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

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CALGARY CONFERENCE LINKS CROWN COMMONWEALTH LEAGUE OF RIGHTS AND U.S.A.

The 1983 Crown Commonwealth League of Rights Conference, held in Calgary, Alberta, Canada, in association with an International Seminar and Dinner over the weekend of October 29, 30, 31, was the target for one of the most vicious media campaigns ever seen in Canada. Only tight security prevented some representatives of the media, particularly Canadian Broadcasting Television, from crashing into the Seminar.

One of the highlights of the historic weekend was a meeting between representatives of the Crown Commonwealth League of Rights and like-minded organisations from the United States of America, following which a statement of principle (published elsewhere in this issue) was released to the media at a special media conference in Calgary on Monday morning, November 1.

In opening the packed media conference, Mr. Eric Butler, President of The Crown Commonwealth League of Rights, charged the media with having become victims of their own delusions. As the media had made every attempt to link the League functions with what has come in Canada to be known as "the Keegstra affair", Mr. Butler pointed out that the decision to hold the 1983 Crown Commonwealth Conference in Calgary, and to invite American groups to attend to consider evolving a liaison between the League of Rights and like minded groups from the U.S.A., had been made in Auckland, New Zealand, at the 1981 Crown Commonwealth League of Rights Conference, long before the Albertan schoolteacher Mr. Jim Keegstra, and Mayor of the small Alberta town of Eckville, had been charged with allegedly teaching his pupils that the much-publicised Jewish Holocaust was a gigantic hoax.

Mr. Butler said that it was completely untrue, and a media fabrication, that Mr. Keegstra had originally been listed as a speaker and that the League had dropped him because of the widespread national publicity against him. Holding up a copy of the recently published paper-back edition of *The Zionist Connection*, Mr. Butler said that the author, the distinguished American anti-Zionist Jew, Dr. Alfred Lilienthal, had been one of those invited to the international seminar, and that he would have done so if it had not been for ill-health. But Dr. Lilienthal had sent a personal message to the guests at the League Dinner, this being conveyed by the National Director of The Canadian League of Rights, Mr. Ron Gostick. Dr. Lilienthal had suggested that if any of the media wanted to discuss "anti-Semitism", he was available, and would provide his phone number.

Flanked by the National Directors of the League of Rights from New Zealand, Canada and the United Kingdom, Mr. Bill Daly, Mr. Ron Gostick and Mr. Don Martin, and assisted by Australian Deputy National Director, Mr. Jeremy Lee and well-known South African journalist, Mr. Ivor Benson, Mr. Butler answered a barrage of questions, most of them loaded, some being quite puerile.

ZIONIST FALSEHOOD

A spokesman for the local Zionists was reported as saying that the Zionists had decided not to picket the Marlborough

Inn, the venue for the Calgary weekend, as it would only provide the League with some credibility. Another statement by the Zionists claimed that the only reason the League had refused the media access to its Dinner and Seminar, was that this would expose the pitifully small support of the League. As pointed out by Mr. Butler at the media conference, the truth was that both the Dinner and the Seminar had been packed out, with approximately 400 people attending.

Australia and New Zealand were strongly represented with a delegation of 20, and there were representatives from the United Kingdom, South Africa and the United States. One of the most widely read weeklies in the U.S.A. *Spotlight*, published in Washington D.C., covered the Calgary weekend. A representative of The Institute of Historical Review was present and participated in discussions with the Crown Commonwealth League of Rights. There was a special team of representatives from Mexico, who met with representatives of the Crown Commonwealth to discuss ways and means of closer co-operation. The Mexicans expressed the view that the future of Mexico depended on the future of the English-speaking world.

Unable to penetrate the tight security at the Marlborough Inn, media representatives attempted to interview those attending as they talked in the foyer or in the hallways. A person claiming to represent the media rang the Manager of the Marlborough Inn, offering a substantial sum of money for an interview on what was taking place. There were some clashes between security and members of the media. Every attempt had been made to transfer the national smear of Mr. Jim Keegstra to the League, who was followed relentlessly at

CHRISTMAS GREETINGS

In our last issue for 1983 we wish all our readers, and their loved ones, Christmas Greetings. We trust that they will enjoy both a Holy and restful Christmas, finding time to step away from the hurly burly of everyday life to contemplate things of the spirit.

