

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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"OUR FUTURE IS NOW ON THE LINE"

Both in his address to "The New Times" Annual Dinner on 30th September, and his report to the League of Rights Annual National Action Seminar, Mr. Eric Butler stressed that the next few years would decide whether it was possible to foster a programme of re-generation of Western Civilisation.

Mr. Butler said that honesty demanded an acceptance of the reality that the process of disintegration of Civilisation could not be halted, and that a longer view of the situation was required. "What is required", he said, "was a strategy designed to minimise the process of disintegration while at the same time laying the ground work for long term re-generation. Our future is now on the line and what we can do over the next few years may well decide the future of mankind for centuries to come".

One of the outstanding features of *The New Times* Dinner was the down-to-earth address by Victorian RSL President, Mr. Bruce Ruxton, OBE. Mr. Ruxton made it clear that the views he was expressing were those of the overwhelming majority of the members of the Returned Servicemens' League in Victoria. Mr. Ruxton referred to the South African question, multiculturalism, the attack on the flag and other questions. He was given a standing ovation at the conclusion of his address.

Mr. Ruxton made similar comments in opening the League of Rights' Annual National Seminar the following day, on Saturday, 1st October.

The New Times Dinner attracted the usual large attendance and generated that unique atmosphere associated with this special event, reserved for hard-core League of Rights supporters and their families.

Those proposing the toasts maintained the usual high standard associated with the Dinner. Mr. Trevor Hawkins of Brisbane, attending his first Dinner, moved the Loyal Toast in a most fitting manner, stressing the value of the Trinitarian form of government. Cr. Cedric Turner, JP, President of the Colac (Victoria) Shire Council, provided a glimpse of history in proposing the toast to *The New Times*, while Mr. Laurie Cook, in seconding the toast, demonstrated the high calibre of newer supporters. In introducing Mr. Laurie Cook, Chairman, Mr. Jeremy Lee observed that he was the sixth supporter from the Murray Electors' Association who had spoken to the toast to *The New Times*, this being a tribute to the valuable work and influence of Mr. Tom Fielder over many years.

In responding to the toasts, Mr. Jeremy Lee stressed how they reflected the continuing high calibre of those invited to speak.

VOICE OF AUTHENTIC AUSTRALIA

Mr. Eric Butler told dinner guests that in listening to Mr. Bruce Ruxton they had heard one of the voices of the authentic Australia. "We are not going to be saved by leadership from the top", said Mr. Butler, "but by leadership from the grass roots. The rot at the top is too deep. There is too much spiritual wickedness in high places".

Mr. Butler compared the present situation with what the great British historian Sir Arthur Bryant described as the British "years of endurance" following the eruption of the

French Revolution, the rise of Napoleon and his almost complete domination of the whole of Western Europe." It was the sturdy commonsense of the British which prevented them from accepting the seductive ideas of the French academics which prepared the way for a revolution which eventually devoured many of its own instigators".

Referring to Shakespeare's observation that the evil that men do lives after them, Mr. Butler said that one of the most disastrous legacies of the French Revolution was the idea of equality. "The idea of equality dominates political philosophy today, and is the basis of absurd UN programmes concerning human rights and non-discrimination. Outside the field of pure mathematics, there is no such thing as equality. Not even members of the same family are exactly the same. It is absurd nonsense to talk about races being equal when they are in fact basically different. The meaning of equality is no quality at all. Policies to impose equality are therefore designed to attempt to eradicate differences and to reduce all individuals to the level of mere statistics. Such policies are anti-Christian. Christ dealt a devastating blow to the equality dogma with His advice not to cast pearls before swine".

The Annual National Seminar, opened by Mr. Bruce Ruxton, attracted the biggest attendance for many years, with extra seating required. The Seminar was videotaped and the tape will be available later. Literature sales were a record, with many taking the opportunity of obtaining the recently published paperback edition of Dr. Alfred Lilienthal's *Zionist Connection*.

JEWISH PRESSURE

In a preface to her Paper, Mrs. Babette Francis of Women Who Want To Be Women, said that her Jewish friends had tried to persuade her not to appear on a League of Rights platform. Mrs. Francis also said that she did not subscribe to conspiratorial theories, and rejected the view that the holocaust had never happened during World War II. In opening his address, Mr. Jeremy Lee expressed regret that Mrs. Francis had been subjected to pressure not to appear at the Seminar, stating that it was this type of pressure which the League rejected, believing that in a civilised society people should be free to put forward and to discuss different points of view. The League of Rights had never said that there had been no holocaust during the Second World War; that was a media allegation. But the League did believe that there were certain

aspects of history which should be openly discussed.

When Mr. Ray O'Connor, leader of the West Australian Liberal Party and former Premier, opened this year's Annual State League Seminar in Perth, he felt it necessary to say in his address that he was opposed to "racism". But this did not prevent the local Zionists from launching a smear campaign against Mr. O'Connor, charging that public men should not appear on League platforms. It is this type of blatant arrogance, which exposes the Political Zionist movement for what it really is. The same type of arrogance was displayed in New Zealand during Mr. Eric Butler's recent tour, when Zionists openly campaigned under their own banner in association with the revolutionary mob, which attempted to intimidate people attending the Annual New Zealand Seminar and Dinner. From Canada come reports of the Zionist terror machine attempting to prevent halls from being leased to the League of Rights and on one occasion throwing stink bombs in a meeting and upsetting League literature tables.

"CRITICAL MOMENT" PASSED

Following the non-denominational Divine Service conducted by Mr. Horton Davies, Mr. Eric Butler opened the Annual National Action Seminar on Sunday, 2nd October, with a prepared statement in which he said that the "critical moment" mentioned by C.H. Douglas back in 1924, had passed and that the reality had to be faced that the escalating disintegration of Civilisation was going to continue. The momentum of the disintegration was such that it was folly to

attempt to stand directly in front of it. "We must not make the mistake of committing our limited financial and physical resources to fighting on our enemy's ground", he said. "We must strengthen and consolidate our position, as did the British during the years when Napoleon, the product of the French Revolution, swept all before him on the Continent, conducting campaigns on our own chosen conditions, until eventually the tide of revolution has run its course and can be turned".

Mr. Butler said that for the first time in the recorded history of man, there had developed a movement of complete understanding while a Civilisation was disintegrating. "We belong to a unique movement", he said, "one which has the advantage of not only understanding the strategy and tactics of the enemies of our Civilisation, but have the advantage of two thousand years of Christian history. We are charged with a tremendous responsibility, and how we accept that responsibility will decide the future of man for centuries to come".

Those present at the Action Seminar heard a series of inspiring action reports and were invited to participate immediately in major new projects. As observed by one supporter, the 1983 National League Weekend reflected in every way the competency of the movement to meet every challenge".

Seen in retrospect, the 1983 Australian League of Rights Seminar will stand out as a major landmark in the history of the League.

A GLIMPSE OF SOCIAL CREDIT HISTORY

In proposing the toast to "The New Times", Councillor Cedric Turner of Colac, Victoria, provided a glimpse of Social Credit history in Australia. The chairman had announced that Mr. Turner was Mr. Eric Butler's brother-in-law, and Mr. Turner recalled how when coming home from school he often found Mr. Eric Butler "either with his feet under our table or with his typewriter on top of it".

Mr. Turner pointed out how during the period between the First and Second World Wars, the world had been given the opportunity to utilise technology and bountiful production to provide mankind with peace and plenty, a place where man could develop and flourish.

He said, "Major C.H. Douglas was the genius of the time who, in a very simple manner, showed how this desirable state of affairs could be achieved".

Douglas had arrived in Australia in 1934, and *The New Times*, with Mr. Tom Moore as its first editor began in 1935, later to be followed by Mr. Hal Allsop and others, including the present editor, Mr. Eric Butler.

Mr. Turner recalled how his sister, subsequently to become Mrs. Eric Butler, had brought the first copies of *The New Times* home after a visit to Melbourne.

He continued, "In the space of four short years before the war, despite the wall of silence and ridicule by the media, Social Credit and a call for a reform of the monetary system spread quickly throughout Australia and became a tremendous driving force.

"Douglas predicted the war that was coming and identified the promoters and the reason for its orchestration. The history of the international conspiracy is well documented and there is now no doubt whatever as to the ultimate objective of the conspirators. As we reflect now, the tragedy was that what could have been accomplished before the war — and it was only lack of time that beat us — can now only be achieved from a position which must be considered as the very last thin line of Christian Civilisation. That is where we are now.

THE ORIGINAL BASE

Mr. Turner said, *The New Times* is our original base. It consolidates the principles for which we stand. It is the knowledge and direction emanating from that base which provide

us with strength. It is impossible to be an effective person unless one understands for which one stands. These are the same principles, which earlier Christians fought and died for.

"The League of Rights was born out of sheer necessity as a fighting arm to cope with, and expose, those terrible policies the Internationalists have unleashed against us through Marxism and other anti-Christian policies. The world is now in the firm control of the Internationalists. We know the methods by which they hold the destinies of people and nations in the palms of their hands.

"And so we have now reached a certain stage in history where every foundation stone of our country is being shattered. What hope there is for the future depends upon the



Mr. Cedric Turner proposes the Toast to the New Times.

effort we make to use the truths this movement has given us. Because we know the past, and the nature of our enemies, we know what the future can hold for us. Project the past ten years into the future, at the accelerated rate at which we are now travelling into oblivion, and we will have nothing left. How can it be otherwise?"

"MORAL DECISIONS"

Mr. Turner observed how that Mr. Jim Marsh had recently written in the *On Target* Bulletin, "that all decisions, political or otherwise, are moral decisions. They are right or wrong according to the yardstick of Christian morality."

"If there is to be a regeneration, it will not come from those Churches who have already degenerated to the point of accepting Marxist philosophy. It can only come from us, the few remnants of that once great Christian movement who still insist that all policies must be based on Christian morality."

"To those men and women who lead us in this Christian movement, may God's blessing be with them, and with us all, in this life and death struggle in which we are engaged."

MR. LAURIE COOK SECONDS THE TOAST TO "THE NEW TIMES"

Mr. Chairman, Distinguished guests, Ladies and Gentlemen: On the 21st September 1973, my brother Lou stood here with the same task that I have tonight. I am very proud and honoured to have been asked to second this toast. Through Lou and Tom Fielder I became aware of this movement and in time have found myself increasingly drawn to the message that comes through *The New Times*.

It has been some years now since my first encounter with the League and through it I have met many good people and heard a number of excellent speakers from everywhere. Yet despite the fact that these people know that the world is in a pretty sorry state, they are always pleasant company. I can only believe that it is because they know the truth about their lives.

I have read a different type of book since I became acquainted with the League, but the most baffling author whose works I have read is C.H. Douglas. Not because of big words or jargonistic language, but because of the time that one can spend on the explanation of a few words, yet the meaning is always quite clear.

Take *Social Credit is the Policy of a Philosophy* for instance, I've had John Fitzgerald rattle me on this one, but as long as you can understand that a Policy can be both a Constitution and or a Course of Action, there is no confusion. But I think it relates pretty closely to an Epistle of St. James; 2:26 in the reference, it reads: "For just as the body without the Spirit is dead, so faith without works is dead". So to be real, Christianity must be an active thing. Social Credit must also be an active thing to be real, and it is no accident that Social Credit is related to Christianity. In fact the life of a Social Creditor is also the life of a Christian. By reading the *New Times* we can enjoy a privilege over our fellows, we can know the truth about our lives, up to date and accurate.

Each year, hopefully, we come here to get our "batteries" charged, and we get "booster shots" from the various messages that filter down throughout the year. Last year I remember Jeremy Lee talking here about our track record and consistency. He spoke of how our National Director had been with us for a number of years and I see that by the grace of God he is here with us again and I am thankful for that, but I haven't heard a thing from Malcolm in months so it seems that he has disappeared completely into the woodwork and OUR track remains complete, at least on that score.

In conclusion, let me once again draw your attention to the message that comes with the *New Times* from these words "Ye shall know the truth, and the truth shall set you free", and I

SOCIAL CREDIT EXHIBITIONS PLANNED

1984 will be the 50th Anniversary of C.H. Douglas's world tour, during which he visited Australia, New Zealand and Canada, before returning to give his famous Buxton address, "The Nature of Democracy". It was this address, which initiated the strategy of non-party electoral pressure.

Preparations are already under way for a series of Exhibitions depicting 50 years of Social Credit history.

would like to add to is, this small affirmation by way of consolation in these troubled times from Philippians 4:13 "I can do all things through Christ which strengthen me". And I ask you, if you don't already do so, to use it often, especially when the going seems tough and more especially when you are doing your work for the *New Times* in gratitude for its spirit and its existence. I have very much pleasure in seconding the Toast to the *New Times* tonight. Thank you.

THE BASIC FUND

Launched by National Director Eric Butler just prior to the Annual National Weekend, the 1983-84 League of Rights Basic Fund has got off to a "flying start". It has now passed \$20,000.

In spite of constantly rising costs and a growing demand on the League's services, the Basic Fund has been kept at \$45,000. This figure is based upon faith that the expanding activities of the League will generate the necessary extra financial support. But it is the absolute minimum essential to ensure the effective operations of the League.

The growing constitutional revolution and Senator Gareth Evans' referendum early next year make it imperative that the Basic Fund be filled as quickly as possible.

Northern N.S.W. and Queensland contributions should be sent to Mr. Jeremy Lee, Ravensbourne, Queensland, and Western Australian contributions to P.O. Box 16, Inglewood, 6052. All others to G.P.O. Box 1052J, Melbourne, 3001.



Mr. Laurie Cook seconding the toast to the *New Times*.

LEAGUE OF RIGHTS SUPPORTERS ARE THE SALT OF THE EARTH

A special round of warm applause greeted the reading of a message from Lady Phyllis Cilento, who said that she and Sir Raphael had "long felt that League of Rights supporters are the salt of the earth. They are people who really matter as we move through the great crisis of our times, people who can be relied upon to hold the fort when all appears to be lost. I know you will not fail".

Lady Cilento, who telephoned her message, continued: "As you know, Sir Raphael has been hospitalised for some time and moving peacefully towards his Maker. He has described Eric Butler as one of his greatest friends and although he cannot now verbally communicate, when I visit him he can still understand when I tell him of League news from *On Target*. He not only admired Eric Butler but, like myself, felt that he was blessed with a most wonderful wife and helpmate. Elma Butler is the type of woman of whom we traditional women can all feel proud.

"I am delighted to note that your guest of honour this year is that fine Australian, Mr. Bruce Ruxton. Tell him that his forthright approach to the great issues of our day, immigration, patriotism and the flag, fill me with pride. I can envisage him standing at that place where both I and Sir Raphael have stood, delivering a message of inspiration.

"This may be an appropriate occasion on which to point out that Sir Raphael paid a big price because, as a senior official of the United Nations, he attempted to show as much sympathy for Palestinian refugees as he had earlier showed towards Jewish refugees in Europe. He was subjected to a vicious smear campaign, the old anti-Semitic tag being used, and eventually forced out of the United Nations because of its strong pro-Communist attitude. And when he returned to Australia he found his public career cut short by the cowardly attitude of a government, which dared not use the talents of a man so badly smeared.

"However, this is the price which genuine patriots must pay as the deadly spirit of treachery seeps through our Western Civilisation. The League of Rights stands in the forefront of the epic battle for the world now taking place. God bless you all. God will prevail."

TRUTH AND REASON MUST TRIUMPH From Mrs. Dulcie Willacy, "Ladies Line"

"Our thoughts and prayers will be with you tonight and during the weekend. Truth and reason must triumph. May the League, through the Grace of God, continue to work to that end.

"Now, more than ever, Australia needs the sanity and stability that the League represents. These are times of crazy excesses. The League attracts men and women who instinctively recognise reality and who will stand firm on principles no matter what the odds are. This they do in faith and in the strength of God. May the work of the League leaders and supporters be worthy of blessing."

A FEELING OF HOPE FOR THE FUTURE From Mr. Bill Daly, Acting National Director, The New Zealand League of Rights.

"Greetings from New Zealand. It is with some regret that I am sending this message. It would be much nicer to be with you in person, as was the case at last year's *New Times* Dinner.

"I hope your annual event is a little quieter than our Annual Seminar and Dinner held earlier this month in Auckland. Although we were warned about a possible protest on the day of the Seminar we were ill prepared for the violence and extent of this protest. Our Seminar was only able to take place with the presence of a large contingent of police who kept at bay about 150 howling, shouting protestors. Our three Seminar speakers were forced to compete against a torrent of amplified



Mr. Bruce Ruxton, Victorian RSL President —for retaining the flag and our national traditions.

abuse and noise-making contraptions. Fortunately, by the time of the Dinner in the evening most of the protestors had moved on, perhaps to the local pubs to dampen their dry throats, and we were able to enjoy some peace and quiet.

"Less than 48 hours before our Seminar was to start, the hotel we had booked capitulated to the demands of our local anti-apartheid movement and cancelled our booking. It was only with a great deal of difficulty that we were able to find a proprietor of a function room in one of Auckland's suburbs who had enough courage to let us use his premises.

"But in spite of a trying day we were all agreed that the event had been a great success. The threats of the protestors had, I believe, strengthened the bonds between supporters and demonstrated the importance of fellowship and of working more closely together so that as the world crisis deepens, we can present a unified opposition to the revolutionaries.

"We were pleased to have Mr. Eric Butler with us for our Seminar and Dinner. In his Seminar Paper Eric Butler gave us a brilliant outline of the position of the world, but bad as that position is, he left us with a feeling of hope for the future, pointing out that the centralists' dream of a world state must collapse in the face of reality, and that the League of Rights had a unique role to play in the process of regeneration. He expressed the view that it was from countries like Australia and New Zealand that the first signs of this regeneration would come because of their distance from the great centres of power. Perhaps, Eric Butler said, this is why the revolutionaries are making such an effort in New Zealand to prevent the League of Rights from developing. But we are only heartened by these events, seeing them as a measure of the effect the New Zealand League of Rights is beginning to have.

"I know I am joined by all friends and supporters in New Zealand in paying a special tribute to Mr. Eric Butler and Mr. Jeremy Lee for the assistance they have given us over many years, and also to Mr. Chas Pinwill who with his wife Helen made a very successful tour of New Zealand this year. But in particular we extend this tribute to Mr. David Thompson, who gave us four long, hard years of dedicated service.

"Best wishes to all present. I hope it will not be too long before I can return to your country and meet again the many friends I made when I was over last year."

THE REAL HOPE FOR THE FUTURE

From Mr. Phillip Butler, Deputy National Director,
The Canadian League of Rights.

"Greetings from the West Coast of Canada, from that appropriately named Province, Beautiful British Columbia. Last year I had the opportunity to bring you greetings in person from Canada. This year I will have to content myself with a message.

"Events have certainly moved over the past year. The Middle East is blowing apart; Central America is in flames; the revolution sweeps on in Africa. These are the revolutions, which the media sometimes report. But there is a quiet revolution grinding on relentlessly in countries like Canada and Australia. A year ago Canadians had an unwanted constitution imposed upon them. This year Australians saw their Constitution more or less torn up by the High Court of Australia, endorsing the revolutionary programme of a government running under its true socialist colours.

"Through all this turmoil walks that movement which grew from the ideas put forward by Clifford Hugh Douglas. *The New Times* has been the main instrument for the transmission of those ideas. What Douglas put forward is called Social Credit. It is in essence the application of Practical Christianity. This is what the League of Rights stands for.

"The League of Rights movement holds, I believe the real hope for the future. It is people like those gathered at your Dinner this evening who are part of that movement. It is a movement, which will, with Faith, in the end move mountains. Our members continue to grow and we must be strengthened by this knowledge.

"I look forward to meeting some of you later this month in Calgary, Alberta, where the major Crown Commonwealth League of Rights conference will take place. We look forward to sharing our Western hospitality with you all. We ask all those not able to attend to be present with us in spirit by sending messages. Such messages will inspire the many guests from all over Canada, USA, Australia, the United Kingdom, New Zealand and South Africa.

"May you go forth from your gathering this evening with your lights brightening an increasingly darkening world, showing the way forward towards tomorrow's dawn."

OTHER MESSAGES

Laurie and Wanda Teakle of Jondaryan, Queensland, sent a message in the form of two quotations, one from the finding of High Court Judge Sir Ronald Wilson, who warned of the emergence of "a sophisticated network of international arrangements directed to the personal, economic, social and cultural development of all human beings", and the second from Mr. Eric Butler's *Steps Towards The Monopoly State*.

Mrs. Jennifer McCullum sent a telegram in which she expressed her "grateful thanks to the League for so much on behalf of so many".

Mr. Alan Provan of Colac, Victoria, wrote, "Please keep up the good work, which is obviously going to meet increased opposition".

Mr. Edward Krelle, on behalf of the Minyip, Victoria, Study Group, which includes office bearers of the Minyip RSL, wrote, "Greetings to everyone present at this year's Dinner, with special mention of the guest of honour, Mr. Bruce Ruxton".

From John and Yvonne Devine of Tongala, Victoria: "To Eric Butler, Jeremy Lee, and all our friends present at this annual historic event, we send our warmest greetings, aware at the same time of the state of deep crisis in Australia. Social Credit alone has the solutions to the enormous problems enveloping this great country, and the leadership of men like Eric Butler and Jeremy Lee is an example to all to emulate,



Mr. Eric Butler, National Director of the Australian League of Rights delivering his annual address at the New Times Dinner.

Please give our best wishes to the Australian of the year, Mr. Bruce Ruxton, fully appreciating the great contribution he will make towards this important weekend, in his brave defence actions for Australia. Also best wishes to Mrs. Babette Francis for the tremendous lead she has shown in fighting and exposing the pernicious ramifications behind 'The Discrimination Against Women's' Bill'."

Mrs. Meg Belling of Cootamundra, N.S.W., expressed regret that she could not be present for the National Weekend, but said "I will be there in spirit and will be praying constantly for the League and its activities"

SOCIAL CREDIT TRAINING COURSE

This basic introductory Social Credit Training Course, first prepared by Mr. Eric D. Butler nearly 50 years ago, has over the years proved highly successful in the development of competent Social Crediters. In recent years the Course has been conducted solely by correspondence under a panel of tutors. The course consists of eight lectures, followed by questions, which require written answers, these commented upon by the tutors.

The charge for the complete course is only \$10, this covering the cost of notes and postage.

Those desirous of taking the course should write to The League of Rights, G.P.O. Box 1052J, Melbourne, 3001.



Mrs. Babette Francis addressing the National Seminar

CHRISTIAN ROOTS OF THE FEDERAL CONSTITUTION

The following is part of Mr. Eric Butler's Paper to the League of Rights Annual National Seminar on Saturday, 1st October 1983. The complete Paper will be republished later in booklet form.

What is often described as "progressive education" has played a major part in contributing to a frightening ignorance of the meaning of a Constitution. Most human activities are governed by the idea of a Constitution; the idea that it is necessary to define in advance relationships which individuals can observe. It is also necessary to define the relationship between individuals, groups and governments.

During the post Second World War years there has been increasing violence in the name of freedom. But freedom is only possible when there are agreed rules inside which individuals must operate. In the absence of some type of rules freedom degenerates into a state of anarchy and the abolition of freedom. Not even a simple game of marbles between two small boys can be played unless there is rules which both agree to accept in advance of playing.

So far from constitutionalism being an abstract subject for dry, technical legal debate amongst lawyers, it concerns the very foundations of society. It is directly related to the subject of individual rights and freedoms. Constitutions may be written or unwritten. The most successful are those, which have developed organically over a long period of time, gradually embodying the experiences of the past. There is today a widespread philosophy which supports change merely for the sake of change, and which derides the concept of tradition. But tradition is the accumulated experiences of the past, and those who ignore the past have no guideposts for the future.

STABILITY ESSENTIAL

The greatest genuine progress is only possible when there is stability. Experience has demonstrated the danger of abrupt decisions to change any type of constitution. Such decisions can result in a successful association being irreparably damaged. For this reason most Constitutions are designed to ensure that before any changes are made, there must be an exhaustive examination of what is proposed. There can be no stability if a Constitution can be altered comparatively easily, perhaps by a small number of power lusters temporarily stampeding electors. The framers of the Australian Federal Constitution understood this matter and so provided that the Constitution could only be changed by a majority of electors in a majority of States voting for the change, or by the States unanimously agreeing to change. Framers of the Federal Constitution would be horrified to see how a constitutional revolution is taking place without the Australian people being consulted in any way.

Sneering references to the Federal Constitution as a "horse and buggy" document, unsuited for a modern society, merely reflect ignorance of, or contempt for, the truth concerning the nature of power. It was the great Lord Acton, historian and devout Christian who enunciated the famous law concerning power: "All power tends to corrupt; absolute power corrupts absolutely". The reality of that law has not been altered by the fact that man today travels in motorcars and jet planes, not in horse-drawn coaches. Christ rejected the temptation of world domination on the Mount. Traditional Christian philosophy always insisted that all power should be decentralised; that power should be in the hands of many and not in the hands of the few.

HISTORY OF CONSTITUTION

An effective defence of the Federal Constitution is impossible without an understanding of its history and the intentions of its framers and the majorities in the separate States who endorsed it. Although it has become fashionable in some circles to describe Australia as part of Asia, the truth is that except in terms of geography, Australia is a Western

European nation. A people does not live merely in terms of space, but much more important, live in terms of time. Australia's essential roots are in the British Isles, although those roots in turn can be traced back to Rome and Greece. Language, religion, culture, customs, the system of government and law, were all derived from Europe, not from Asia.

The distinguished British historian, Christopher Dawson, along with others, has pointed out that no Civilisation has ever evolved without being undergirded by a coherent religious system. As indicated by the Latin root of the word "religion", religion concerns the binding back of action to what is perceived as reality. Man's conception of God therefore governs the type of social, political, economic and constitutional system he creates. The Christian concept of God, and what should be Man's relationship both to God and his fellow man, was, along with the Greek and Roman legacy, the decisive factor in shaping Western Civilisation. A Civilisation is the incarnation of a system of intangible values and principles. Once support for these values and principles is eroded, the essence, the soul, of a Civilisation is dead, even though the physical manifestations of that Civilisation may still exist. No one looking at the remains of classical Greek architecture on the Acropolis believes that the Greek Civilisation still exists.

DESTRUCTION OF REPRESENTATIVE GOVERNMENT

While it is true that what is termed the Westminster system of government still operates in Australia, there has been a



View of the book display at the Seminar.

basic change in philosophy concerning modern governments. The original concept of democratic government was that it was representative government, with the individual Member of Parliament agreeing to represent the wishes and interests of his electors. This concept has been progressively undermined by the development of the modern party system, with the non-Socialist parties following the Socialist lead of disciplining individual Members to the point where genuine representative government has been virtually destroyed. Former Governor of South Australia, distinguished scientist Sir Mark Oliphant, summarised the present political reality with his comment that Australians were now governed by an elected dictatorship. The centralisation of power strengthens the dictatorship, a development that the framers of the Federal Constitution feared.

One of the most superficially attractive arguments against the Australian Federal system is that because the United Kingdom, with 55 million people, has only one government, it is unnecessary and expensive for 15 million Australians to have a Federal Government and seven State Governments (if the Northern Territory is included as a State). Before accepting this argument there are certain basic realities concerning government, which must be considered. Genuine representative government is only possible when government is close to the people. A former American President, Calvin Coolidge summarised the case against centralised government as follows: "No method of procedure has ever been devised by which liberty could be divorced from self-government. No plan of centralisation has ever been adopted which did not result in bureaucracy, tyranny, inflexibility, reaction and decline . . . Unless bureaucracy is constantly resisted it breaks down representative government, and overwhelms democracy. It is the one element in our institutions that sets up the pretence of having authority over everybody and being responsible to nobody".

The essence of the British constitutional development was that all power should be decentralised. The result was a strong system of Local Government. At one time the Counties exercised powers similar to those exercised by the States in Australia.

CENTRALISATION UNCONSTITUTIONAL

Writing in his classic *History of the English Constitution*, the famous British Constitutional authority, Sir Edward Creasy said: "The practice of our nation for centuries establishes the rule that except for matters of direct general and imperial interest, centralisation is unconstitutional". The British tradition of decentralised government was embodied in the Federal Constitution, the framers of which understood that centralisation of government in a country as vast as Australia must end in bureaucratic totalitarianism. Anyone who has studied the debates which took place throughout Australia before Federation can see that the framers of the Federal Constitution were philosophical giants compared with the political pygmies of today. These men understood the lessons of history concerning power. They were in the main men of Christian backgrounds and conviction, concerned that individuals enjoyed inviolable rights, which they derived from God, not from the State. So far from wishing to see the power of the people weakened by the abolition of the States, they made provision in the Federal Constitution for the creation of new States.

Ever since men have been engaged in the practice of government, they have been concerned with the basic question of how to ensure that government did not cease to be the servant and become the master. In *Modern Democracies*, the British authority Lord Bryce succinctly stated a natural law concerning governments which was known to the philosophers of Greece and Rome: "The tendency of all governments is to increase their own powers". The development of Senates and Upper Houses, these elected on a different franchise than Lower Houses, was an attempt to have in-built checks and

balances as a curb on government excesses. The concept of limiting the power of government was rooted in the view that there was a Natural Law, which should govern all human activities. The famous Roman statesman and philosopher, Cicero, said that the Natural Law must prevail at all times and in all places, and apply to all individuals, irrespective of their status.

NATURAL LAW PHILOSOPHY

As traditional Christian philosophers, including the great St. Thomas Aquinas, drew heavily upon the pre-Christian exponents of Natural Law, men like the famous Greek Aristotle, it is essential to outline briefly what is meant by Natural Law.

There are two aspects of the Natural Law: physical and metaphysical. Genuine scientists accept as an absolute truth that the physical order is governed by universal and constant laws. What is termed the law of gravity is an example. The Natural Laws of the physical universe transcend human thinking and cannot be altered, even if individuals resent those laws. It was the famous Jewish writer Dr. Oscar Levy, who observed that the ideal is the enemy of the real. In one of his most brilliant essays, *The Great Liberal Death Wish*, Mr. Malcolm Muggeridge points out that the liberal mind conjures up an idealistic vision of what "ought to be", elevating Man into the place of God.

The idealist can produce a theory that people "ought not" to fall if they jump over cliffs, but the reality is that irrespective of what kind of people they are, the Natural Law of gravity will always have the same disastrous results for those who ignore it. That devoutly Christian writer G.K. Chesterton wisely commented that the man who jumps over the cliff not only violates the law of gravity; he demonstrates the truth of the law! The very plight of a disintegrating Civilisation is striking evidence of the existence of that Absolute which Man calls God. But the situation also demonstrates that Man's plight is not hopeless; that when the Social Order is based upon an acceptance of Natural Law absolutes, there can be a regeneration of Civilisation in which individual rights and freedom are guaranteed, not only by a Marxist-type Bill of so-called Rights proposed by Attorney-General Gareth Evans, but as a rightful gift from God.

MORAL ABSOLUTES

In a series of Second World War radio broadcasts, the late C.S. Lewis, regarded by many as one of the most effective lay Christian apologists of this century, demonstrated that from time immemorial the nature of man was such that he accepted

LEAGUE LEGACIES

Social Credit has been described as a modern strategy designed to fight the age-old battle to preserve and expand freedom in the face of constant threat of tyranny. The disastrous plight of Christianity has been the failure to promote a policy to give reality to Christian truths in a technological age. Social Credit is practical Christianity "the word made flesh".

Inheritance is a major aspect of Social Credit. League of Rights supporters who wish to extend their influence into the future, to help ensure that the League continues to extend its influence, may consider making some provision, however small, in their wills for the League. Legacies from past supporters have made a valuable contribution to the continuation of the League. The structure of the League, and its staffing by a growing number of younger qualified members, makes certain the continuity of the League.

All legacies should be made payable to The Australian League of Rights, 273 Little Collins Street, Melbourne, 3001.

that there was a right and wrong in all human affairs. The recorded history of mankind provides few examples of lying, cheating, and treachery being praised as virtues. As C.S. Lewis pointed out, even Hitler accepted the reality of an absolute moral law, claiming that he had "right" and "justice" on his side. The most primitive of people govern their relations in accordance with some type of moral concepts. When moral concepts are completely rejected, depravity develops.

There is a vast literature, much of it based upon the legends of the Greek classics, dealing with early man's approach to the subject of law making as it affected individual associations. God was regarded not only as the Author of all law, but the Judge and Administrator. Men shuddered away from the responsibility of deciding guilt and punishment. Thus, for example, the practice of trial by ordeal. Those who survived ordeals alive were accepted as having been found innocent by God. Eventually, of course, men accepted the responsibility for all types of lawmaking, including that which governed the relationship of individuals to government. But running through this development was an attempted reference back to some type of moral values. There is what might be described as the Natural Moral Law. As man is an integral part of universal nature, created like the rest of the Universe, then it is highly illogical to deny his inherent nature, one which is rational and which enables him to make free choices in accordance with the Natural Law. It is this unique aspect of Man, which differentiates him from the rest of creation. What is natural for an irrational animal is not natural for a rational man.

THE CHRISTIAN IMPACT

While Western Civilisation would have been impossible without the development and attempted application of Natural Law by the Greeks and Romans, it was the impact of Christianity, which resolved problems, which baffled both the Greeks and Romans. With no division between Power and Authority, at best the balancing of power prevented too many excesses by the State. But there was no guarantee of genuine liberty for the individual. It is true that the Stoic philosophers did develop a theory of individual liberty in accordance with the Christian view that there is a Natural Law superior to both governments and the will of individuals. However, it was Christianity, which gave a new meaning to old truths. When Christ said that it was right to render unto Caesar the things that are Caesar's and unto God the things that are God's, He gave the State a status it had never had before, but also set bounds to its powers which had never previously been acknowledged. A new concept of government developed, with the Christian Church charged with the responsibility of ensuring that the power of the State was limited to serve the individual.

The very essence of Christ's message was that every individual was unique and counted, and that systems existed to serve individuals. The Sabbath was made for man, not man for the Sabbath. The worship of abstractionism, whether it was Mammon or any other form, was condemned. The Kingdom of God was within. There are good reasons for believing that the early Christians were persecuted, not because of their religion as such, but because Christianity insisted that even Caesar must be subordinated to a higher law, that of God.

When the persecution of Christians ended with Emperor Constantine's conversion to Christianity, this permitted for the first time the emergence of Authority, represented by the Church leaders, as separate from Power, represented by the Emperor. The relationship between Power and Authority, of how the use of power should be subordinate to Authority, was the subject of growing discussion and debate. It was examined exhaustively at the famous Council at Nicea, called by Constantine in 325 AD. The most outstanding figure at this

Council was the young Athanasius, who provided a brilliant outline of the Trinitarian nature of reality.

TRINITARIAN REALITY

Although the Council of Nicea unfortunately failed to evolve specific principles to govern the correct relationship between Power and Authority, in accordance with the revelation of the Trinitarian nature of reality, it must be regarded as the first great signpost of European history indicating a road to be followed by those concerned with the development of constitutionalism reflecting Christian teaching. It was this road, which led eventually to the establishment of a Trinitarian constitution in England, consisting of the House of Commons, the House of Lords, with both Lords temporal and Lords spiritual, and the Crown. It led to the development of the principles of the priceless English Common Law, based upon the Christian stress on the value of every individual, and a reflection of the view that a system of law must be capable of being modified to meet different situations. A brilliant exposition of English Common Law is presented by Shakespeare in his *Merchant of Venice*. Shylock argued for the strict letter of the law. It was certainly written that under certain circumstances he could demand his pound of flesh. But Portia argued that the strict letter of the law should be tempered with mercy and compassion.

One of the most famous, and important, landmarks in English constitutional history was the signing of the Magna Carta (the Great Charter) in 1215. When the Caesar of the day, King John, attempted to monopolise all power and authority in his own person, he challenged the very foundations of Christian constitutional development. Although it was the Barons who claimed to speak for the oppressed people, providing military power against that of John's, it was the Christian Church, in the persons of Archbishop Stephen Langton and his colleagues, who played a decisive role in the formulating of Magna Carta. Here was the Christian Church insisting, not that complete power should be taken from one man and given to a group of other men, but that power should be divided and subjected to God's laws. The famous British historian, Sir Arthur Bryant, writing in his *History of England*, brilliantly summarised the essence of the situation: "It was not Langton's wish to see the Crown overthrown, the law ignored, the realm divided, the Barons petty tyrants. What he wanted was that the King should preserve the law his predecessors created. And it was to the law that the Archbishop appealed, not only of man, but of God. For it was the essence of mediaeval philosophy that God ruled the earth, and man, and kings above all men, must further His ends by doing justice or it was not in Christian eyes justice at all".

What the Church leaders were saying was in essence: "We need you Caesar (John) because we need government, but you have taken so much from us that there is nothing left for serving God". The underlying concept of Magna Carta was to establish every individual in the realm, irrespective of station, in his God-given rights. It was a striking manifestation of the application of the Christian concept of the sovereignty of the individual. As witnessed by the memorial erected by the American Bar Association at Runnymede, the site on the Thames where Magna Carta is traditionally believed to have been signed, American constitutional developments grew from the same roots as those in other parts of the English-speaking world, including Australia. It was because the British people in the North American Colonies were denied what they considered their God-given rights, that they eventually revolted against a British government, although they then attempted to embody in their constitutional arrangements traditional Christian principles. The individual had inalienable rights derived from God, and power was divided.

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