

THE NEW TIMES

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

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"WE ARE INVOLVED IN AN ADVENTURE VASTLY GREATER THAN WE THOUGHT"

ANNUAL "NEW TIMES" DINNER UNIQUE AND HISTORIC EVENT

In his splendid message to the Douglas Centenary Dinner, held in Melbourne on Friday, September 21, Dr. Geoffrey Dobbs, one of the small number of living social Crediters who worked with Douglas, crystallised the central theme and spirit of the Dinner with his statement, "We are involved in an adventure vastly greater than we thought" With every seat booked, and all Crown Commonwealth countries and every Australian State represented, a Dinner at which a large number of younger supporters mingled with veterans of the Social Credit saga, symbolised the process of continuity and regeneration now taking place around the English-speaking world.

Every *New Times* Dinner generates its own special atmosphere. But those fortunate enough to be able to attend the Douglas Centenary Dinner participated in an historic event, which will always be regarded as a distinctive landmark in Social Credit history. The mood of the Dinner was carried through to the Douglas Centenary Seminar on the Saturday September 22 when a large audience listened with deep appreciation to Dr. Dobbs, opening the Seminar, and six Papers, each dealing with different aspects of Douglas's work. There was tremendous interest in the wide display of Social Credit historical material, including early copies of *The New Age* in which the Douglas revelations were first made. The record literature sales reflected the interest of those attending.

Many messages from all over the world were read at the Dinner, the first being from Dr. Bryan W. Monahan, Canberra, Chairman of The Social Credit Secretariat, a body established by Douglas to provide authoritative advice and information concerning all aspects of Social Credit. Dr. Monahan said that the present critical situation had been foreseen by Douglas and that Social Crediters had a special responsibility to preserve Douglas's teachings in the difficult period ahead. Extracts from Douglas's B.B.C. address on "The Causes of War" were played along with taped messages from Mr. L. D. Byrne, O.B.E., Canada, and Mr. and Mrs. Michael Weller, also of Canada. Douglas's daughter, Miss C. M. Douglas, sent an appropriate message.

Mr. Ray White, Western Australian State Director of The League of Rights, assisted the Chairman, Mr. Jeremy

Lee with the reading of the many messages. The excellent rendering of two well-known Scottish songs by Mrs. Eileen Lee was warmly applauded by a most appreciative audience.

The Loyal Toast was proposed in a most gracious manner by Mrs. Barbara Treloar of Queensland, well-known author of *Fleeced* and prominent in the campaign to prevent acquisition of the Australian wool clip.

Other features of the Dinner were the presentation of the Douglas Centenary Medallion, struck in sterling silver by young Melbourne craftsman Mr. Robert Baines to overseas League of Rights representatives, and the launching of Mr. Eric Butler's new book, *Releasing Reality*. Mr. Robert Baines was present and ably seconded the toast to *The New Times*. The limited supplies of the first edition of Mr. Butler's book, rushed through by the League's printers for the Dinner, were quickly exhausted at the Dinner and Seminar. The major edition slightly enlarged and with a number of typographical mistakes corrected, will be available shortly. There have been many eulogistic comments about this work, produced specially for the Douglas Centenary year. As we go to press there is still a very small number of the Douglas Medallion available for those who wish to obtain a unique and lasting souvenir of the Douglas Centenary year.

MAJOR DECISIONS AT CROWN COMMONWEALTH CONFERENCE

One of the highlights of the Dinner was the announcement by Mr. Eric Butler, in the final address of the even-

ing, of the far-reaching decisions outlined in the communiqué issued at the end of the first conference of The Crown Commonwealth League of Rights, which had been held that day. The conference expressed the belief that British culture was a special manifestation of Christianity and that the future of Civilisation depended upon its preservation. The Crown Commonwealth League of Rights pledged itself to work for a regeneration of traditional British culture and values, and to seek closer ties with those people of the United States of America who hold similar values.

The all day Action Seminar on Sunday, September 23 was another inspirational event, with overseas visitors sharing their action experiences with Australian actionists. Dr. Dobbs made several valuable contributions to the discussions following action reports.

In welcoming guests to the Dinner, Chairman Jeremy Lee said that while it was impossible to mention everyone, in view of the nature of the function there were a few



"Those of us privileged to be here this evening are participating in a unique and great historic event." — Mr. Jeremy Lee, Chairman, in welcoming address at Douglas Centenary Dinner.

he would single out. Speakers from overseas would be formally introduced later, but a special welcome was extended to Miss Jane Catmur, a member of a long-time British Social Credit family. Mr. Sid Wood, President of The New Zealand League of Rights, and Mrs. Phyllis Moody, and Mr. John Stuart Menzies, all of New Zealand. Also asked to stand were Mr. Arch Ferguson of Sydney, his wife Joyce, and Mr. Arthur Chresby, all veterans who had been associated in the early days of Social Credit in Sydney with Mr. C. Barclay-Smith, editor of *The New-Era*. Also mentioned was Mrs. Dulcie Willacy editor of *Ladies Line*, and veteran Mr. Harold Hotchkin "now 76, but active in recent years in Local Government, this year being elected President of his Shire."

It was also pleasing to see two other veterans, Mr. Norman Rolls, and Mr. H. Abrahamsen, at the Dinner. Also present were the Chairman's mother and sister. Mrs. L. Lee and Miss Nancy Lee, Mr. and Mrs. John Thompson, who had made the trip from Western Australia to be present with their son David, and Mrs. Edith Pinwill, Mr. Chas Pinwill's mother. A number of other family groups strongly reinforced the spirit of family, which permeates the Social Credit Movement.

Mrs. Linda White, wife of Western Australian State Director, Mr. Ray White, presented Mr. Phillip Butler's wife, Jenny, with a silver tray. In introducing Dr. Geoffrey Dobbs, the Chairman presented him with a framed Australian painting "as a token of esteem from Australian Social Credit admirers." As a representative of the "Mother country" of the Crown Commonwealth and the birthplace of Douglas and Social Credit, Mr. Don Martin was presented with number one of the limited number of silver medallions struck by craftsman Mr. Robert Barnes for the Douglas Centenary Year. Medallions were also presented to Mr. Ron Gostick, Mr. David Thompson and Mr. Phillip Butler.

Before introducing Mr. Eric Butler, the Chairman asked former Chairman Mr. John Johnstone to bring forward a magnificent antique eight day cedar clock, originally from Devon, England, for presentation to Mr. and Mrs. Eric Butler on behalf of a large number of friends and admirers as a physical reminder of the esteem in which they were held for their service to the Social Credit cause.

The formal proceedings concluded with an appropriate vote of thanks to the Chairman, Mr. Jeremy Lee moved by Mr. John Johnstone the second Chairman of *The New Times* and a founding member of The League of Rights. Thus this memorable event drew to a close reflecting the spirit of continuity and growth, which prevailed right throughout a wonderful evening. Perhaps the last word was said just before midnight by one Victorian country supporter: "Every Dinner is a type of recharging of the batteries for me. But tonight those batteries have been doubly charged. I will be proud to tell my children in the years to come that I was one of those present at this inspiring event."

1980 DINNER

It has been decided that the 1980 Annual "New Times" Dinner should be held a week later than the usual date, thus avoiding clashing with the Royal Melbourne Show and the Victorian football finals.

The 1980 Dinner will therefore be held on Friday, October 3, at The Victoria, as usual, with the League of Rights National Seminar, also at The Victoria, on Saturday, October 4. This early announcement is made to assist supporters with forward planning.

WORLD-WIDE MESSAGES REFLECTED REALISTIC CONFIDENCE

A feature of the many Dinner messages from right around the English-speaking world was the note of realistic confidence. Mrs. Beatrice Palmer, Editor of "Housewives Today", and a contemporary of C. H. Douglas, summarised succinctly: "Fiat Lux — If our religion is woven into the warp and weft of the Universe, what have we to fear?" Miss Margorie Douglas sent her warmest greetings to all and said how cheering it was to see so much enthusiasm in Canada, New Zealand and Australia.

The following messages, some of them slightly edited for reasons of space, were received:

"ONE OF THE GREAT PROPHETS OF OUR PEOPLE"

**From Ivor and Joan Benson of the National Forum,
South Africa**

We are with you in spirit tonight as you gather for the C. H. Douglas Centenary Dinner at the Victoria in Collins Street Melbourne — for us an imaginative trip across many thousands of miles of ocean and land made easier by past experience. We can more easily imagine ourselves to be with you, because we have attended an Australian League of Rights dinner at the same venue and, no doubt, with many of the same people present.

More important still, we share with you recognition of Clifford Hugh Douglas as one of the great prophets of our people, with his central message that there can be no economic and monetary theory worthy of being so called that is not founded on ethical or religious pre-suppositions.

"THE NECESSITY AND OBLIGATION TO CARRY ON THE CRUSADE"

From Mr. Eric Boswell, Alberta Provincial Director, The Canadian League of Rights:

We of The Canadian League of Rights in Alberta, extend greetings and best wishes on this wonderful and historic occasion, to all of you fortunate enough to be present. May we all be reminded of the necessity and obligation to carry on the crusade to make Major Douglas's words of truth become Reality. A special greeting goes to Mr. Eric Butler for the great work he has done in Alberta, and a "helloa" to our Canadian patriot Phillip Butler, and to our National Director Ron Gostick who for many long years has held the line here in Canada. May God grant them both safe journeys home to us.

"FAITH FOR TOMORROW"

From Robert Nixon, West Australian Secretary of The Institute of Economic Democracy

Your historic Dinner tonight is an indication of the faith and dedication of the Social Credit Movement, because to have faith one must have confidence in the future, and the desire to apply its essential truths.

Douglas enunciated his faith by insisting that there was a Christian concept of binding back to reality, and to apply it, would release that vital component of Christianity just waiting to bound out from the imprisonment of abstractionism.

As the anti-Christ tyrannical forces spread their evil umbrella it is refreshing to know this Douglas Centenary Year has generated so much faith for tomorrow.

To those who have made their pilgrimage to Melbourne on this occasion may your faith help light the dawns of tomorrow.

"FROM TINY ACORNS MIGHTY OAK TREES GROW"

From Mrs. D. Austin, Secretary of The Torbay Anti-Common Market League in Devon, England:

Our sincere thanks. May God bless you all as without your teachings many of us would still be in the dark groping and unable to light even one small candle. From tiny acorns mighty oak trees grow. One Saviour plus twelve men — a small band indeed — set the world on the road to Christianity. Our salutations respect and love to all present.

"THE GREATNESS OF C. H. DOUGLAS"

From Mr. Robert Selby, Prince George, B.C., Canada:

Fraternal greetings, and kindest regards to all present at what must be the outstanding tribute to date of the greatness of C. H. Douglas. Surely the record of fulfillment of his prophecies is evidence enough of that greatness!

Mr. Phillip Butler, our British Columbia Field Director, will no doubt tell you how tough he found the ground to



'Her Majesty has set a wonderful example for all of us' — Mrs. Barbara Treloar proposing the Loyal Toast.

be around Prince George when he first introduced the League of Rights. People were complacent, and the politicians had their own way. It was not easy getting our first group started (as Phillip will tell you), but with his patient guidance we gradually became well grounded in Credit Economics and League strategy...

We have much to learn yet, but one thing we firmly believe, with Douglas: Social Credit must be taken out of party politics . . . we share with you your assurance and determination that League groups throughout the Empire may take root and proliferate at an ever-increasing rate, until we may join hands and form such a circle as cannot be broken — not even by the worst forces of Satanic Communism.

We wish we could be with you now...

"A VISION OF WHAT SOCIETY COULD BE LIKE"

From Mr. Arthur Boehme, Saskatchewan Provincial Director of The Canadian League of Rights:

Our thoughts are with you during this annual *New Times* Dinner. It is most commendable that you are this night honoring a man who has given us all a vision of what society could be like. Major C. H. Douglas was indeed a genius of his day. The Leagues of Rights offer the hope that this vision becomes a reality.

Good luck in your deliberations.

"BE TRULY STRENGTHENED THROUGH CHRIST"

From Mr. John Belows, Manitoba Provincial Director of The Canadian League of Rights.

Dear Friends,

It is my privilege once again to send greetings on behalf of the Manitoba Branch of the Canadian League of Rights on this auspicious occasion of the Douglas Centenary "New Times" Dinner. Though I am not there personally, I am with you in spirit.

It is particularly so because our National Director Mr. Ron Gostick will be taking part in this function, and having known Ron and having worked with him for over thirty years, I know that he will contribute to making this occasion and the Seminar, one to be remembered. He will inspire those attending to greater efforts in our mutual desire to preserve what is left of our liberty.

I also know that Phillip Butler, our adopted Canadian, who has done a masterful job as field director in British Columbia, will add greatly to the success of the Dinner and Seminar.

I want to also pay tribute to another patriot with whom I have travelled on speaking tours in Manitoba, and who has done a yeoman's job against great odds in the United Kingdom. Mr. Don Martin, the National Director of the British League of Rights will, in his inimitable style, also make this a memorable occasion.

One of your native sons, Mr. Eric Butler, has done more to further the work of the Crown Commonwealth League of Rights than any other individual that I am aware of, and should be called the "Father" of the League concept. It has been my privilege to have travelled with

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him on numerous speaking tours in Manitoba, and have introduced him to many audiences.

May God bless all of you richly for your valiant efforts in exposing and opposing the forces of Satan who often appear as angels of light in their nefarious schemes. St. Paul in his letter to the Philippians said: "I can do all things through Christ which strengthened me." Let us all, therefore, take his message to heart and be truly strengthened through Christ.

"DEEPLY APPRECIATIVE OF ALL YOU ARE DOING"

From veteran English Social Crediter, Mr. Frank Barter:

Greetings to all gathered for the Douglas Centenary Dinner, and to all our associates in Australia and New Zealand. We in the Old Country are deeply appreciative of all that you are doing to enlighten our unseeing brethren. May I commend to you a little piece of doggerel which was placed on my desk by an unknown person some 50 years ago, when I commenced my first job as a young qualified (but very "green") accountant:

"When the day looks kinda gloomy
And your chances kinda slim,
When the situation's puzzlin'
And the prospects awful grim,
When perplexities keep pressing,
Till all hope is nearly gone
Jest bristle up and grit your teeth,
And keep on keeping on."
With every good wish.

"A BEACON FOR THE REST OF THE WORLD" **From Mrs. Joyce Mew, Council Chairman, British Housewives' League:**

It was Burke who said, "When opinions and rules of life are taken away, the loss cannot possibly be estimated.



"I see Douglas's life as that of a physician marooned among Witch Doctors" — Mr. Chas Pinwill in proposing the toast to "The New Times."

From that time we have no compass to govern us . . ."

This is the unhappy state of so many people today. The coming together of you, my friends, on September 21 will be a beacon for the rest of the world. My sincere good wishes to you all.

**"THE EXAMPLE OF OTHERS IN OUR RANKS
CONFIRMS OUR FAITH"**

**From Mr. Murray Jorgensen, Perth, Editor of
"Heritage" and his wife Susan**

Our warmest greetings to you all as you share a wonderful moment in history.

This momentous gathering must surely be one of the finest tributes to the man we respectfully refer to as "Douglas."

We take this opportunity of paying another tribute to those individuals present tonight, whose lives have been greatly enriched by being introduced to the Douglas vision.

To the organisers of this historic night we pay a special tribute. We can imagine the atmosphere of warmth, friendliness and Christian fellowship, which must surely prevail.

We trust this National Weekend, with its international flavour, will be alive with the encouragement so desperately needed to carry on the battle ahead. The example of others in our ranks confirms our faith that the battle will be won.

Warmest wishes and God Bless.

**"A FITTING MEMORIAL TO CLIFFORD HUGH
DOUGLAS"**

**From veteran Social Creditor Jack Harding, Secretary
The Rockhampton Anti-Inflation Study Group:**

It is my deep regret that I cannot be present to honour the memory of one of the world's great Christian actionists and statesmen - - Clifford Hugh Douglas. And I would have liked to meet my fellow actionists who have been fighting this battle for the past 46 years and more. And more important still to meet the young actionists who will carry on the Christian battle to ultimate success.

May I suggest to each person present tonight, that they write the Hon. J. Bjelke-Petersen M.L.A. Box 141 P.O. Kingaroy, Queensland 4610 asking him to give Australia the lead in Christian action, by setting up and using the Reserve Bank of Queensland to initiate Christian principles in finance?

I believe such action will be a fitting Memorial to Clifford Hugh Douglas. May we each seek the guidance of God in our work tonight and always.

**CANADIAN MESSAGE WITH A C. J. DENNIS
FLAVOUR**

From Mr. Lorne R. Sinclair, Vancouver, B.C., Canada:

Early in September of 1978, I read an editorial in a local newspaper, from which I quote, as follows:

"It is hard to find anyone these days who has read Major Douglas, much less believes in the funny-money business."

Impartiality of the news media in North America, is so widely recognised that I could only conclude, that the world of Social Credit, had decided to "toss in the towel," and like the "barmy coot" in C. J. Dennis's — Sentimental Bloke, were now - - "of 'ope, an' joy, an forchin desti-choot."

Imagine my surprise, therefore, when I learned that, far from "taking the count," Australian Social Crediters were advertising their thirty-third annual dinner, as the "Douglas Centenary" and focal point of the worldwide Social Credit Movement, to be held, of all places, on Collins Street — not far from the site, where the Bloke's "intro" to Doreen took place.

Now, I'm not nearly as "bong tong," as the Storr 'at coot but if I had been "wiv yer and tearing at the scran," at the Victoria tonight I'd have been figuratively on my feet and reverently "dipping me lid," to Ron and Don and Eric and Phillip and David and Pat and all the other "Front-liners" whose prolonged and valuable contributions to the cause of freedom, have always had a special significance for me.

Late in 1975 the Australian Governor-General solved a political crisis by calling for a federal election. This action dramatically confirmed the soundness of the popular contention that "the virtue of the British Monarchical System, lies -- not in the power that is denied to the Monarch, but rather in the power that is denied to those



"By the proper utilisation of technology in production the doctrine of unearned Grace can be realised . . ." Mr. Robert Barnes seconding the toast to "The New Times."

that would misuse it."

Although further erosion of our liberties, appears to have been halted, no viable solution to the economic ills, that continue to mount, in virtually every country of the world, seems to have been offered.

Let us all hope that the Governor-General's lesson, will not have been lost, on our "hired men," the politicians, and that before too long we shall witness the democratic restoration of the national Currency (and Credit) Creation, etc. functions of higher finance, to the Monarch — in trust for the sole benefit of the people, of each of the Commonwealth nations.

God Save the Queen.
I have the honour, to be, Sir,
Your obedient servant,
Lorne R. Sinclair,
Lieut. R.F.C.R.A.F.,
(Att'd to No. 4 Sqdn. A.F.C.)

MARXISTS FEAR SOCIAL CREDIT

From Mr. Patrick Walsh, former Royal Canadian Mounted Police undercover agent and Research Director for The Canadian League of Rights:

In associating myself in spirit with this historic *New Times* Centenary Dinner, I would like to pay a special tribute to Mr. Ron Gostick, whom you have with you in person. At an early stage of the Social Credit drama in Canada, Ron Gostick saw through the futility of trying to advance Social Credit through party politics. Over the long years while many others, who claimed to know better than Douglas, were getting lost in the bog lands of party politics, Ron Gostick was pioneering a lone path which ultimately has led to the emergence of the Canadian League of Rights, which under his direction and inspiration, is becoming the most effective potential political force in Canada.

My own association with Social Credit goes back over a lifetime. As a former Quebecer I have seen Social Credit flourish in that Province only to be perverted by the party political disease. But regeneration is taking place across Canada. After a lifetime of political activity, much of it studying Marxist subversion at all levels, I can categorically assert that genuine Social Credit is the one thing the Marxists really fear.

On this historic occasion I can do no better than conclude with a quote from Shakespeare's *Henry V*:

"He, which hath no stomach to this fight,
Let him depart.. . But we in it shall be remembered.
We few, we happy few, we band of brothers:
For he today that sheds his blood with me,
Shall be my brother."
May God bless you all.

"THE LAST, BUT STILL THE BEST, HOPE FOR THE TRIUMPH OF THE CHRISTIAN PHILOSOPHY"

From Mr. W. G. Manifold, Camperdown, Victoria:

Although too late to get in on the dinner, I feel moved to express my continuing wholehearted support for C. H. Douglas's policy, Social Credit, as the last, but still the best, hope for the triumph of the Christian philosophy.

Only time can demonstrate how much worse world conditions will get before, as Douglas himself asserted, the Bankers themselves see the need to introduce a measure of Social Credit in the financial field: before "ye shall know the truth and the truth shall make you free": before the leisure age: before "every man shall sit under his fig tree and no man shall make him afraid." But to that end may *The New Times* and its dedicated start continue to disseminate truth to an ever-widening circle of properly informed readers.

I am more than pleased to note the use of "Douglas" or "C. H. Douglas" in modern writing: neither the comparatively insignificant status of Major (or Lieutenant Commander or Squadron Leader), nor the military connotation itself were in the least appropriate to the man's genius.

Now I believe, it is lime we appreciated the full power of the name Social Credit: the opportunity (that Douglas must have foreseen) of being able to denigrate today's Keynesian shambles as the Social Debit system!

As they say in Scotland, "Lang may your lum reek!"

—Long life to you.

Literally, "Long may your chimney smoke!"

OTHER MESSAGES

Mrs. Caroline Hicks, Assistant National Director, British League of Rights, wrote in a late letter "everything worthwhile has already been said I'm sure and I can only add "They also serve who only stand and wait back in England to hear news of a resounding success of this great family gathering."

Mr. Harry Scoular, Secretary of The Social Credit Secretariat, sent his good wishes, and expressed the hope that the Dinner "will serve as a reminder that Douglas, in the words of Dr. Tudor Jones, 'left us a mission and a method, not a mantle'."

Jean and Jeanette Wallis of Kaniva, Victoria, sent greetings.

Mr. Vic. Bridger of Brisbane expressed deep regret that he and his wife could not be present as planned, but sent his practical support in the form of a cheque.

Mr. R. Knaggs of Chinchilla, Queensland, wrote to say that health problems prevented him from attending the Dinner. "However, my thoughts will be with you on September 21. The only message I can offer is one that my Father gave over fifty years ago: 'If you want to succeed the darkest hour will be the hour before light. Therefore never give up'."

Veteran Sydney Social Crediter Jim Budge expressed regret that he and his wife Nell (daughter of the late J. T. Lang) could not attend the Dinner, but passed on the interesting information that some time back he re-read Dr. Bryan Monahan's booklet. *Why I Am A Social Crediter* and was so impressed that he started to campaign with it. The reaction being so encouraging that he is engaged in obtaining a much wider distribution. Mr. Budge suggests that the excellent response to this brilliant essay "seems to be based on the fact that it establishes a datum point for folk to work from." It was Mr. Budge's experience, which prompted us to re-publish *Why I Am A Social Crediter* in the October issue of *The New Times*. Adequate supplies are available for selective distribution.

Mr. John Brett of Toowoomba Queensland sent a eulogy of the work of Eric and Elma Butler. He said that Eric Butler's supreme characteristic was his humility, while his wife with her love and affection "has also done this world a great service. Mr. Brett said that "The truly

humble believe that great things are done through them not by them."

Jack and Heather Barnard of Gordonvale North Queensland, send good wishes and also practical support with a cheque. Praise for the Douglas Memorial issue of *The New Times*.

The Metchosin Action Group, Victoria, B.C., Canada, wrote. "Our thanks to Douglas for showing us the way. Thanks to Phillip Butler and the Canadian League of Rights for prodding us to write these letters."

Sid and Lola Goodman and supporters from Rockhampton Queensland, wrote. "Just because we are not with you tonight, does not mean we are not with you. We will in fact be with you till the end, irrespective of the outcome of the history now in the making."

On the eve of the Dinner a cable was received from Mr. Don Martin's mother and sister Pauline, and Mrs. Caroline Hicks: "Our hearts and thoughts are with you. God speed our work."

CROWN COMMONWEALTH CONFERENCE



Historic First Crown Commonwealth League of Rights Conference held on September 21, 1979. Front row from left: Mr. Ron Gostick, Canada, Mr. Donald Martin, United Kingdom, Miss Jane Catmur, United Kingdom, Mrs. Eileen Lee, Australia, Mrs. Barbara Treloar, Australia. Back row, standing: Mr. Jeremy Lee, Australia, Mr. Phillip Butler, Canada, Mr. David Thompson, New Zealand, Mr. Ray White, Australia, Mr. Eric Butler, Australia, and President of The CCLR, Mr. Chas Pinwill, Australia, Mr. H. A. Marsh, Australia, Mr. Frank Bawden, Australia, and Mr. Horton Davies, Australia.

"DOUGLAS WAS MORE THAN ONE MAN IN A MILLION"

Mr. Chas Pinwill Proposes Toast to "The New Times"

In introducing Mr. Chas Pinwill, Queensland State Director of The League, the Chairman said he was typical of the type of young men being produced by the Social Credit Movement. "A member of an old Queensland Social Credit family, Chas Pinwill first burst upon the Social Credit scene with a masterly article on the subject of salvation, personal or collective, which had an international circulation." Speaking to the toast to "The New Times," Mr. Pinwill said:

Perhaps as a younger Social Crediter, I find myself in attending the New Times Dinner, and especially this dinner to mark the Centenary of Douglas's birth, curiously drawn back to a tradition of service and endeavour, a past of trial and growth, to a revelation of the nature of reality given us long ago, and an exposition of the policy of that philosophy, not yet a century old, which commands our attention tonight.

Douglas spoke of the integration of means and ends. I should like to think that "integration" is a word not wholly given over to destructive purposes. In deed this must not be allowed, for there is another integration I would like to commend. It is imperative that the past, and all of its lessons, is integrated into our future.

So it is not entirely due to a rebellious nature, nor to a certain inability to confine myself to a given subject that tonight I address you in a toast to the . . . old times.

To the young, the substance of the past is adorned with imagery. The most sincere gratitude that can be paid to those who have handed us a heritage, may well be a compelling inclination to reflect upon it.

Douglas for me is the man who typed succinct sentences on his crusty old-fashioned typewriter, which often caught more truth than the lifetime writings of many.

To give you but one phrase:

" . . . The interest of man, which is self-development, is above all systems.. ."

It was Lord Keynes who said that the subtlest, surest means of overturning society is by debauching the currency, engaging all the hidden forces of economic law on the side of destruction, and doing so in a manner which not one man in a million could diagnose.

Douglas was more than the one man in a million; he was the one individual who established the possibility of exception.

I see Douglas's life as that of a physician marooned among Witch Doctors, a metaphysician confronted by alchemists trying to synthesise gold and mammon. A Christian who saw in Christianity something that has not been fully admitted by its present adherents, *a practical value*.

A man who recognised an abstraction when one was put before him, and was therefore unmoved by all the popular ones - - historically inevitable classes, the super or chosen peoples. Who saw that to serve one of these first, one must place the individual second, and totalitarianism follows this philosophy's policy.

Beside the diagnostician, Douglas, stood those who could recognise the diagnosis once it was made. Men

who have contributed to the written heritage of the social credit organism, Mr. A. R. Orage, Dr. Tudor Jones. Mr. L. D. Byrne, the Earl of Tankerville and Dr. Geoffrey Dobbs, whose materialisation before us tonight we value.

Among my imagery of the old times that gave birth to *The New Times*, is a newspaper boy yelling a headline "Professor Copeland Gone Mad." a Queensland Labour Caucus as a captive audience (literally) to lecturing on monetary reform, and a bicycle brigade, and much else. A rich tapestry of life, woven by those who "Chose Life."

We are today weavers among tangled webs. Both the exposure of the patterns of entanglement, and the clear presentation of the correct patterns of association, are our imperatives . . . that the old may be made anew, and men may emerge into a time of such richness and splendour which as yet can be but dimly envisaged - - *The New Times*.

"THE DOCTRINE OF UNEARNED GRACE CAN BE REALISED IN . . . THE NATIONAL DIVIDEND"

In seconding the toast to *The New Times*, Mr. Robert Baines said:

Why does the possum scurry up the tree? Why does the wallaby bound away at the snap of a twig? Why? Because he wants his life.

In man that breath of life is raised higher and that authority of the potter at the wheel draws the question of God — "What man that thou art mindful of him?"

In Christ we find God as a man observing and experiencing the situations of the day, breaking down and putting forward systems in order that man shall benefit. Consider the purpose of the Cross.

C. H. Douglas observed that man's will-to-freedom will only succeed by carrying out correct policies that are grounded in unchanging truths. Firstly by acknowledging that Christianity if it not be real, it is nothing; it is not true. Christianity is the Truth, the Way. "Ye shall know the Truth and the Truth shall make you free." Either you turn to the light or you have Darkness. Judgment hangs upon this choice.

Douglas could see the plight of man in his growing inability to distinguish between good and evil, no absolute values, nothing is proper, with a further widening of the gap between man and his Creator.

The New Times traces back the human policies that are binding man up, exposing myths along the way. It reveals the fraudulent finance system, which controls these policies. And because of the fraudulent system the policy is likewise fraudulent. Douglas thrusts further and shows the philosophy by which that policy is derived, is without

root -- there is no reality. The money system as a mechanism for distributing goods and services fails; it doesn't provide enough purchasing power to buy the goods that have been made using that system.

As the founder of Christianity did before him Douglas put forward definite policies and has offered structures in which truths can be applied and realised, allowing man to live the creative life that was intended by God. He observed that one of the attributes of man is the power of judgment and choice. By the proper utilisation of technology in production the doctrine of unearned grace can be realised in the programme of a national dividend and based on unearned increment. This would be a gradual replacement of wages and salaries.

Douglas's policies point all the time towards releasing man rather than binding him asking of legislation. "Does it centralise power or does it free the individual. Our task is to remove those things that hold us back from running the race that is set before us out in the field. *The New Times* is seeking and saving that which is best.

"FIND THE PERSON WITH A PROBLEM AND HELP HIM TO SOLVE IT"

In his short personal message to the Dinner, Mr. Don Martin, National Director of The British League of Rights, said:

Douglas's advice was to find the person with a problem and help him to solve it. The impression I had when I returned to the United Kingdom that nothing was being done by Social Crediters. Nothing appeared to be active on the surface, but as I learned, a great deal was going on below the surface - - unpublicised as Social Credit activity; a type of subterranean activity. Perhaps those engaged in this activity should be known, not as Social Crediters, but as the Badgers of Britain!

The history was of increasing activity and publicity from the time Douglas wrote *The Delusion of Super-production* in 1918 and going on into the 1930's until the time when there was a sudden and complete ban on press coverage, in spite of the fact that he was continuing the same activities and the making of speeches.

The activity concentrated in the beginning on the monetary aspect, but with Douglas's increasing knowledge the emphasis was moved to political activity through local objective campaigns and the Electoral Campaign culminating in England in the Lower Rates and Lower Assessments Campaign, which was sweeping across the country and was brought to a halt only by the outbreak of war in 1939.

The Second World War had the effect apparently of stifling Social Credit activity, but Douglas continued his from "Week to Week" notes in *The Social Crediter* and Social Crediters continued activity as individuals (where they were sufficiently convinced). Such individual activity took the form, during the war of working against bringing in the Welfare State by doctors in the Medical Policy

Association and by patients in such as the Bristol Voters Policy Association.

Others worked against the centralisation of Education brought in by the Education Act of 1944. This continued in working against the continuation of rationing in England, which went on many years after the war and then against fluoridation of water supplies (where amazing success was achieved in certain areas, working at local council level) and then against our entry into the European Common Market, and activities in favour of recognition of Rhodesia.

Social Crediters worked as individuals and as Elizabeth Dobbs described it "If you found a body of people working extremely actively in a particular field, you would most likely find a Social Crediter in the midst of them." Thus Social Crediters were following their proper purpose of working with their particular knowledge and insight and putting it at the service of those, with a problem, who needed to solve it - - sharing the same limited objective.

One of the most recent examples of activity is the Friends of the Education Voucher in Experimental Regions (F.E.V.E.R.) where a number of individuals came together in the fight for freedom of choice in education and have had some success in that the Kent County Council Education Committee undertook a Feasibility Study, the results of which were published in the past year — one step towards freedom of choice in education. FEVER has a number of Social Crediters who have made contact with them and who are trying to prepare them to meet the difficulties such endeavours inevitably meet from the centralises.

Finally the work of Fr. Arthur Lewis in Rhodesia resulted in his entry into the United Kingdom being banned. Social Crediters and League Supporters have successfully put pressure on in appropriate quarters to



Mr. Don Martin, National Director, British League of Rights, examines his Douglas Medallion before addressing Dinner.

achieve the raising of the ban and also making sure that funds can be legitimately passed to the support of the Terrorist Victims Fund of the Rhodesian Christian Group. The facts surrounding these two last cases have been given publicity mainly by letters to national and local papers on a fairly wide basis.

All of these various activities show that a continuing campaign of action has been going on in the United Kingdom down through the years, with considerable suc-

cess in the local limited objectives, the importance of which we ignore at our peril.

With these few words I bring best wishes from the United Kingdom and can announce that we shall be concluding the Crown Commonwealth functions for 1979 with our own Douglas Centenary Dinner and Conference in London — at the Cora Hotel, where Douglas himself had spoken in the thirties — on November 23 and 24.

THE DOUGLAS LEGACY

Dr. Geoffrey Dobbs

The following is based upon the notes prepared by the author for his address to the Melbourne Douglas Centenary Dinner. We have included a number of cross-headings:

It is indeed a pleasure and a privilege to be present on this very special occasion, when we celebrate the centenary of the birth of the man to whom we all owe so much. Perhaps the occasion justifies a little retrospection.

My mind goes back to another dinner, given by the Social Credit Secretariat in London in 1937 - - no less than 42 years ago — at which the principal guest was the Rt. Hon. Walter Nash, then Finance Minister of New Zealand. Elderly people, reminiscing, are expected to say: "Those were the days!" and indeed they were, in a sense. We were still glowing with the euphoria of the first Social Credit Government in Alberta, which at the time was still trying to implement some of Douglas's advice with the help of L. D. Byrne on the spot, but was being blocked by the Federal Government. We hoped that New Zealand, a Sovereign State, would be the next to turn to Douglas, and could not be over-ruled in that way. At home in Britain, the Electoral Campaign for National Dividends was rolling ahead, the newly started local objective campaigns were sensationally successful, and we had the economists on the run, with simply no reply to our criticisms, not to mention the ridicule and fun we were poking at 'orthodox' economics.

We could scarcely be blamed for thinking that we were 'on to a good thing,' that everything was going our way, that we should all end up, loaded with years and honours — the great pioneers who won the people their national dividends -- to quote the poet Wordsworth:

"Bliss was it in that dawn to be alive,
But to be young was very heaven!"

That, however, was written about the French Revolution - - a false dawn if ever there was one -- and the following year 1938, we had to grow up! At least I had to, and it was a painful process, facing the reality that the world was not going our way at all, but the opposite way. Some people never did grow up but have continued to this day pursuing the illusion of a successful mass movement, sweeping them to political power in defiance of the control of money and the media. Others, more sensibly, got off the bandwagon when the band

stopped playing. But those who stuck to Douglas despite the disappointment of their early hopes, discovered in time that they were indeed 'on to a good thing' in an altogether deeper, wider, more important sense than they had at first thought.

A NEW DARK AGE

We had plenty of warning, even forty years ago, that if we did not defeat the policy of the Money Power within a few years, we should enter another Dark Age, and it is quite evident that we have now entered it. The culture in which we live is no longer a Christian culture. The Christian principles on which most of us were brought up are no longer tacitly accepted by Society as a whole, as they used to be however imperfectly; and the young, for the most part, are not being brought up as Christians. The light of Christianity now shines from many points,



"Douglas bequeathed to us . . . a living, growing dynamic thing"—Dr. Geoffrey Dobbs.

but does not visibly diffuse through the whole of Society.

This is not 'pessimism'; it is the truth that sets us free from false hopes so that we can concentrate on our real task with real hope and, indeed, joy! Hope deferred maketh the heart sick — also it corrupts the policy, as we see among those who spend their lives chasing the will o' the wisp of parliamentary power, let alone those sick creatures who seek 'justice' through murder! A strong torch is a useful tool in the dusk, which precedes dawn. It loses its value when the sun rises. But it is very pleasant to bask in the sunshine of a balmy summer's day, living, as it were upon the moral capital of our Christian ancestors; but it is a good deal more challenging and exciting to have to build up that moral capital, that social credit, again. The strong torch, which Douglas has given us, is a lot more useful when the shades of night are settling in. It is more than 'useful'; it is essential both for our own sanity and clear vision, and to enable us to help others. Remember that the night also has its stars: and the last Dark Age, when the light of civilisation shone only from the Church, was the legendary Age of saints and heroes, a time of hidden growth and origins which emerged into the full day of Mediaeval Christendom. For me, an old man who wishes he were young again, the challenge is immensely more thrilling than it was forty years ago!

But to return to Douglas — the late Hugh Gaitskell the Oxford economist and Leader of the Labour Party referred to him "as a religious rather than a scientific reformer." The first part, obviously intended as a jeer, was truer than he knew, for the greatest gift we owe to Douglas is that, for many of us, he re-integrated the Christian religion with 'the warp and woof of the Universe' and made it real for us again. But the second part was a typical example of ludicrous impertinence! On what grounds can an economist — an expert on wild and woolly abstractions incorporating an imaginary entity called 'money', criticise an engineer as 'unscientific', especially one who drew up the electrical specifications for the automatic Post Office Tube, a pioneer achievement still running sixty years later? Indeed, on the same page Gaitskell referred contemptuously to "some vague notion of capacity or potentiality" (for production) thus revealing his childish ignorance of the degree of precision with which a production engineer can and must estimate the productive capacity of his works. But as I have found myself, economists cannot even grasp the concept of 'real credit.' Nothing which does not incorporate bankers' ink marks has any reality to them.

DOUGLAS THE SCIENTIST

In dealing with someone as mentally large as Douglas, people naturally, tended to view him from a point of view of their own specialism; and as I was one of the relatively few scientists to follow him, I naturally found it easy to appreciate the scientific nature of his approach. This many people never grasped. If there was one thing that used to irritate Douglas it was to be regarded either as a Great Leader, issuing edicts, or a sort of Moses, NEWTIMES—NOVEMBER, 1979

bringing down the immutable Laws of Economics and Politics from Heaven, inscribed for ever upon tablets of stone. In fact his approach was similar to that of the very few first-rate scientists I have encountered, that is, mentally flexible and experimental, never satisfied with theory alone, without testing it in practice wherever possible, and adjusting his ideas to the facts, not twisting the facts to fit his ideas, which is all too common even in science, and standard practice in politics and economics. So Douglas was always moving on from one idea, one experiment, one adjustment of the mind nearer to reality, to the next, trailing the rest of us behind him like the tail of a comet. Such an approach in the rigidly polarised field of political economy was unprecedented, and scarcely understood, even now.

Just consider a string of headlines, since now is not the time for more: "The Delusion of Super-production"

(1918!) The A + B Time-Lag, the Real Price, the National Dividend, the Mining Scheme, the Scheme for Scotland, the Labour Party, and then, Why was all this blocked and boycotted? Why was an obvious defect not rectified? Was it, as represented, that he was technically wrong or was it the 'will to power'? No good merely broadcasting more words. The only thing was to go and find out; get around the world; meet some of the bankers and other 'top people' who had the power to put things right. This soon confirmed directly that it was a matter of ends, not means: of the 'will to power' as a long-term policy, not of technical potentiality.

Hence the swing over to 'politics' and a fresh series of initiatives: the nature of 'democracy,' results and methods, freedom to choose one thing at a time, organisation as a tangent to the circle of policy, the Electoral Campaign, policy, administration and sanctions, the Alberta Experiment, the question of scale, resources and morale, policy as an expression of philosophy, Local Objectives, the negative aspect of democracy, contracting out the voters' policy, the place of the expert and the Civil Service of Policy. Then came the expected counter-sanc-

THE FALLEN

After Grace was said by Mr. Horton Davies, Dinner guests stood for a minute's silence in memory of supporters who had passed away over the previous twelve months. These were:

Mr. S. W. Newman

Mr. A. C. Browne

Mrs. Margorie Bawden

Mr. Jim Doyle

Mr. Roy Whitfield

Mr. G. Emmort

Mrs. Dora Watts

Mr. Max Smith

Mr. Alan Tillett

Mrs. Alan Tillett

Mr. Arthur Porter

tion, the Second World War, and Douglas's war effort was largely concerned with exposure of the policy of those who had brought it about: *The Big Idea, Programme for the Third World War* (written during the Second) *The Brief for the Prosecution*, and even then, at the most unpopular of times, not flinching from the Jewish Question, the Old Testament and its morality, the Church of England, the Land, the Chart, or Specification, of Social Credit, and then in his final years, *Realistic Constitutionalism*, the Responsible Vote, the reality and immense practical importance in all our affairs of the Incarnation and of the revelation to us of the Trinitarian, and not Monopolistic, nature of God.

THE POWER OF LOVE

At every step forward, some dropped out or were left behind, and some indeed are still stuck at various stages: the economic, the political, or the exposure of the long-term policy of evil in the world. Concerning this last, the truth which liberates and gives hope is the exposure of the fact that we are up against the will of men and not the inevitable nature of things, or Fate, or the Doom pronounced by an Omnipotent Jehovah. But there is a dangerous fascination for some about the machinations of the will-to-power, which at the least diverts the energies, at the worst, corrupts the will-to-freedom. The answer to darkness is not 'Down with Darkness!' but light. The answer to social corruption and discredit is not 'fighting' them, but social credit; although I know that sometimes, we have to enter the arena, and that it is good for morale, and by no means unenjoyable, to select an objective within our resources, and show others how to win it. And the answer to hate is not to hate, hate, or haters, which merely adds to the total of hate in the world, but as we all know, the answer is called 'love' which we believe to be the most formidable force in the universe, rightly used. And we have to learn how to use it, and study the precise nature, strategy and tactics of 'spiritual warfare' (so-called). I am not of course denying that there is a certain polarity, an opposition between good and evil, between God and Devil, but it is not a primary polarity, but quite secondary. The Devil is not God, even upside down. Those who think so flatter him inordinately. The phrase Douglas quoted: *Daemon est Deus inversus*, merely shows us that the Devil's will and purpose are an inversion of God's a useful practical rule. An analogy nearer home is that of the eternal conflict between Man and Louse. I am not saying that it may not demand our attention from time to time; all I am saying is that we should not spend too much time in mental and spiritual scratching! There are more important things to do!

Douglas was always trying to get other people to use their brains and initiative, not to leave all the thinking to him and this was especially so towards the end of his life. The experiment, which became known as 'The Light Horse' from which emerged the idea of the open and responsible vote, was a case in point, though it needed Douglas, in the end to bring it to that point. But it was a stimulating experience for all who took part.

It is now 27 years since Douglas left us to carry on developing what he started. Since then the exposure of the worldwide policy which opposes us has received much reinforcement from outside the Social Credit Movement; sometimes. I think, to a degree, which causes despair rather than determination. Now slavery is maintained as much by the slaves as the slave-masters, and it is fear and despair, which enslaves them. It is among the slaves that we live, not the masters; and what we have to give is first of all understanding, which gives *substance* to things hoped for and evidence of things not seen (which is the definition of faith) and that leads to a realistic-hope and activity, which can give satisfaction and happiness *now*. And it is this free, willing, faithful co-operation with others which is the expression of the invincible power called 'love.' and the basis of all real civilisation and of what we call 'the social credit.'

ONE OF THE MOST VITAL SEEDS

I started by saying that when I was young we thought we were 'on to a good thing,' an exciting new Movement in economics and politics of the mid-Twentieth Century. That Movement is now 60 years old. Already we are 'compassed about with a cloud of witnesses,' and we can now see that we are involved in an adventure vastly greater than we thought, of which those 60 years are only a beginning. What Douglas bequeathed to us is indeed no static laws engraved upon stone, but a living, growing, dynamic thing, which it is our task to nurture and spread and develop. It opens up the most thrilling opportunities for initiative in both thought and expression and practical action; and though we must remember with humility that it is only a small portion of reality, it is assuredly one of the most vital seeds, committed to our care, which will grow through this dark period into the next great Age of Christendom.

SOCIAL CREDIT VERSUS AYN RAND

There was a warm round of applause at the Dinner with the announcement that a message had been received from Dr. Ian Anderson of Rhodesia, well known internationally as editor of the former Rhodesian journal *Rhodesia and World Report*. Dr. Anderson sent his good wishes concluding. "I'll drink to the gradual but ever-expanding spread of Social Credit."

However, Dr. Anderson's letter contained some valuable information and comment which, because of the time factor could not be read completely at the Dinner, but will be of great interest to our readers. The Ayn Rand mentioned in Dr. Anderson's letter is the Russian Jewess whose books and writings have enjoyed certain popularity over the years amongst some anti-Communists and those who consider themselves conservatives. Ayn Rand is strongly anti-Christian and a staunch supporter of the gold standard. This will help explain why she has received far more favourable publicity than Douglas.

Dr. Anderson's letter reads:

"The other day I received a letter from Paul Rowland-

son, who was chairman of the New University of Ulster Conservative Assoc from 1975 to 1977, during which time I came across many of the 'intellectual' wing of the (Conservative) party who were under the Ayn Rand spell.. Sir Keith Joseph has swallowed her economic doctrines whole, for example. The Neo-Randian general philosophy can be summed up as laissez-faire in economics and extreme liberalism in world affairs. They are particularly hostile to 'racism'. Except for their economics they are virtually indistinguishable from the far left. Ayn Rand was one of the staunchest critics of the Vietnam War on the grounds that America's self-interest was not threatened by the North Vietnamese. She preaches a philosophy of classical egoism and self-interest. (*The Virtue of Selfishness*' is one of her major books). The extreme 'Right' and the extreme Left meet in Anarchism (e.g. Murray N. Rothbard). These new 'intellectuals' have now turned the Conservative Party into the Liberal Party of the 19th century economically and the 20th century politically. In fact these influences have been at work for a long time; and there is little doubt that Thatcher must have made up her mind to sell out Rhodesia long ago; otherwise she would never have tolerated the late John Davies, never mind Carrington who is even more sinister than Davies.)

"He adds in a post-script: Malcolm Fraser is a staunch disciple of Ayn Rand and has frequently declared his allegiance to her views. He has claimed that her book *Atlas Shrugged* was the determining influence in the de-

velopment of his political philosophy.

According to Rowlandson one of the main influences over Thatcher is the *Spectator* magazine clique and Patrick Cosgrave in particular, who wrote an article in the *Spectator* of August 4 which was so accurate in its predictions that it could only have come from someone in the know. Cosgrave is one of the team of leader-writers on the *Daily Telegraph* and is also one of Thatcher's scriptwriters. He is also a follower of Ayn Rand.

Please forgive this rather lengthy preamble; but the point I want to make is that the battle is on between the followers of Douglas and those of Ayn Rand. If the Social Crediters could get the same publicity, the same circulation and the same serious consideration by the policy-makers of tomorrow as Ayn Rand has (or had 15 or 20 years ago), the world would gradually become a sane, safe and pleasant place to live in, instead of the increasing hell it is becoming. Rowlandson's point that the extreme right and the extreme left meet in anarchism is a very valid one: it is no use viewing the political spectrum as a horizontally-running band, but as a sphere where one can go round, over or under, and where the shortest distance from one extreme view to another may be a Grand Circle, over the pole flight rather than a pedestrian plod around the circumference. Douglas' theories will take a long time to achieve general acceptance, but in the meanwhile all power and good luck to those, like yourself, who zealously promulgate them."

"SEEK YE FIRST THE KINGDOM..."

by L. D. Byrne, O.B.E.

The following article is an expansion of the theme of the author's recorded message to the Melbourne Douglas Centenary Dinner, written specially for this Dinner issue:

I.

During the early days of the Social Credit movement in England, the story was told of a man who took his teenage daughter to hear Douglas speak. Coming away from the meeting he asked the girl: "Well, what did you think of the great man? She glared at her father and spat out: "Oh! oh ! ! he was so, so right that I could have smacked his face." That young lady put her finger on the outstanding characteristic which set Douglas apart from the great majority of other men - - namely the inherent **rightness** permeating all that he said and wrote.

Douglas defined Social Credit as a policy - "the policy of a philosophy" - of a particular philosophy, for, as he pointed out, every policy stems from a philosophy. The focus of that from which Social Credit derives is what Douglas termed the Law of Rightness or, as he preferred to describe it, "the Canon" running through the Universe and governing it. The stars in their courses and planets circling the sun are obedient to it, as are all forms of life on Earth - - animal, forest, plant, fish, fowl and insect. From the distant galaxy to the components of the tiny atom all creation is obedient to the Canon by its

nature, with the sole exception of man. Endowed with free will, man must actively seek the Law of Rightness governing the Universe in which he lives — and to the degree he does so, finds it and is obedient to it he will achieve the satisfaction and "happiness" which he can derive only from the resulting harmony with his environment. To the degree that he ignores or flouts the Canon he will bring disaster upon himself.

Christ is recorded as saying: “. . . take no thought saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? But **seek ye first** the Kingdom of God, and **His righteousness** (i.e. rightness) and all these things shall be added to you." That Divine revelation of the Universal Law of Rightness permeating Creation -- God's Kingdom -- that must be sought and obeyed, is a direct command to every Christian. It should form the basis of his life from moment to moment and from day to day. A church is Christian to the degree it is obedient to that command of Christ — all the theological excuses to the contrary notwithstanding. A society to be Christian must be governed by the injunction to seek, find and adhere to the Divine Canon.

Douglas, with his natural passion for seeking and

finding "rightness," focussed attention on the very core of Christ's revelation and command for the personal and social life of mankind, and he interpreted it in the language of an engineer speaking to laymen. He made it the touchstone for the evolving field of knowledge he termed Social Credit — a comprehensive policy stemming from a philosophy rooted in the Divine Canon.

II.

One of the most profound pronouncements which have been made on Christianity is to be found in *The Realistic Position of the Church of England* in which Douglas stated: "It must be insisted that Christianity is either something inherent in the very warp and woof of the Universe, or it is just a set of interesting opinions, largely discredited, and thus doubtfully on a par with other sets of opinions, and having neither more nor less claim to consideration."

Again in the same work, Douglas wrote: "... I suggest that the question arising out of the Christian Church. . . . is the Doctrine of the Incarnation. At bottom, what we have to make up our minds upon is whether human political action is subject to the same kind or some kind, of compulsion to be 'right' as we accept in doing a mathematical sum and if so, whether the Christian Church, the Mystical Body of Christ, is the living incarnation of that 'right'-ness."

Douglas left no doubt as to his conviction on the issue, yet these fundamental self-evident facts of Christianity seem to have escaped the attention they deserve of our professing Christian theologians. This despite the evidence of the Gospels. "In the beginning was the Word and the Word was with God and the Word was God . . . All things were made by Him . . ." This would include the Canon, His Divine Law permeating His Creation.

Again, in His prayer of consecration of His Church, Christ asked of God the Father ("I and my Father are One"): "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us . . ." Inherent in this revelation of the nature of His Church as His Mystical Body is the plain fact that on Earth She is the incarnation of His Divine Will manifest in the "right"-ness of the Canon. While in Medieval Europe this, was recognized as being central to the body of truth of which the Christian Church was custodian, it is largely ignored and violated today by all branches of the fragmented Church of Christ.

Arising out of, and fundamental to, the foregoing in the life of a nation is that of Constitutionalism - - for it is the nature of its Constitution which determines a nation's social pattern. It should be self-evident that the only Constitution, which will be in harmony with the Universal Law of Rightness - -the Canon - is one which stems from the concept of the nation as an organism -- an extension of its family components — developing in pursuit of its ideals in obedience to that Law.

With its roots in the rich tradition of past experience, such a nation will continue to strive to find new aspects of the Canon to ensure its growth in harmony with its environment. In fact, it must live within and identify with the Divine organism of Christ's Mystical Body — being governed by institutions and laws that reflect the over-riding Law of the Universe — Natural Law — Divine Law — the Canon.

With all its shortcomings, such was the Constitution of England, which produced Magna Charta and Common Law, and was to no small degree responsible for that country's expansion into a vast Empire exerting unprecedented influence on a world scale. As Douglas pointed out England did not write a Constitution, she grew it.

III.

Today the British Empire has given place to a Commonwealth from which the traditional British heritage upon which member nations were built is being systematically eradicated - - while Britain's own position as a sovereign nation is in grave jeopardy. This is but one aspect of a civilization in its death throes, marked by the Western nations facing economic disaster as the result of widespread inflation, accelerating debt, mounting taxation and growing artificially-induced energy shortages. Meanwhile social unrest, moral degeneration, recurring revolutions and mob violence is in evidence on a world-wide scale.

Year after year, for over thirty years, Douglas warned



Mr. L. D. Byrne, O.B.E., former technical adviser to the Social Credit Government of Alberta, who sent a taped message to the Dinner, stressing the spiritual nature of the struggle for the world.

the British peoples everywhere of approaching disaster. With the same precision that he exposed the fraudulent monetary system, he laid bare the evil and ruthless conspiracy to enslave mankind in a hideous tyranny, which would plunge the world into a Dark Age of unimaginable horror.

Today all that stands between the peoples of the Western world and cataclysmic disaster is the pathetically small army of Social Crediters concentrated almost entirely in the English-speaking nations. Yet in a comparable situation, with the Greco-Roman civilization crashing in ruins, a small persecuted group of Christians, strong in their Faith and thereby invoking the Power of the Source of All Power, were able to stem the tide of disaster and out of the ruins of that collapsing civilization to inspire the building of a new civilization rooted in the

Christian revelation.

Our task today is essentially the same — for, as Douglas pointed out we are lighting for the triumph of Christianity with all its implications, which we have been considering, over the forces of Satanism inherent in the anti-Christian policy, which is bringing chaos and destruction to the nations.

On the face of it the struggle appears a hopeless one — but the Power we can invoke, provided we recognize the fundamental nature of the battle, is invincible. It is in that Faith that we can confidently respond to the challenges Douglas has left with us knowing that "the gates of hell cannot prevail" against the eventual triumph of Truth. In this instance the mills of God may not grind so slowly but they will certainly grind exceedingly small.

"WHAT AN EXCITING CHALLENGE TO LIVE AT THIS MOMENT OF HISTORY"

Both in his Dinner and Seminar addresses, Mr. Ron Gostick National Director of The Canadian League of Rights was able to speak with first hand knowledge of the lessons to be learned from the attempt in Canada to advance Social Credit through orthodox party politics. The following are the notes of his Dinner address:

Mr. Chairman, Eric and Elma Butler, Distinguished Guests, and Commonwealth Colleagues I am thrilled to be with you this evening on this unique occasion, celebrating not only another year of dedicated service to the cause of freedom and the preservation of our Christian heritage, but also commemorating the 100th anniversary of the birth of C. H. Douglas whose insight and teachings have done so much to awaken and inspire so many of us engaged in this battle today

Each year we in Canada join you in spirit as you gather at *The New Times* Dinner But tonight it is my great pleasure to bring to you in person the warmest greetings from your many Canadian friends, who not only join you spiritually this evening but who are also inspired and strengthened in the knowledge that they stand not alone in the battle but rather are part of a steadily increasing company of like-minded patriots around the Commonwealth who have taken their stand and are dedicated to nothing less than the preservation of our heritage. And perhaps I should note that during the past year we on the Canadian front have finally dismissed from federal power the treacherous Trudeau Government; we have increased our own ranks in both number and quality; and we have steadily strengthened our spirit and morale.

THE REVELATION OF DOUGLAS

As I look around the English-speaking world and Crown Commonwealth, I cannot help but note that practically all leaders in the League of Rights in each country are Social Crediters — disciples of C. H. Douglas. This is of substantial significance. It indicates that within the revelation and teaching of Douglas is the truth, the vision of reality, and the dynamic, which inspire effective policy, action and leadership. And over the years, playing a very central role in promulgating the principles of Douglas

and keeping the flame of reality burning, has been *The New Times* of Melbourne — Indeed, this Annual *New Times* Dinner.

I would like to say a word respecting what we may loosely call the Social Credit movement in Canada. Most of the early adherents were attracted during the Great Depression years of the 1930s, and grasped only the revelation of Douglas respecting the inadequacies of the present financial system and the urgent need for monetary reform. And in the Province of Alberta, failing to appreciate and understand the full implications of Douglas's writings, the movement plunged into the sterile business of "party" politics where it was soon subverted by those who control the news media and campaign contributions. The movement was thus derailed at an early stage in its development and this resulted in great frustration and disappointment amongst supporters, and misunderstanding of the true nature of Social Credit by the public. In British Columbia politics, "Social Credit" was never more than a "label" exploited for political expediency in the quest for office and power. And the party use of these labels has continued on in Alberta and British Columbia - but without reference to Social Credit principles. I might note that I was in a particularly advantageous position to witness this lost opportunity inasmuch as I knew Premier William Aherhart personally, having had him as a principal and teacher for three years in high school. My mother was a Member of the Alberta Legislature in the first "Social Credit" Government, 1935-40. And I personally served as National Secretary of the Social Credit Association of Canada for a period in 1946-47. So I had a ringside seat to these developments

GENUINE SOCIAL CREDIT ACTIVITY

However, there were those of us who resisted the "power" game of party politics and continued to pro-

mote the writings of Douglas and the Secretariat and pursue a course of action in accord with Social Credit principles. And slowly but surely the genuine non-party movement in Canada has put down roots and begun to develop men and women with some appreciation of Douglas's message who are prepared to accept personal responsibility. And the genuine Social Credit movement in Canada -- and for that matter throughout the Commonwealth -- has been greatly aided the past two or three years by the extensive republishing program of the works of Douglas and other Social Credit writers, undertaken in Canada by the Canadian League of Rights' Institute of Economic Democracy, which program has been handled most capably by Mr. Phillip Butler, our British Columbia field director of the Canadian League of Rights, who is playing an increasingly key role in leadership in Canada. I am sure that it must be a source of great pride and satisfaction for Eric and Elma Butler to note the great development this past decade of Phillip's great natural talents and personality once exposed to our invigorating Canadian climate. We, too, are thrilled with the steady development and unfolding of Phillip's potential, and today he is playing a key role in the whole North American front as well as facilitating the literature reproduction project for all of our Commonwealth fronts. I am sure that we are all aware of the essential work done over the years by Mr. Eric Butler in every part of the English-speaking world. And in Canada Eric Butler has played a vital role in assisting, advising, and helping in the development of our movement. And he played a central role last March at our Douglas Centenary Dinner and Weekend in Red Deer, Alberta, which was a very



"Within the revelation and teaching of Douglas is the truth, the vision of reality . . ." — Mr. Ron Gostick in his Dinner address.

solid success; and I'm sure that he will confirm my assessment that the genuine Social Credit movement in Canada is anything but dead. As a matter of fact, while it is as yet relatively small in numbers, it is well and growing, putting down healthy roots, and committed to an expanding role and impact in the years ahead.

KEEPING AFLAME THE TORCH OF SANITY

It is becoming increasingly evident that without some modification and reform in our present finance/economic policies, we cannot begin to wrestle effectively with our mounting problems of debt and taxation, trade and commerce, distribution and consumption — and, indeed, the promotion of a stable society. The principles of finance enunciated by Douglas and faithfully promulgated down the years by *The New Times* and its supporters, do give a lead and some guideline for coping with these problems. And in a world of economic rubbish and darkness, it is essential that we keep aflame the torch of economic reality and sanity. As Mr. Louis Even, the great Social Credit student, teacher and publisher of French-speaking Canada once put it to me: I have examined and studied all the theories and ideologies in my search for social justice, from Marx to countless brands of money reform; but only in the principles of Douglas have I found a policy designed to liberate the potential abundance of this power age of technology, while in no sense restricting or inhibiting, but indeed encouraging and expanding the scope for the human spirit and initiative, for personal freedom and responsibility.

Indeed, ladies and gentlemen, we owe a great debt to C. H. Douglas and to those who have helped to keep alive his challenge to settle for nothing less than the opportunity for economic security **with** personal freedom.

THE CHALLENGE OF THE NEXT FIVE YEARS

But Douglas had something to say about other aspects of reality. He had something to say about constitutionalism, about the relationship of the individual to the group, about the danger of the abuse and centralisation of power, about the nature of democracy, about the preservation of our Christian heritage. And tomorrow at the Seminar we shall be examining some of these aspects of reality and the philosophy and policy we refer to as Social Credit. I am delighted to be here with you and honoured to have the opportunity to participate in this tremendously inspiring Dinner and Weekend.

In conclusion, let me note that the next five years will bring us to 1984. This five-year period may be the most threatening and decisive in our history. But what an exciting challenge to live at this moment of history and have an opportunity to defend our Christian Heritage, to hold aloft the flame of freedom, to reaffirm the sovereignty of God and the primacy of the Spirit — in these climatic days just before the dawn.

Long live *The New Times*!. And God guide and bless us all as we take up the challenge and put both hands to the plough.

"THE FUTURE OF CHRISTIANITY DEPENDS UPON SOCIAL CREDITERS"

In his Dinner address, Mr. Eric Butler said that Christian truths of themselves could achieve nothing; they had to be incarnated by appropriate policies. Social Credit as a policy was essential if Christianity was to become a reality. "Christianity has not failed," said Mr. Butler, "it had never been completely applied. Social Crediters are charged with the challenging task of showing how to make the word flesh in the deepening crisis now afflicting mankind."

Mr. Butler began his address by pointing out that Douglas had dedicated his first work *Economic Democracy*, to his wife, stating that without her understanding the book could not have been written. Mr. Butler said "While appreciating the most generous, and embarrassing remarks concerning my contribution to the advancement of Social Credit, I must say that I am like Douglas in that I owe so much to the loyal, dedicated and understanding support of my own wife. Whatever I have accomplished would have been impossible without her."

The following are the notes on which Mr. Butler's Dinner address was based:

The real threat to what is left of Civilisation is not that the World State with some type of International Communism will become a reality, but that in their attempts to establish a World State the assortment of power groups, including such strange bedfellows as International Bankers and Marxists, will plunge mankind into a new type of Dark Age. The clock has been put back 2000 years. All the great achievements of a Christian Civilisation have been rapidly eroded. Further disintegration is now inevitable. But this is not an expression of despair. It is an admission of the reality of the situation so that constructive action can be considered. To be successful, that action must be related to the greatest truths known to man, those brought by Christ at a time when the Roman Civilisation was starting to decline. Christianity offers the same light in the darkness that it did over a long period of time while post-Roman Europe was generally in ruins.

"PRACTICAL CHRISTIANITY"

But if Christianity is to be effective in regenerating a new civilisation out of the one now disintegrating, it is first essential for enough individuals to grasp and apply basic Christian truths. A Western Christian Civilisation was not created merely by a number of people assuring themselves that they believed that Christ was the Son of God, or by expressing the view that individuals should love one another. Truths of themselves do not make anything happen. Faith without works is death. But the works must be appropriate to the truths they are used to serve. Faith can only move mountains if the right type of earth-moving equipment is created and used properly.

Most of those who still call themselves Christians have forgotten, if they ever understood, the significance of the doctrine of Incarnation, of making the word flesh. One of the most important physical laws of the universe is the law of thermodynamics. Now if, when this law was first discovered, those who understood it had gone around proclaiming their faith in it, that they had urged all those

who wanted a better way of life to also believe in the law and to follow them, nothing would have happened. The law *had to be incarnated* through the creation of the appropriate engines and mechanisms. When action followed faith, a source of great power was made available, to move ships and to do much else to improve the way of life for millions.

A growing number of people are no longer interested in Christianity. They are not hostile, but express the view that Christianity does not appear to have anything of relevance to say concerning the major issues confronting the individual. Christianity to them is some "pie-in-the-sky" faith, perhaps of some value for children, but on the same basis as fairy tales. They are unaware that the application of Christian truths to the whole of life fashioned the greatest civilisation yet produced. And they are not instructed on this fact because few who call themselves Christians are aware of it either. Properly informed Christians would be able to proclaim that practical Christianity is concerned with the basic issue of *power and government*.

Christ propounded the truth that men living together in association needed government that they should render unto Caesar the things that belong to Caesar, but render unto God the things that belong to God. Over centuries of incarnating that truth, Christians worked to limit the



"Douglas provided the key to the door leading to the Kingdom. But the key must be turned."—Mr. Eric Butler in Seminar Paper on "Practical Christianity."

power of the State to that of being the servant of the individual. Christ brought the exciting truth that every individual is important in the eyes of God, that each individual is unique, and that the Kingdom of God is within every individual. To know God, love God and serve God, freedom of choice with personal responsibility is absolutely essential. The most divine aspect of every individual is his or her creative capacity. This divine attribute requires genuine freedom if it is to be developed. All systems should exist to enable this development to take place. "The Sabbath is made for man, not man for the Sabbath."

CAESAR MUST BE RESTRAINED

One of the most historic incidents in the growth of a Christian concept of power took place in 1215 at the Isle of Runnymede, not far from London, when the Caesar of that day, King John, had so expanded his power over his subjects that he was destroying their traditional Christian rights. In the confrontation at Runnymede, the Barons claimed to speak for the people and, of course, brought physical sanctions. But the most important group were the Church leaders, the most outstanding being the great Archbishop Stephen Langton who, although only one, claimed to speak with the authority of God. He reminded John that while Caesar was essential, there were higher laws, those of God, which he must obey along with his subjects. Magna Carta restated the traditional rights of all individuals and minorities in what was then a predominantly Christian society. John was then told to sign, which he did. Those were the days when Church leaders speaking with proper authority, literally put the fear of God into governments.

So far from challenging the growing power of Caesar today, or those financial and other groups working with Caesar to centralise power, Church spokesmen so often endorse, either explicitly or by inference, policies, which centralise power and thereby rob the individual of the opportunity to develop the Kingdom of God within. Those who should be the protecting shepherds of the flock have encouraged the wolves of the anti-Christ to tear and rend the flock.

Christ taught that he is the way, the light that, no one could come to the Father but through him. If the truth is to make the individual free, then Christ proclaimed that truth. He taught those who would follow him to pray to the Father, asking not only that he provide daily bread, but that his will be done on earth as it is in heaven. How many Christians mumble through this prayer without asking the question: How can God's will on earth be done unless through me?

Is God's will being done today when there is mounting debt, immoral and destructive inflation, and Caesar grabbing ever more of the individual's substance through progressively heavier taxation? These are the questions every follower of Christ must be facing honestly at the present critical moment in human affairs. The regeneration of civilisation must start with the regeneration of individuals determined to ensure that God's will, shall be done.

"ONE BIG FAMILY"

The concept of family was the central theme of Mr. Phillip Butler's "New Times" address:

It is indeed a pleasure for me to be at such an historical Dinner. It also gives me great pleasure in being here amongst family and friends — people I have known in many cases since my boyhood days.

We have just heard the toast to *The New Times*, proposed and seconded by two very able young Australians --it was exactly 12 years ago that I had the great honour of doing the same and when I look back to that time I would not have believed that I would be standing before you this evening and actively participating in activities to celebrate the 100th year of the birth of that great genius Clifford Hugh Douglas.

One thing which strikes anyone who is involved in the work of the League of Rights around the Crown Commonwealth, is that the Social Credit Movement which C. H. Douglas founded, is like one big family because as in any family you will find that each member of the family is treated as an individual and is encouraged to develop individual talents. This again goes back to the basic Christian principle that it is the individual in society who is important and not the all-powerful group.

As one of my contributions to the Social Credit Movement I have been developing a project of republishing as many of Douglas's works as possible. The latest, which I can announce this evening is now available, is his essential textbook *Social Credit*. This is a special Douglas Centenary Edition. The other works of Douglas have been republished with the slave-labour help of my wife Jenny. It has been her assistance over the past few years, which has enabled me to develop this project.

Also in keeping with the family spirit this evening, I



"The Social Credit movement . . . is like one big family" — Mr. Phillip Butler in Dinner address.

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would like to pay a tribute to my parents. They have been able to pass onto me a heritage which has enabled me to look at the world in a manner which otherwise might not have been possible. The heritage they have passed to me is one, which Douglas has made so clear to us all, applied Christianity. This is a heritage which I hope that my wife

and I can pass onto our children.

Again it is indeed a pleasure to be here with family and old friends and to be able to make new friends and even though I have, as has been stated, "defected" to Canada, Australia is still home to me.

CROWN COMMONWEALTH LEAGUE OF RIGHTS EXPRESSES FAITH IN ENGLISH SPEAKING PEOPLES

The following is the text of the statement issued by the Crown Commonwealth League of Rights Conference at the end of its first formal conference, held on Friday, September 21:

Whereas every Civilisation is the incarnation of undergirding values, the break up of the Old British Empire has not been a final disaster because the independent members of the Crown Commonwealth remain as the custodians of traditional British culture and values.

British culture is a special manifestation of Christianity, expressing itself in English Common Law, limited constitutional government and a proper respect for the inviolable rights and responsibilities of individuals.

The Crown Commonwealth League of Rights declares its deep faith in the unique nature of the institution of The Monarchy, which provides a check on the abuse of political power. Her Majesty, Queen Elizabeth also provides the type of Christian leadership so rarely found amongst politicians.

Recognising the fact that the United States of America is part of the same stream of history as the nations of the Crown Commonwealth League of Rights, the conference declared its intention of reaching out in a special programme to strengthen present contacts and to forge new contacts in the United States in a programme of renaissance for the whole English-speaking world.

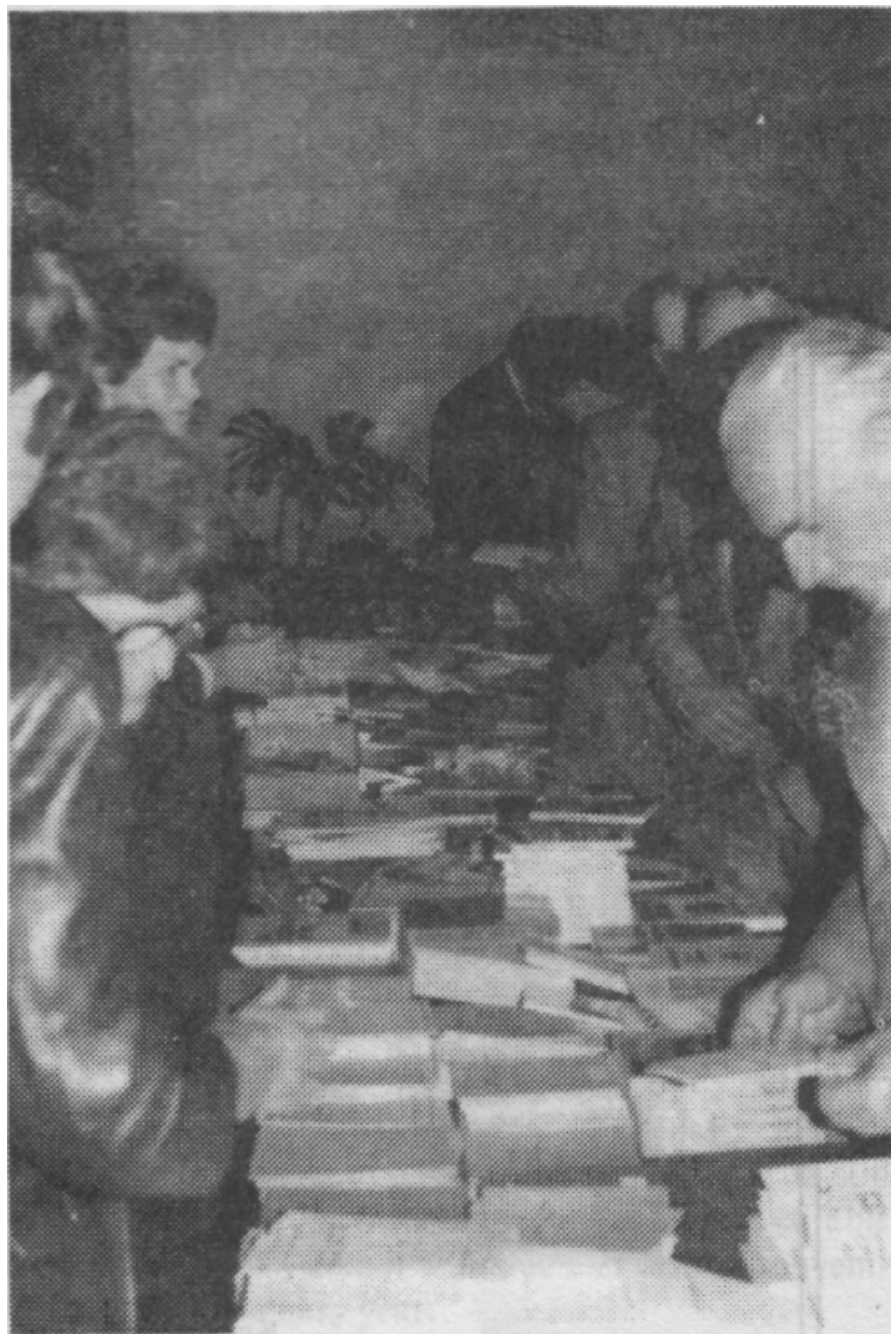
The conference stated that the Rhodesian issue is and has been basically a moral one with one of the loyalist nations of the British world being betrayed by Governments who have acted at the behest of international power groups determined to destroy the British way of life everywhere, instead of representing the views of the majority of their electors. If Zimbabwe-Rhodesia can be completely defeated South Africa is the next Western nation singled out for destruction.

In order to uphold the principles outlined and to further the declarations, the Crown Commonwealth League of Rights resolved:

(1) To provide a publication for distribution on an international basis, which will re-state and defend the essential values, built up over generations throughout the English-speaking world. This publication will act

as a link to show the importance of British culture and the great value of unity in diversity.

- (2) To promote a special Crown Commonwealth campaign on Rhodesia, and to offer every possible support to the peoples of South Africa.
- (3) To maintain a continuing association with the World Anti-Communist League



There were massive literature sales at Douglas Centenary Seminar.

- (4) To promote a closer liaison in the publishing and distribution of literature essential for the defence and preservation of a common heritage.
- (5) To promote closer liaison between the programmes of the branches of The Crown Commonwealth League of Rights.

It was resolved that the second Crown Commonwealth League of Rights conference be held in the United Kingdom in 1980.

The conference declared their loyalty to the Queen, and expressed this in a special message to her Majesty.

THE THREAT OF THE WORLD STATE

Extract from the paper presented at the Australian League of Rights Douglas Centenary Seminar on THE WORLD PLOT by Donald A. Martin, National Director of the British League of Rights.

Major C. H. Douglas in his book *The Big Idea* said, "A Utopia is a comprehensive order, and it is significant that the *devisers* of imposed Utopias are invariably those people, organisations and races who manage their own affairs worst."

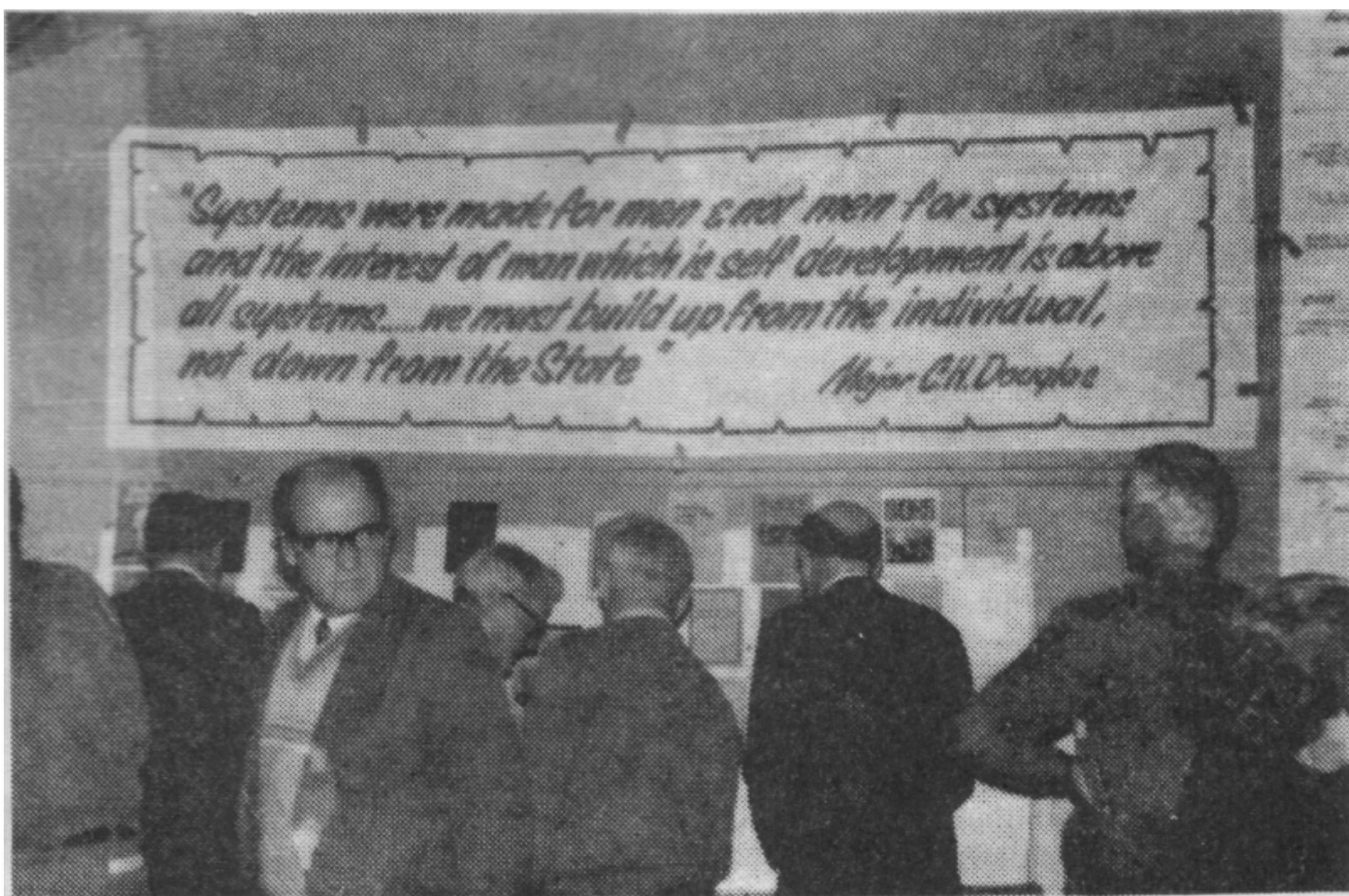
The movement to a new international economic order or world state is a movement towards a Utopian ideal and the majority of those captured by its idealism fit per-

fectly into Douglas's definition of a Utopia. What is ignored by the majority of people is that there are others behind the scenes that are managing the whole affair very efficiently and using certain significant forces in our society.

The only answer to The World Plot is the acceptance by a dedicated minority of individual and personal responsibility to advocate and practise the decentralisation of power. This involves at the same time providing solutions to the problems dealt with by other speakers at this Seminar. All policies must embody practical Christianity, which is to be so ably discussed by our final speaker, Mr. Eric Butler.

The basic feature of Douglas's first major work *Economic Democracy* is an examination of the underlying philosophies of all policies, namely the will to freedom or the will to power. Those promoting the world plot are adherents of the philosophy of the will to power. Jeremy Lee's paper on "Inflation" explains one of the mechanisms used by these centralisers to take the nations of the world in the wrong direction.

The European Economic Community with its economic and political collectivism is the first concrete manifestation of some of the later stages of the establishment of the World State. All of the ingredients, which produced the European Economic Community are present in every part of the world and the supra-national forces only await the appropriate circumstances to bring them together.



Keen interest in Social Credit historical material at Seminar.