May the New Year bring renewed dedication to continue the battle between Good and Evil.

the Seminar, even when obtaining his buffet dinner.



Frank Bawden — a founding member of the League of Rights in 1946 addresses banquet

TREMENDOUS ENTHUSIASM

The tremendous enthusiasm generated at the Dinner and Seminar may be judged from the fact that books and tapes to the value of \$10,000 were sold. Every Province in Canada was represented, League supporters coming from as far Eastward as Newfoundland.

There were many highlights at the tremendous Dinner, with messages from all around the English-speaking world. Two outstanding Queensland women, Lady Cilento and Senator Flo Bjelke-Petersen, sent warm messages. There was a strong round of applause when Mr. Jeremy Lee, who had flown in from Australia only hours before the Dinner started, brought a personal message from the victorious Queensland Premier, Joh Bjelke-Petersen, and outlined the role the League had played in the crushing defeat inflicted on the trendy Liberals and Socialists in the Queensland elections.

Mr. Eric Butler said in his short personal message that he was proud on such an historic occasion to introduce to the Dinner one of the founding members of the League, in Adelaide, South Australia, in 1946. He asked Mr. Frank Bawden to come to the microphone to say a few words. Mr. Butler recalled how young Australians had joined with their New Zealand and Canadian colleagues to train in the very skies under which they were now meeting, as colleagues in the Second World War. "Just as we were united with you then, so we will stand with you today," said Mr. Butler. Australian League veteran Mr. Keith Oldfield of Nhill, Victoria, recalled in his message of the many hours he had flown in the skies over Calgary. There was a warm round of applause when Mr. Martin Louch of New Zealand, present with his wife, Florence, was introduced as one of those who had been based in Alberta and flown with Canadians.

INSPIRATIONAL ADDRESS

Canadian Deputy National Director of the League, Mr. Phillip Butler, was Master of Ceremonies, assisted by Mr. David Thompson, former New Zealand National Director, in reading the many messages received. The Dinner finished on a note of high enthusiasm as Mr. Ron Gostick gave the keynote address. Dispensing with his notes, Ron Gostick spoke straight from the heart in an inspirational address, which fitted the historic occasion. The 400 guests rose at the conclusion in a spontaneous standing ovation, an appreciation of the lifelong work of a great Western Christian leader.

1985 CROWN COMMONWEALTH LEAGUE CONFERENCE

The Calgary Crown Commonwealth League of Rights Conference decided that the next Conference should be held in the United Kingdom in 1985. Australians and New Zealanders may take advantage of the offer of package tours to the U.K. and the Continent to coincide with the Conference and associated activities. Details will be publicised through League journals later as they become available.

TEXT OF HISTORIC CALGARY CROWN COMMONWEALTH LEAGUE OF RIGHTS STATEMENT

A meeting of representatives of the Crown Commonwealth League of Rights and like-minded organisations from the United States of America adopted the following statement of principle in Calgary, Alberta, Canada on 30th October 1983, as a basis for future co-operation.

1. The peoples of the Crown Commonwealth and of the United States of America share the cultural legacy of Greece and Rome, developed over nearly two thousand years under the influence of traditional Christianity, which stresses the uniqueness and value of the individual, and replaces the law of force with the law of love and understanding.
2. Our kindred peoples share the heritage of English Common Law, trial by jury, an independent judiciary and limited government with constitutional checks against the threat of centralised power.
3. We share the noble English language and a cultural heritage including religion, philosophy, literature, music and art, which transcend all the national boundaries of the Western World.
4. The revolt of the American colonists against the British government of the day was in fact a revolt against oppressive centralised power completely alien to the genuine British tradition. The successful revolt by the American colonists not only gained their own independence, but, as observed by Queen Elizabeth during the 1978 American independence celebrations, forced British governments to return to the true British tradition. This resulted in the development of a group of sovereign nations linked together through their common heritage and the Crown. The unity in diversity of the British Nations has been a major target for the power groups working to establish the World State.
5. There is a special relationship between the peoples of the Crown Commonwealth and the United States of America. It has been a major objective of alien internationalist groups to undermine and destroy this strengthening relationship.
6. The major threat to our peoples is the emerging programme for centralising all power on a global scale, which must by its nature be a tyranny. The United Nations and its innumerable affiliates including the International Monetary Fund are the major instruments of that programme.
7. The future of Western Christian Civilisation depends upon

a rejection of the concept of centralised power and with it the rejection of the United Nations. We must insist that it is the natural right of all peoples to enjoy genuine national sovereignty. True unity in society is only possible when there is voluntary association between independent individuals. International harmony is only possible when there is voluntary association between sovereign nations. We believe that the peoples of the Crown Commonwealth and the United States of America are best equipped to provide leadership and must take upon themselves this duty and responsibility. We believe that the driving force can only come from the grass roots of the people and must not be expected from our existing governments. It was agreed to pursue a programme of co-operation and liaison based upon these principles and aims, on a basis of voluntary association that does not infringe in any way the autonomous nature of our respective organisations.



Historical meeting of Crown Commonwealth League of Rights and like-minded organizations from the U.S.A.

THROUGH THE DEEPENING DARKNESS TOWARDS THE DAWN

By Eric Butler

The final Paper at the Calgary International Seminar was given by Mr. Eric Butler. The following are major extracts from that Paper. It is planned to have the tapes of all addresses at the Calgary Seminar made available in Australia as soon as possible. The Seminar was also videotaped and the League of Rights is exploring the possibility of also having these made available in Australia.

If the darkest hour is before the dawn, it is legitimate to ask how much longer we have to move through the night of disintegrating Civilisation before we can expect to see the first glimmer of a new day.

When the First World War erupted in 1914 and let loose upon mankind those dark forces which had their roots deep in history, preparing to disrupt the fabric of a Civilisation which, with all its defects, was at the beginning of this century promising the prospect of a new Golden Age, a prominent British statesman, Sir Edward Grey, warned that the lights of Civilisation were going out all over Europe. During a century of escalating violence and deepening social decay, sweeping gales of revolution have progressively snuffed out those lights until as we meet here there is almost complete darkness, with the evil creatures of the underworld openly proclaiming their intention to plunge mankind into the bottomless pit of a collectivist hell in which man's most divine attribute, creative initiative, is completely destroyed.

THE PROPHET

Every Civilisation has produced its farsighted prophets who have attempted to warn that their Civilisation was doomed to decay and ultimate collapse if its people did not sustain the principles and values upon which that Civilisation was created. The great Roman statesman, lawyer and philosopher, Marcus Tullius Cicero, outlined in noble language why the Roman Civilisation, like the Greek Civilisation from which it had inherited such a rich legacy, was disintegrating.

In his famous classic, *De Republica*, Cicero wrote, "Our customs have perished for want of men to stand by them, and we are called to an account, so that we stand impeached like men accused of capital crimes, compelled to lead our own cause. Through our vices, rather than from fate, we retain the word 'Republic' long after we have lost the reality".

The warnings of Cicero were ignored by those who foolishly believed that the material benefits of the Roman Civilisation would continue indefinitely without making the effort to keep nourishing the roots of the values, which provided it with life. The lights of the Roman Civilisation did not go out because of the pressure of the barbarians outside the gates, but because of the decay inside the gates.

It has been said that those who will not learn from the

mistakes of history are doomed to continue making those mistakes, George Orwell pointed out that whoever controls the writing of history controls the future. The subject of history is vital for those who wish to know how they have reached their present point in time. Those who have been cut off from an understanding of real history do not know where they are going. There are good reasons for believing that the decline in the study of the great classics of the past, containing the wisdom and lessons of the centuries, has been fostered as part of a programme to produce a shallow and rootless generation, one fed on a diet of instant pop synthetic culture which provides no more nourishment than our modern synthetic foods.

RELIGION AND CIVILISATION

There has been a number of Civilisations of the past, with outstanding cultural and material achievements. As pointed out by historians like Christopher Dawson, no great Civilisation has ever evolved without being undergirded by a coherent religious system, one that provided a set of

U.S.A. MILITARY HERO SPEAKS AT CALGARY SEMINAR

Unpublicised because of the fear that he would not be allowed into Canada, the distinguished and much-decorated American, Colonel "Jack" Mohr, was one of the international panel of speakers at the Calgary Seminar.

Colonel Mohr was taken prisoner in the Korean War, where he learned for the first time about what is now known as brainwashing. In recent years he has headed the influential Christian Patriot's Defence League in the United States. He has also for many years been prominent as an Evangelist, but when he started to expose the Political Zionist influence in global affairs, he found that many of his Baptist colleagues did not want to hear him. But he is in spite of attempted boycott having an increasing influence amongst American Christians.

Colonel Mohr took part in the historical Calgary conference between The Crown Commonwealth League of Rights and American patriots.

absolute intangible values which were the basis of all man's activities. No Civilisation has ever evolved without the application of one of the most basic and important of truths, that which we call the increment of association. That truth, which enables individuals in association to obtain far more than they can as individuals, to make what we call a profit, is just as important as those Truths, which have enabled individuals to make use of the vast natural resources of the world to provide the individual with a sufficiency of the bread of life.

The Truths of the Universe exist independently of man. They transcend his thinking, and cannot be created but only discovered. Although many concede that past Civilisations have arisen and eventually disintegrated, they are like the Romans who rejected the warnings of Cicero. They cling to their belief in a new God called Science; one, which they are convinced, can solve all man's problems, pointing with pride to spectacular achievements, including the exploration of space. They overlook that Science does not create anything, that Science is the orderly arrangement of Truths which man must first discover, Truths that are part of God's Universe. But while man is using these Truths to provide himself with a flood of gadgetry, his social structure is disintegrating. A culture which produced the Gothic cathedrals, the Shakespeares of literature, the Beethovens, Chopins and Mozarts of music, the great painters, and which fostered a way of life ennobled by the concepts of service, charity, compassion, honour and loyalty, where even military conflict was conducted inside a code of ethics which attempted to minimise its destructiveness, is today trampled underfoot by the new barbarians. Cathedrals, which reflected the spirit of a Medieval Christian order are today little more than museums used to collect money from tourists who gape with amazement at the majesty and beauty of the physical structures without an understanding of the spiritual values, which they originally reflected.

CHRISTIAN CIVILISATION

Every Civilisation is the incarnation of intangible values. The material manifestations of a Civilisation can stand long after the soul is dead. No one makes the mistake of looking at the surviving Greek architecture on the Acropolis outside Athens and believing that the Civilisation, which produced that architecture, still lives. Today we possess but the shell of a Civilisation shaped for nearly two thousand years by the incarnation of Christian Truths which gave a new life to the Greek and Roman legacy.

As we move further into the deepening darkness, it is futile to search anxiously for the signs of a new dawn unless we remind ourselves of the essence of the basic Christian Truths. Christ gave a completely new meaning to life with His insistence that every individual was unique and counted, that the Kingdom of God was within each individual. Those fanatical supporters of collectivism and a legalism which sought to regulate every detail of the individual's life, the Pharisees, were enraged when Christ said that systems were made for men, not men for systems, that the Sabbath was made for man, not man for the Sabbath. In answer to the trick question about the Roman coin, Christ gave that answer which amazed his questioners: Render unto Caesar the things that belong to Caesar, but render unto God the things that belong to God. In that blinding revelation Christ resolved a problem which had baffled the great Greek and Roman Civilisations, how to limit the powers of government and ensure the freedom of the individual. Christ gave government a status it had never previously enjoyed, in essence saying that as man is by nature a social being, he requires government, but that the power of government must not restrict the freedom of the individual to serve God. With government seen as part of the Divine order, it must, like individuals, be subordinated to the laws of God.

Christ brought a new meaning to the concept of freedom, which is only possible inside a framework of God's Authority. Perfect freedom is obtained through service to God. Freedom

is a spiritual necessity. It not only means freedom of choice, but the acceptance of personal responsibility for the choices made. Freedom does not mean that every individual has the right to do as he likes. Voltaire, one of the French philosophers whose writings helped pave the way for the first modern revolution to convulse Western Christendom, was author of the much-quoted statement, "I disagree with what you say, but will defend to the death your right to say it". A very admirable statement, but it must be qualified by considering the key word "you". Are those who are products of a European philosophical tradition reflecting what the Greek and Roman philosophers termed the immutable Natural Law, which Christianity says is ultimately rooted in the will of God, required to insist that those who only be termed as subcultural beasts must also be free to put their ideas forward? A few years back one of these subcultural creatures expressed his concept of freedom by blowing his nose publicly on the American flag on University campuses. Some may remember what a leader of the "Students For A Democratic Society" said about the beastly Sharon Tate murders: "First they killed the pigs" (the police) then they ate dinner in the same room with them, then they even shoved a fork into the victim's stomach. Wild!"

We have had the sickening spectacle of Belfast youths stoning a policeman as he died from an IRA bomb, and of American firemen shot at by the arsonists who set fires alight. Obscene and violently revolting language is scrawled in public places around the world. Sometimes the creatures responsible can actually spell. But should they be free to impose their verbal excreta upon their fellow human beings?

And what of the various breeds of Marxists who under the banner of freedom promote terrorist activities to destroy traditional concepts of freedom? Is a self-styled Rev. Jim Jones entitled to freedom to preach the virtues of a system of collective brainwashing, which ends in a mass suicide, with 900 dead, including nearly 300 children who were murdered by their crazed parents? It would be instructive to hear the views of those Americans, including politicians, who supported and endorsed the work of a man whose freedom to do what he liked ended in the ghastly Jonestown disaster.

The erosion of belief in the traditional values of our Civilisation, the result of a revolt against the acceptance of that absolute called God, and the increasing imposition of centralised power over the individual, are the basic causes of disintegration.

IDEALISM OR REALITY?

It was the great British genius, C.H. Douglas, a towering philosophic giant, who warned even while the guns were still



Eric D. Butler delivering his paper to the packed seminar

smoking from the First World War, that Christian Civilisation was doomed unless worship of that abstraction known as money ended with changes to financial policy which would enable the industrial system to be placed at the service of the individual. Douglas was not merely another monetary reformer, a Utopian with his own ideal of how society should work, but a man who in spite of a mental stature unusual in any society, was also a man of profound humility who with the reality of the engineer and the penetrating spirituality of a Medieval theologian, saw the Universe as an integrated united centre in its Creator and subject to that Divine Law which Douglas described as the Canon of rightness. A harmonious society was only possible when individuals observed the Canon.

The Jewish writer and philosopher, Dr. Oscar Levy, made the penetrating comment that the ideal is the enemy of the real. Irrespective of how pleasant he may be as an individual, the idealist, the Utopianist, is possessed of the very Devil. He arrogates to himself the authority to insist what ought to be, to attempt to impose his concept of Utopia on others, justifying the use of power to achieve his ideal. All programmes for central planning are the products of the minds of idealists who believe they can be as God. Modern liberalism is the product of an idealism, which has weakened the structure of traditional society to the stage where the modern barbarians are able to take over. A feature of this liberalism is one of the major legacies of the French Revolution, that which is called equality. The future of Civilisation requires that the equality dogma be challenged. The meaning of equality is no quality at all. Not only do the idealists insist, contrary to commonsense, that all individuals are equal, but that all races are equal. Even men and women are allegedly equal and all forms of discrimination must be eliminated in accordance with conventions issuing from the United Nations.

In his book, *Utopia: The Perennial Heresy*, Thomas Molnar remarks that while the Utopian idealists speak of education as a means of encouraging talent they do not mean that literally because they want to "exclude excellence as an individual goal and regiment individuals until they fuse their personalities in the common mass".

In a genuinely free, creative society, a Christian society, one of the most outstanding features is diversity, not equality. As self-development takes place, differences become more striking with the result that more meaningful comparisons can be made. Those genuinely seeking the Kingdom of God within must consider how they stand in relationship to God as individuals, not as part of some group. There is no such thing as collective salvation. As Douglas said, a mob is insane and "the object of the anti-Christ is to keep mankind in ever larger mobs, thus defeating the purpose of Christ to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good because it is good".

The very essence of the concept of centralising power for central planning, the ultimate objective being the World State, is to divorce the individual from Reality, from God. A measure of our retreat into darkness is the spectacle of men wearing the uniform of the Christian clergy marching shoulder

to shoulder with Marxists and other secular humanists towards the goal of World Government.

A WARNING

Speaking like a true prophet, Douglas warned in 1924 of the disasters ahead if the policies of centralised power continued to be pursued. This is a most appropriate moment to recall his exact words, to be found in his book, *Social Credit*.

Douglas said, "There will probably come within the lives of the present generation a period at which the blind forces of destruction appear to be in the ascendant. It does not seem to me to be necessary, that this should be so, but it does seem to be probable". Douglas warned, "There is at the moment, no party, group, or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort for the regeneration of Society. This being the case, we are merely witnesses to a succession of rear-guard actions on the part of the so-called Conservative elements in Society, elements which themselves seem incapable or undesirous of genuine initiative; a process which can only result, like all rear-guard actions, in a successive, if not successful retreat on the part of the powers attacked. While this process is alone active, there seems to be no sound justification for optimism; but it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

"When that pause occurs, mankind will have reached one of those crises which no doubt have been frequently reached before, but which so far have failed to avert the fall of humanity back into an era of a barbarism out of which new civilisations have slowly and painfully risen."

Douglas continued, "A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us: and during that period a small impetus from a body of men who know what to do and how to do it, may make the difference between yet one more retreat into the Dark Ages, or the emergence into the full light of day of such splendour as we can at present only envisage dimly."

OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the State.

To defend the Free Society and its institutions - private property, consumer control of production through genuine competitive enterprise, and limited, decentralised government.

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting Natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

VIOLENCE PROMOTED BY JEWISH DEFENCE LEAGUE

During the weeks before the Calgary Dinner and International Seminar, Zionist pressure was applied in Ontario to have venues for League of Rights meetings cancelled. These meetings were addressed by visiting South African speaker, well-known journalist Mr. Ivor Benson. At his Toronto meeting, members of the Jewish Defence League up-ended the book tables and threatened Mr. Ron Gostick. Threatening phone calls were also received at the Canadian League's headquarters in Flesherton, Ontario.

SOCIALISM IS ABSOLUTELY OPPOSED TO CHRISTIANITY

Solzhenitsyn Interviewed by Malcolm Muggeridge

Alexander Solzhenitsyn visited London in May, to receive the Templeton Prize. A few days after the Guildhall ceremony, Malcolm Muggeridge was able to realise a long-standing wish to meet and interview the Russian writer. Below is an edited version of that interview, which was broadcast on BBC2 on 4 July.

MALCOLM MUGGERIDGE: / *would very much like to know if you consider it possible, or conceivable, that the whole Gulag apparatus could be abolished without some violent upheaval in the Soviet Union?*

ALEXANDER SOLZHENITSYN: It is not only the Gulag, which expresses the nature of violence, which is inherent in the community system. It is only its extreme form; it is only the extreme manifestation of violence. But there is a whole gradation of violence; so really your question should be turned round in this way: is communist totalitarianism possible without violence? The answer is: no, not for one single day. *That makes it absolutely clear. Well, the present situation is that you have, in both the USSR and the USA, this vast nuclear potential. Is it possible to imagine, therefore, that we shall avoid having a nuclear war?*

You know, for some reason I want to say that I'm convinced that there will be no nuclear war. There can be various interpretations of why such conflict will not take place. If only, after 1945, the West had not disarmed itself, had not let all its armed forces disband but had retained conventional armies, then today there would be no danger of a nuclear confrontation. I won't go through all the various possibilities, but I will stop over one, and it is a very pessimistic variant. It is a possibility, which in fact is the summary of ten years of concessions and capitulation. One of the reasons why there will not be a nuclear conflict is that the West has, in fact, given in on nuclear balance, and has lost any kind of initiative in a balance of conventional forces, and is very unprepared for subversion from within. So that in fact, even without having recourse to any nuclear confrontation, there are all sorts of possibilities for the communist leaders.

I'm a very old journalist now, and it quite often happens that people ask me what is the most significant thing that has happened in the last 50 years. Well, I always say one thing, which partly derives from your writings, and that is, in fact, the revival of the Christian faith in the one place in the world where I would have expected it to have had no chance of reviving. In other words, would it be true to say that the efforts of the Soviet authorities to prevent any faith in Christianity or any practice of the Christian religion have been a failure?

What you have said has a profound significance. For the last five, six decades we have seen in, oh, many places in the world the victory of communism. True, those are victories, which don't really bring much good to people; they are not economic victories, they are not good, positive victories, they are really victories of power. And in my country the communist powers in fact took, so to speak, military steps against the Christian faith. The signal for an attack against Christianity was given right at the very beginning by Lenin and Trotsky. Millions of peasants were slaughtered in order to eradicate faith from the very roots of the people. Millions of hours of propaganda time were used in order to burn out the faith from the hearts of the children. And yet, despite this, we can say that, after all these years, communism has not destroyed the Christian faith. Christianity went through a period of decline, but now it is growing and reviving. And that is the most hope that one can see anywhere, not only in my country, but anywhere in the world. For the moment I see no end to the military victories of communism . . . It looks as if the shadow of communism is covering the earth more and more deeply. I would compare this with an eclipse of the sun. But with an eclipse of the sun a small portion of the earth is darkened, whereas with communism it is half the earth which

is in darkness, perhaps even three-quarters. But because communism has already shown its weakness, its inability to destroy Christianity, for this reason we may hope that the shadow will gradually pass across and clear the earth; and will perhaps clear precisely those countries which have been in the deepest shadow until now. It is amazing, but Dostoevsky saw all this at least one hundred years ago.

. . . Not only that, but he saw, in 'The Devils', that the demon that would bring it all about was the demon of liberalism. I always think that you are like Dostoevsky . . .

I never stop wondering; I never stop marveling, at the prophetic power, the prophetic vision of Dostoevsky. We already see happening what he foresaw in many parts of the world, but what is amazing is how he saw the very first beginnings and sometimes even saw things that had not even begun in his time. When I was a schoolboy there was no Dostoevsky among the Russian writers . . . he just hadn't existed . . .

. . . But now they've revived him — and the fascinating thing to me, the most amazing ideological acrobatics that I've ever seen, is that they're trying to persuade us that in fact Dostoevsky was a hang-over from Karl Marx and that, really, although Lenin spoke severely about him, he admired him.

There is no end to Marxist acrobatics. It's not only Dostoevsky who has, so to speak, been colonised as an ally, but, while attacking Christianity, they are ready to colonise our Lord Jesus as well. The political atheist literature in fact maintains that Marxism continues what Christianity began; that it makes possible what Christianity failed to achieve. If this were only limited to the communist countries . . . But this

THE SOVIET'S SECRET WEAPON

Master Communist strategist Lenin predicted that because Western nations were incapable of solving their own internal economic problems, they would compete one with the other to send economic aid to the Soviet. Lenin said that the Western nations would provide the rope with which the Communists would eventually hang them. Solzhenitsyn drew attention to this in his famous New York address, "Legacy of Terror".

We have constantly warned that no effective anti-Soviet policy is possible unless non-Communist nations make basic corrections to their internal financial policies, and that because many anti-Communists fail to deal with this question, they are actually assisting the Communists. An example of this provided by Dr. Fred Schwarz in his "Christian Anti-Communism Crusade" newsletter of October 1.

In listing factors which limited President Reagan freedom of action following the shooting down of the South Korean airliner, Dr. Schwarz says that President Reagan "must not impose excessive economic burden on one section of the community . . . U.S. farmers would oppose the reimposition of the grain embargo. U.S. businessmen would oppose regulations and legislation that would prevent their proceeding with deals that will bring them a profit . . ."

The best that Dr. