requested Dinner guests to remain standing for a minute's silence in remembrance of those supporters who had passed on during the previous year. These were:

- Mr. Eric Gell**
- Mr. R. Stephens**
- Mr. R. Pringle**
- Mr. Eric Belling**
- Mrs. Gay Brett**
- Mr. George**

A "LONG, THIN LINE..."

In seconding the toast to "The New Times," Mr. John Brett said:

For 12 years I have been looking at this event from a great distance, waiting the day when I might be sufficiently informed to participate in this prestigious pilgrimage. But to eventually arrive, still not fully equipped, then to be asked to second this toast to *The New Times*, bestows a privilege upon me and is a great honour.

On the journey down here I passed the time reading a biography on Solzhenitsyn, and not surprisingly, discovered that on his release from exile he set out on a journey to find an environment where he might live in peace and quiet to pursue his writing. What he was looking for was a place where the soul of his people and nation still existed - - in truth. He knew, that despite the vast sea of lies and deception that pervaded the whole of his country, there was somewhere a place where people still acted and believed as they had always done.

I was immediately struck by the fact that I was travelling to a place in my country where people would be gathered for a brief period, in an atmosphere that would concentrate and reflect the soul of our nation. The soul of our very existence.

However, unlike Solzhenitsyn I did not have to search for that place where truth and fidelity could be expressed and pursued. Though there are thousands of people out there tonight, desperately seeking what we are feasting upon in here tonight, we are privileged to know where to come to.

Like so many of you, it was *The New Times* that led me here. But *The New Times*, with all it embodies and conveys to us, was the inspiration of great men -- perpetuated by great men.

Our race is said to possess a genius that no other displays. While this genius has for a long time been perverted into wrong ends, it was from amongst us that that genius Douglas arose - proceeded to show us where and how the perversion occurred, then set out to illustrate how that could be corrected. Always assuming we wanted it corrected.

On realizing that there was a mighty force of evil that could — and did exert a barrier between his revelation and us, there remained his final task of ensuring that a mechanism existed whereby the truth could be passed into the future, and so to us.

While *The New Times* became that mechanism here, it had to be perceived, organised and nurtured by somebody, as an act of faith. I emphasise 'as an act of faith,' because the monetary, material and prestige rewards are absolutely zero.

So when this battle for truth is won and man is released from the tyranny of centralised power, we will all be obliged to examine that long thin line of men and women, who, by sheer faith and proper works made *The New Times*, both in name and fact possible.

A battle that has been raging for the last 50 years is now drawing to a close, and we are soon to embark on

new times. Over those last 50 years we have seen all the three dynamics of power, physical — psychological and financial, marshalled to destroy Christianity and its practical application. The destruction has failed, as illustrated by Solzhenitsyn's rise from the most concentrated and massive onslaught man has been able to devise.

This demonstration of the tremendous spiritual force that exists and can triumph, is the same force that inspires and motivates those who have perpetuated *The New Times*, and so made it possible for us to contribute our works and effort to this faith.

In this faith, it is my honour and pleasure to second this toast to *The New Times*.



*'But The New Times, with all it embodies and conveys to us, was the inspiration of great men — perpetuated by great men'.
Mr. John Brett seconds the Toast to The New Times.*

THE DOUGLAS ANNIVERSARY DINNER

The 1979 Annual Dinner of "The New Times", to be held on September 21st, 1979, will be a most special event and known as The Douglas Anniversary Dinner. Because of the nature of this function, and the indications that many veteran supporters will wish to be present, first preference will be given to "hardcore" supporters. It is hoped that a number of overseas guests will be present. Taped messages from around the world will be heard. There will be a number of historical displays. Supporters throughout Australia should start planning now for the event of a lifetime. As usual, private hospitality will be extended to country and interstate visitors by Melbourne supporters. The Dinner donation will be \$10 per person.



Mr. Eric D. Butler, National Director of the Australian League of Rights, addresses guests at the 1978 The New Times Dinner.

CHAIRMAN'S ADDRESS, NEW TIMES DINNER, 1978

Replying to the toast to the New Times, the chairman, Mr. Jeremy Lee, paid tribute to the high standard of speeches from those who had spoken. It was always challenging to see and hear young men and women visibly expanding their vision through the educational programme of the League.

He said that, apart from the "critical moment", which was a focal point for all concerned supporters and actionists, the difficult problem of personal commitment faced everyone. The modern war for the world was very different from the physical battles of the past, where one united group mustered to face another. Today's struggle threw much greater personal responsibility on each individual. Choices between priorities — family, church, community, work and leisure meant that each person had to choose which door to open. No one leader could make such choices for those in the battle, as in the past.

"THE BLESSINGS OF UNEMPLOYMENT"

The central theme of Mr. Edward Rock's sermon at the Divine Service preceding the 1978 League of Rights Seminar is outlined in the following letter by Mr. Rock, which appeared in a recent issue of "The Australian Church Record" under the above heading:

Sir.

Your recent editorial "Bypassing the Needy" in conjunction with Bishop Short's column. "Never had it so good" of the same issue of Church Record brought again to our attention the vexed question of unemployment. Last year the Bishops speaking for Australia as a whole said unemployment was the most serious social problem in our country.

There seems to be a general consensus amongst Christians and their spokesmen that greed is the basic factor causing unemployment. Certainly this came through strongly in your editorial and Bishop Short's remarks.

With respect, and a lively appreciation of the constructive advice consistently advanced by both writers on other matters, I believe the diagnosis of greed to be a very minor element in the causes of unemployment.

If it is possible to concede for the moment that greed is not the cause it may be possible to see the hand of God as the prime cause of unemployment, not as a punishment, but a blessing. For unemployment is the displacement of human labour by machine labour.

The computer is replacing the clerk, automation the worker on the production line and the workbench, electronic technology displaces the housewife to a large degree, as it does many others in their work situation. Does God really intend these things to be a curse rather than a blessing?

May it not be that the new covenant not only releases from spiritual slavery but also economic slavery? I have been taught in the Anglican Church that the grace of God is "the unmerited favour and love of God towards man".

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Only in the final analysis would it be possible to see whether such choices had been correct. As one choice after another was eliminated, there would come a final point where, like the battles of old, it was a final battle between two enemies. This in a sense produced a challenging type of freedom, undiluted by distractions.

Mr. Lee said that such a moment was now approaching the brave people of Rhodesia. Many bridges had been burnt behind them. Mistakes had been made, but by and large their struggle had been an inspirational example to the rest of the world. Now a final moment approached. Rhodesia's future now depended on the great majority of its black citizens, who were being ruthlessly levered off the fence as the struggle intensified. If they succumbed to the brutality and terror of the Marxists, the future was bleak. But if they turned to the existing government in Rhodesia, Mr. Lee predicted a setback for revolution in Africa, which would extend far further north than the Zambezi. The discussions, deals, conferences and semantics would give way to a culminating moment of destiny.

We do not merit the freedom, which is the fruit of God's grace, and man in his sinful state continually seeks to enslave his fellow man.

This form of lust is more evident in the control exercised through finance than in any other field of human endeavour. Thus we say that if man is put out of work by the granting of God's gifts, then we will restrict his access to the life abundant so evident all around, by restricting his access to financial symbols.

We go further through taxation and usury to enshrine the financial symbol into a great god. Men are forced to keep their eyes on money rather than God. If it could be conceded that the full employment policy should be replaced with a policy of full creativeness, unemployment would be welcomed, and financial symbols would be distributed with little or no taxation or usury. The financial symbols would reflect the capacity of a free people to provide their needs.

Those participating in the productive process would obviously be rewarded, but as the numbers decreased with the advance of technology, it should not mean they must be thrown onto some sort of economic scrap heap, but through the just distribution of financial symbols be enabled to enrich their lives in some other field of endeavour glorifying God whose bounty has made it possible.



The Chairman of The New Times Dinner, Mr. Jeremy Lee, responds to the Toast to The New Times.

"GROWING ATTACKS . . . A TRIBUTE TO OUR GROWING EFFECTIVENESS"

In his message to "The New Times" Dinner, Mr. Don Martin, National Director of The British League of Rights, observed that growing attacks upon League of Rights activities were a measure of "our growing effectiveness." Accompanying the message from Mr. Ron Gostick, National Director of The Canadian League of Rights, was the news that in what clearly is an attempted answer to the massive book sales of the League in Canada, crushing import charges have been levied. But all messages to the Dinner reflected the truth that as the general darkness grows, the light and influence of the League everywhere grows stronger.

Chairman Jeremy Lee said that he felt that because of the vital importance of the Canadian front, from which increasing influence was being exercised southwards into the United States, and through the World Anti-Communist League, it would be appropriate if the first and second messages read came from Canada. Mr. Ron Gostick said: "A word of greeting and encouragement as Australians meet once again at the Annual *New Times* Dinner. You'll be renewing warm friendships, reviewing past campaigns, and planning new ones. And I and your many Canadian friends and colleagues will be with you in spirit. We have had a good year of grass-roots growth in Canada. Phillip Butler has carried out a most significant project of re-publishing out-of-print works by C. H. Douglas and other profound writers. We have witnessed a steady expansion in our Prairie Provinces. In Ontario we have now started to put down bases in many areas. And The League is now a fact in the Maritimes. The hour may be late, but circumstances are now favourable to our message, and our spirit over here is A-plus. Indeed, I am almost excited when I see the opportunity for League work and expansion today. And I know that this is the case in Australia and New Zealand as you meet. Best wishes and prayers as you go forth this new year to meet the Challenge."

"IS IT NOT ALWAYS BETTER TO KNOW THE TRUTH...?"

From Phillip D. Butler, Field Director, Canadian League of Rights, British Columbia.

Greetings from Beautiful British Columbia, Canada!

It is indeed a pleasure this year to send greetings to you. Instead of sending them, it would of course be even better to be in your midst at the Victoria, but that is not to be. Therefore, I have to be with you in spirit.

Recently that Great Russian genius, Alexander Solzhenitsyn, caused uproar in the world press when he delivered the Commencement Address at Harvard University. His whole address was full of truths. That is of course why the Liberal Establishment press attacked him. I would like to quote a few words he had to say about truth:

"Harvard's motto is Veritas. Many of you have already found out, and others will find out in the course of their lives, that truth eludes us if we do not concentrate with total attention on its pursuit . . . also, truth seldom is pleasant; it is almost invariably bitter."

How true those words are. It might be said that is the reason for the existence of organizations like the League of Rights, which is trying to hold up basic truths so that people will better understand what is going on around

them, but even more important will hold up that of Christianity which will in the end head us back down the road to a healthy civilization.

As Solzhenitsyn points out, to find out those truths may be bitter, but is it not always better to know the worst - the truth --so that an individual then can take the required action to solve his or her problems? It is because too many people do not want to know the truth about the real world we live in that we have the situation we do have today. Also, to help these people hide from the truth, they have the willing help of the press and other people to try to convince them that the situation is not as bad as it is.

Therefore, the inspiration to us all is that there is a growing band of men and women right around the English-speaking world, and even the non-English speaking world, who are prepared to face the bitter truth of the situation we have in the world today, and not just mutter "It is terrible but what can I do?", but who state quite boldly, "It is terrible, and I am going to do something about it!" That is the spirit of you people gathered this evening. You are a threat to the powers that do not wish the average person to know the truth. People like Solzhenitsyn are a threat to those powers too, so he must be attacked. But never fear, those powers only attack those people they fear will get the truth through.

We salute you here on the West Coast of Canada and urge you to gird your loins for the year ahead in making sure that even more Australians know the truth and then knowing the truth will do battle with those people who would enslave us all.

"OUR HOPE FOR THE FUTURE"

From Sid and Lola Goodman and The Rockhampton Anti-Inflation Group

I think the message for this year is one of hope.

Our Queen in her 1966 speech said, "Mankind has many blemishes but deep down in every human soul there is a store of goodwill waiting to be called upon."

I pay tribute to the League and Eric Butler for their vision in seeing that our fight was one of alerting the majority to the danger rather than fighting for political victories.

That store of goodwill mentioned by our Queen is our hope for the future.

"THE THEME COULD NOT BE MORE APPROPRIATE."

From Mr. Roy Gustard, Chairman of the Sydney Regional Council of The League of Rights:

The theme for this years seminar could not be more

appropriate. The League has the only realistic approach to this problem of youth unemployment and a bewildered public are now looking for direction. Best wishes for the success of the 1978 Dinner and Seminar from all in Sydney.

"THE SLEEPY BRITISH LION APPEARS TO BE AROUSING..."

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

Congratulations and best wishes on the occasion of the 32nd Annual *The New Times* dinner, from Great Britain.

The year since the last Annual Dinner has seen not only a growth in The League movement around the Crown Commonwealth but also growing attacks upon our combined activities by those who seek to centralise power. These growing attacks are in themselves a tribute to our combined growing effectiveness.

Under the stimulation of our extreme Left Wing Labour Government and the lack of effective alternatives from opposition parties in Parliament more British people are, at long last, starting to ask questions about the direction events are taking. There is more and more talk about effective decentralisation, personal responsibility and throwing off the shackles of oppressive government interference.

The sleepy British Lion appears to be arousing from its slumber and may yet roar again!

As always it is the few that show the correct way forward. It is through the Crown Commonwealth League of Rights structure that the total answer is to be found. We need all your prayers for the difficult tasks ahead.

League campaigners in Australia, under the leadership of Eric Butler, continue to provide us with leadership and inspiration. May God give you continued strength and bless your endeavours.

"A VERY SPECIAL GREETING TO THE YOUNG"

From Dulcie Willacy for Warra-Brigalow Lilac League and "Ladies' Line"

There is one place in Australia tonight, where the torch of freedom, which is truth, is being re-kindled — The Annual *New Times* Dinner.

May that amazing understanding, which is unique to those who have grasped the vision of how satisfying life in our richly endowed country could be, attract others of like mind to the League family.

We send a very special greeting to the young people present tonight.

Nothing gladdens our hearts more than to know that many fine young people are joining the ranks of those who know that our present problems are man-made, and can be solved by men and women of courage and integrity.

The Australian League of Rights offers a service of information and education to be found nowhere else.

May God renew and strengthen the faith of all League supporters. May the efforts of the League be worthy of

Divine blessing.

"IT IS IMPORTANT THAT OUR LIGHT BURNS BRIGHTLY"

From the Maranoa Electors' Association, Queensland:

We are with you in spirit this weekend. The Association also extends congratulations and best wishes to David Thompson of Western Australia on his appointment to the New Zealand League of Rights, and hope that his efforts will assist New Zealanders in the fight. With the deepening crisis of the economic situation, it is important that our light burns brightly as the days grow darker.

"A TREMENDOUS OPPORTUNITY"

From Mr. Mike Commerford, President of the Darling Downs Electors' Association, Queensland:

Greetings and best wishes to those gathered together at *The New Times* Dinner. Many are the absent friends gathered with you.

The belated admissions now being made that technology reduces labour, offer a tremendous opportunity to show the full consequences that follow. We look forward to the speeches at the National Seminar giving a lead in the matter of exploiting the challenge.

We would like to extend our particular congratulations to our newly blooded warrior, Mr. David Thompson and wish him every success in his adventures and endeavours in New Zealand. We wish you a successful weekend, one that will move the battle stations forward.

"A CHANGE IN THE CONCEPT OF TRUTH"

From Wayne Laurence, Secretary of Northland Association, New Zealand:

In these dark days it is most heartening to know of people who are really concerned with the breakdown of law and order. The present chasm between the generations has been brought about almost entirely by a change in the concept of Truth. The need to get back to the faith of our fathers and the Word of God is very great. Christian regards.

"THE EXAMPLE PROVIDED BY CALIFORNIA'S PROPOSITION 13"

From Greg Robinson on behalf of The Ian Smith Community Chapter, Young Americans for Freedom, Toronto, Canada.

The Ian Smith Community Chapter of Young Americans for Freedom is pleased to extend from Toronto, Canada, fraternal greetings and best wishes to *The New Times* on the occasion of its 1978 Annual Dinner. May the example provided by California's Proposition 13 inspire us all in the fight for economic democracy.

OTHER MESSAGES

A number of messages were rung through or sent with others. South Australian West Coast Councillor Jim Cronin sent a message via South Australian State Director Frank Bawden stating that it was physically impossible for him to attend, but in lieu of his attendance he would donate the amount for the Dinner together with what his travelling expenses would have been. Veteran supporter

Vince Bermingham from Queensland said pressure of work had left him without time to send a formal message, but he wanted everyone to know that we are "still keeping the light burning." In a telephone conversation Mr. Keith Fuss of Toowoomba sent his best wishes.

There was a cable from Jim Townsend of *The National Educator* stating: "We heartily support your efforts." A wire from Manly, N.S.W., Lilac League said: "We women can do more."

Peter and Barbara Treloar wired, "Greetings to all as-

sembled at the National Dinner. Regret unable to join you tonight to participate in companionship and fellowship. May inspiration and faith flow from this weekend to sustain us in the ensuing years. Be of good cheer."

Mr. Sid Wood of the New Zealand League of Rights sent best wishes.

Yvonne and John Divine of Tongala expressed regret at not being able to attend, "but we are sincerely with you in spirit."

REMINESENCES FROM ACROSS THE TASMAN

The following Dinner message from Mr. John Armstrong of Christchurch, New Zealand, had to be condensed for reading to Dinner guests. But because of its references to historical incidents which the writer skilfully relates to the basic philosophic problem of trying to sustain the "work ethic" in the face of automation, we are publishing the complete message with some minor editing:

May I extend warm greetings from Christchurch in New Zealand to all who are gathered together once again for that most unique of annual occasions around the Western world, the yearly New Times Annual Dinner in Melbourne. There are many of us who would like very much to partake of that evening of grand fellowship more than once, as has been my good fortune so far. Like many others, nevertheless, I shall be thinking of you all tonight and hoping that all your deliberations throughout the National Weekend prove constructive and fruitful, Especial greetings are of course sent to those of you we know personally very well in Christchurch, not least to Jeremy and Mrs. Lee, Mr. and Mrs. Eric Butler, Mr. Matt Sinclair as well as to other colleagues and friends made and indeed remembered over the years.

Now, ladies and gentlemen, there will doubtless be numerous messages delivered to you tonight which will make direct reference to this or that particular aspect of the darkening international scene. As I survey the New Zealand situation, and view the Australian scene from across the Tasman Sea, I feel moved instead to bring to your attention two different remarks made at different times by two different people, one of whom is with you tonight. As I watch the unfolding events in this country today, these two remarks return to my mind as though to haunt me. I shall deal with each in turn, and if I should succeed in my purpose in relating them, you too may come to see their force and be haunted by them in your turn. For how deeply they both illuminate the plight and predicament in which your public and ours are in truth now placed.

Back in the mid-sixties, as I vividly recall, there was a most memorable occasion when I found myself driving Mr. Eric Butler across the Southland Plains and the Otago uplands to the city of Dunedin during one of his lecture tours through Southern New Zealand in those years.

It was late afternoon as we drew near to the stronghold city of Scottish Calvinism and Puritanism in New Zealand, not to say the nation's foremost bastion of the Puritan work ethic.

The weather was miserably cold and rain was falling steadily. We drove on in silence. As we rounded a hill, there below stretched out before us lay Dunedin, as it so

often can appear, a picture of almost total greyness and bleakness, austere and uninviting as we peered at the panorama before us through the deepening gloom as evening approached and the driving sheets of rain. Through patches of mist in the distance sharp and sombre spires thrust upwards, as though in vain seeking the sunlight. It was then that Eric Butler, who had been quietly gazing at the altogether depressing scene before us one which seemed to promise to lay an inhibiting weight upon even the happiest and most cheerful of human spirits, uttered one of those unforgettable remarks which have a way of lingering forever in the mind, re-surfacing from time to time and apt to become eventually the much sought-after gemstones of biographers:

"Every time I come to this city, I feel the chill cold hand of the Kirk upon my shoulder."

Well, of course, as you who are gathered together at *The New Times* Dinner tonight would appreciate that remark came from one who has made a life-long study of the philosophy behind the existing finance-economic system, and from one whose early book *Social Credit and Christian Philosophy* provides ample evidence that he realized even then, all too clearly, the nature of the real, immediate obstacle embedded in the minds and value systems of so many men and women in the English-speaking nations of the West to the acceptance and implementation of the late C. H. Douglas's economic and financial proposals.

(The book to which I refer, incidentally, no doubt is considered today as among the best examples of 'Vintage Butler' for which one needs to cultivate a refined taste and appreciation if one hopes to savour its delicate yet fragrant bouquet to the full, just as Australia's finest Whites - which Frank Bawden, to whom I send greetings, and other South Australians who may be present tonight would surely maintain and confirm all hail from South Australia's Barossa Valley if anyone doubts it - - also require the careful cultivation of a similarity refined taste.)

But to return to my theme I venture to suggest, however, that when Eric Butler made that remark concerning his feelings about the whole atmosphere of Calvin's and John Knox's Antipodean outpost-bastion of Dunedin, he could not have known that some thirteen years later his

fellow Australians would experience their own special variant of the "chill, cold hand of the Kirk" upon their shoulders. In your case I gather the actual wielder "of the "chill, cold hand" has sallied forth from a farm property called Nareen, in the Victorian electorate of Wannan.

And if that were not enough to endure I further gather from the disclosures of his former Cabinet colleague Don Chipp, that that "chill cold hand of the Kirk" which you are all feeling upon your shoulders ever more icily these days, evidently satisfies its own need for a little joy and sunshine sometimes in this vale of tears by surreptitiously stuffing ice-cubes, if not also pickled onions into other peoples' pockets at parties Truly, ladies and gentlemen, there are times when a mere "off-shore islander" like me, when contemplating what he hears goes on in the corridors of power on that continent of yours, and the machinations and dark intrigues such as this, can only shake his head in mute and uncomprehending wonderment!

SUPPORTERS OF PRIME MINISTER MULDOON

But, you know, the defenders and chief managers of the "system" over here in New Zealand these days are twisting and turning under the press of the crisis and coming up with antics that might make you shake your heads in wonderment, too. One example recently reported will suffice: As our General Election draws nearer, amidst the highest and still climbing unemployment since the Thirties, with ninety-two factories having collapsed and closed down in Christchurch alone in the space of six weeks over July-August, with the greatest outflow of talented people seeking a better future in other lands that we have ever known in our history still continuing unabated, so that at present outflow rates not one human soul would be left on these islands by 2026 A.D., the National Party, the party in power, has just put out a booklet for circulation and morale boosting amongst the party faithful, entitled: "The Amazing Doctor Muldoon and How His Brilliant Surgery is Curing our Sick Economy". Utterly incredible, is it not?

Your Mr. Butler, reflecting on that little gem of his I recalled to mind earlier, may not be the only one among you intrigued to hear that opinion poll after opinion poll here nowadays discloses in breakdown analyses the fact that Muldoon's staunchest and most constant and widespread public support — if we set aside his own Tamaki-Auckland stamping grounds — has always come from and still comes from — you guessed it? — older adults, males more especially, in the Dunedin-Otago city and suburban and rural areas, the bastion areas of Calvinism-Puritanism and the work ethic in this country. It all starts to add up. As indeed the more vociferous members of his caucus and Cabinet are clearly of that background and philosophic persuasion.

It would appear that we are governed over here by a crowd of mainly latter-day Puritans, masquerading in the outward guise of men of the late 20th Century, trying grimly to hold on for dour life to the Puritan work ethic, appropriate to an earlier and fast-vanishing age; vainly seeking to stem the approaching tide of the Computer Revolution; striving desperately within the framework of the only finance-economic system they know and under-

stand to ward off the inevitable social consequences of computerisation and automation -- even as they blithely grant new import licenses to I.B.M.

This brings me to the other memorable remark I wish to recall and place before you all for your consideration this evening; it took the form of a question, which can be related very simply and briefly.

In the 1972 General Election in New Zealand, a certain unknown teenage lad quite untutored, stood up at an election meeting in the Wellington electorate of Island Bay, a Labour Party stronghold, and asked a question of the party candidates, all of whom were present.

A DEVASTATING QUESTION

The lad simply put the question in his own way, in his own words, but ladies and gentlemen, what a devastating question it was! They could not answer it. I feel the lad formulated the question so marvelously, so succinctly, and aimed his little arrow so perfectly that it deserves to be lifted from the relative obscurity whence it has lain until perhaps tonight and brought to the notice of an assembly such as yours. This was the boy's question to those who sought his first vote in life:

"What do we do for money when there is no work because of automation?"

There it was, and is. Simple, direct, devastating.

Well now, if you all consider that that little bullet, taken just as the lad made it will fit the calibre of rifles you are using over there these days, I for one can think of nothing I would like to hear about better than that you fired it all over Australia and forced them to give you satisfactory answers -- or stand condemned before the public.

Those, then, are the two remarks that have welled it up in my mind constantly in recent times. Together they illuminate our predicament in a very profound way.

Let me merely add in ending this message that I am absolutely sure that, just as when I once attended your Annual *New Times* Dinner some years ago, so again this year all who are present tonight will leave us as I did refreshed and above all enriched spiritually.

Now however should there be any among you who, as the evening draws on, experience a secret desire to prolong the festive occasion rather than rest before the weighty



Mr. David Thompson, soon to move to New Zealand to help develop the New Zealand League of Rights, said he would meet the challenge before him.

intellectual labours of the morrow . . .

. . . or who experience any faint feeling of resentment that another whole year of work and worry must be endured before another such grand occasion rolls around.

. . . or who feels that the sacrifices called for these days to maintain not only an accustomed living standard for family and dependents, but such support as a great cause like yours calls for are becoming in this economic climate increasingly burdensome to the struggling individual trying

to make his way . . .

..... Let a mere off-shore islander remind you all that you Australians have been told by he who wields the "chill cold hand" and thus guides your nation's destiny — and told you moreover even as Tamie was taking, so we read, military air transport to pop up to Sydney to attend the Opera on the cheap -- that for the likes of you people " . . . life was not meant to be easy."

So be it. All success to your efforts in '79.

DOES AUTOMATION MEAN SLAVERY OR LIBERATION?

The following is an extract from Mr. Jeremy Lee's Paper at the 1978 National League of Rights Seminar. Together with Mr. David Thompson's and Mr. Eric Butler's Papers, it will subsequently be published in book form.

The recent nation-wide strike by Telecom, which almost paralysed Australia's communications, started off as an issue concerning wages, but finally ended up as a sort of "test-case" on automation. The Union leaders finally managed to extract from Government the promise that there would be no reduction in employment --no retrenchment of existing staff — for the next ten years.

In view of the fact that our postal and telecommunication services now employ more than the whole of our armed forces put together and in view of the fact that the long-suffering taxpayer has been slugged over the last few years with enormous charges for capital development and investment in startling new technological equipment, two things need to be stressed in connection with that decision.

- (1) The Government had neither the mandate, the right nor the future ability to make such a promise.
- (2) Far from the achievement of any real benefit for its members, the Union concerned has in fact condemned an increasing number to an interminable, soul-destroying future, which is, in reality, a penalty rather than a service. But it is also fair to say that the political pressure and propaganda from all points of the political spectrum over many years has effectively blinded the great majority to the real nature of that decision.

How does one get the real picture across? *The Australian* of August 30th of this year had this to say, in the column "Pinkney's Australia", as an example of what could apply in many areas:

"The ugly spectre of under-employment stalks daily through certain overstuffed sections of the Federal Veterans' Affairs Department. In this brontosaurian bureau's vast Victorian branch building in St. Kilda Road, Melbourne, sit officers so starved of work that they swoop on the smallest assignment like gulls on crusts. One inhabitant of officialdom's leaden land of too-little-to-do spends parts of each day asleep. Another dispatches his trivial duties in a maximum two hours - - and seems piteously grateful whenever a sympathetic colleague requests his help. Elsewhere, bored functionaries resort to playing cards. Still others stare vacantly at walls, or fiddle with under-nourished in-baskets that are evincing terminal symptoms of official beriberi.

When tasks are available, the department's members

— snoozer included — perform them conscientiously. Said the spokesman for a group that approached me: "We honestly hate collecting money for slumping round half the time. We believe there are ways we could be productive."

"The problem. I believe, lies largely with the personnel people. Anxious to maintain the empire's numbers they keep hiring unnecessary labour before each financial year ends. Such over manning angers and alarms the public servants with whom I spoke. The department operates on Parkinsonian lines.

Files (perhaps redundantly) are checked by three clerks before they go to the computer for a fourth check and the Appeals Tribunal for a fifth. And the plodding pace is further slowed by seemingly bizarre rules. Clerk A could easily hand a file to clerk B at the next desk. But instead, he's required to route it to his workmate via file-carrying courier and the computer. Few private firms could survive such fiddling procedures.

If the Prime Minister really wanted to balance the nation's blushing books, he would order that systems in departments of this quaint kind be immediately modernised. He might be surprised at the help he would get from PS people who are tired of being enmeshed in ineptitude ... The Veterans' Affairs Department is a sedated colossus — whose diet of intravenous revenue could be sharply reduced without affecting the pensioners..."

Multiply this state of affairs by the number of Departments in Commonwealth. State and Local Governments, and you have an incredible picture. A few years ago, 1 in 4 Australians worked in public services. Today 1½ million people, or 1 in 3 employed civilians, work for governments. In the last 12 months, a period of rising unemployment, employment in the public sector increased by 38,000 while the number of those employed in private enterprise actually fell by 59,000. When you look at the enrolment in some Federal Departments you begin to grasp the implications of the problem.

Department of Aboriginal Affairs	936
Department of Administrative Services	7,418
Attorney General's Department	2,300
Dept. of Business and Consumer Affairs....	6,650
Dept. of the Capital Territory	2,200
Dept. of Construction	6,350
Dept. of Education	7,750

Employment & Industrial Relations	5,129
Environment, Housing & Community Development	820
Foreign Affairs	4,768
Health	6,133
Immigration & Ethnic Affairs	1,500
Industry & Commerce	1,570
National Resources	1,515
Northern Territory	2,320
Overseas Trade	1,763
Primary Industry	3,112
Prime Minister & Cabinet	2,076
Repatriation	11,421
Science	2,581
Social Security	8,326
Transport	11,088
TREASURY	
Administrative	2,028
Taxation	12,371
Australian Bureau of Statistics	3,999

218,071

Total salaries, 1976-77—\$2364,715,000.

And in each Department, you may be sure, there is a handsome and increasing expenditure on labour-saving equipment. Data-processing units, microfilm systems, computers, duplicators, audio-visual equipment, data readout and print-out units etc. etc. — all paid for by tax upon tax upon tax!

THE FIRST AND LAST INDUSTRIAL CIVILISATION

Looking back into history, there have been at least twenty great civilisations, which have proceeded our own. Some of their glories still stand - - the Great Pyramids, the Colosseum, the Gothic Cathedrals. Often the achievements of these civilisations compare more than favourably with ours as regards to quality, if not quantity. But they had one limitation from which we have escaped — Frank Ark-right, in his book *The A.B.C. of Technocracy*, described it thus:

"Cheops, Alexander, Caesar Augustus, William the Conqueror, Louis XV, Peter the Great, and George Washington accomplished their achievements by means of an extraordinary type of engine, one of the most extraordinary that the world has ever known. This engine, which can lift weights, move things from one place to another and performs many operations of a complicated nature, was almost exclusively used in the building of the pyramids, the hanging gardens of Babylon, the great Roman highways, the Palace of Versailles, the City of St. Petersburg and Independence Hall at Philadelphia. The Emperor Hadrian used this engine in the construction of an aqueduct that has brought water to the City of Athens for eighteen centuries and is still in use. This engine, its capacity one tenth of one horsepower, weighing on the average 150 to 200 pounds, is extremely economical in its fuel demands. Its boiler burns at a very low temperature. While it requires about ten hours to get up steam on a ship and three or four on a locomotive, this motor is ready for work at almost a moment's

notice. It is extremely efficient. A modern steam engine has an efficiency of about 15 percent, a gasoline engine of 20 to 25 percent, and a diesel engine may go as high as 35 percent. This engine surpasses all three just mentioned and may attain an efficiency of 40 percent. It works at constant pressure. It automatically informs the operator when the fuel is exhausted. It contains about 250 bearings, all of which are automatically lubricated. Despite its enormously complicated mechanism, it wears extremely well. All of us are familiar with it and have seen it work. Yet despite its efficiency and durability, the engine is now becoming obsolete and millions of models are being abandoned. This engine is called MAN".

To put this into perspective, a society with a population of 14 million, such as Australia, relying exclusively on the hand labour of its adult population, would have a total availability of 600,000 Horsepower at any one time.

Contrast this with the fact that we generate throughout Australia in electricity alone 277 million horsepower every day of the year. In terms of human hand labour, this is the equivalent of the combined horsepower of the hand labour of the total adult world population.

Or to give another bizarre example. Every day over 15 million horsepower the equivalent of the total hand labour of the United States -- crosses the Sydney Harbour Bridge. You can begin to grasp the immense difference between our own civilisation and those that preceded it. But the generation of power - - the energy factor is only the beginning. The application of such power through a myriad of techniques, inventions and gadgets has a multiplier effect that increases the final result thousands upon thousands of times. Here we are, in a situation where even the most hard-headed is conceding that automation is in direct conflict with full employment, and our patents bureau is still listing some 14,000 new inventions -- labour-saving devices -- each year; only 2 percent of those are submitted.

PRODUCTION — A MEANS NOT AN END

Does this mean that previous civilisations enjoyed a quality of life far below our own? Was life an arduous morning-to-night effort to keep body and soul together? Is ours the first period in history, which dares offer an eight-hour day and four weeks annual leave? The, evidence shows otherwise. The end of the Middle Ages is a period that is worth looking at. There were no bitumen roads, tractors, televisions or washing machines, it is true. Surgery was pretty rudimentary, and the lack of electric blankets was probably one reason why families were larger than today.

But there were compensations.

The sort of society, which built the marvellous Gothic Cathedrals, was obviously not blunted by the animal repetition of a daily grind.

Dotted throughout Britain, France, Germany and the Low Countries, the great cathedrals stand today as they've stood for 700 or 800 years. Of Europe's 180 odd

Gothic Cathedrals, 80 are in France and 35 in England although two of those were destroyed, St. Pauls in the Great Fire of 1666 and Coventry in the 2nd World War. St. Paul's was rebuilt by Sir Christopher Wren, and Coventry in modern style, in the post-war period.

Including the two re-built, only five of Britain's Cathedrals were erected after the 300 years linking the Middle Ages with the Elizabethan period.

There they stand—giant Churches of amazing beauty and symmetry, filled with exquisite carving and the most delicate fluted arches. With all the technical knowledge and mechanisation of our period there is no 'know how' in the 20th Century capable of achieving what our ancestors accomplished with the hand tools of their period.

WORK OR LEISURE?

Even more astounding, they were built without pay as a form of consecrated leisure activity. There were no tenders, contracts, mortgages, over-time, strikes or union confrontations.

How did they do it? One would suppose that far more effort was required to provide food clothing and shelter than today. What time would such communities have for the intricacies and detail involved in building such beautiful cathedrals?

Many will be amazed to learn that there was contrary to general belief a great deal of leisure time. Professor Thorold Rogers wrote: "At that time (the middle ages) a labourer could provide all the necessities for his family for a year by working 14 weeks".

Lord Leverhume a prominent figure in the "Industrial Partnership Movement" of the 18th Century wrote: "The men of the 15th Century were very well paid".

Sombart, in his study of agricultural conditions in Central Europe in the 14th Century, "Found hundreds of communities which averaged from 160 to 180 holidays a year".

THE LAWS OF ENGLAND

Fortescue, appointed Lord High Chancellor by Henry VI, in his book "Le Laudibus Legum Anglica", (Praise the Laws of England) said: "The King cannot alter the laws or make new ones, without the express consent of the whole people in parliament assembled. Every inhabitant is at his liberty fully to use and enjoy whatever his farm produceth, the fruits of the earth, the increase of his flocks and the like. All the improvements he makes, whether by his own proper industry or of those he retains in his service are his own to use and enjoy without the let interruption or denial of any. If he were in any wise injured or oppressed, he shall have his amends and satisfaction against the party offending. Hence it is the inhabitants are rich in gold, unless at certain times upon a religious score and by way of doing penance. They are fed in great abundance with all sorts of flesh and fish of which they have plenty everywhere they are clothed through-out with good woollens; their bedding and other furniture in their houses are of wool, and that in

great score. They are also well provided with all sorts of household goods and necessary implements for husbandry. Everyone, according to his rank hath all things which conduce to make life easy and happy".

The Monastries were the focal point of a deep spiritual ethos that pervaded the land Cobbett, in his "History of the Reformation", records that often 100,000 pilgrims at a time journeyed to Canterbury. Beside the great Cathedrals, there was a parish Church to every four square miles throughout the Kingdom. Turner in the 2nd volume of his "History of England", claimed: "No tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of the monasteries."

The Precosium of Bishop Fleetwood gave an idea of current prices at the time:

	\$	s.	d.
A pair of shoes	0	0	4
Russet broadcloth — the yard	0	1	1
A stall-fed ox	1	4	0
A grass-fed ox	0	16	0
A fat sheep unshorn	0	1	8
A fat sheep shorn	0	1	2
A fat hog 2 years old	0	3	4
A fat goose	0	0	2½
Ale the gallon, by Proclamation	0	0	1
Wheat the Quarter	0	3	4
White wine the gallon	0	0	6
Red wine	0	0	4

Thus it was that the fiery 19th century historian William Cobbett, after visiting Winchester Cathedral and marveling at its beauty, told his son: "That building was made when there were no poor wretches in England called paupers: when there were no poor rates; when every labouring man in England was clothed in good woollen cloth; and when all had plenty of meat and bread and beer." (Recorded in Cobbett's "Rural Rides").

CULTURAL ACTIVITY

Thus we have a picture of a well-fed, prosperous community, working commercially or for gain about one third of each year, and with, as Sombart says: "160-180 holidays a year."

It was a period, which produced an explosion of cultural advancement. It was in this period that our parliamentary system was born: that we received the great Magna Carta; trial by jury; the independent judiciary; the offices of sheriff and justices of the peace; and, of course, the great Cathedrals.

It was a period where the function and value of private property was well understood and protected. Once again, in Cobbett's words, "You may trust the word freedom as long as you please; but at last it comes to quiet enjoyment of your property, or it comes to nothing."

It was a period which men were pleased to call "Merrye Englande."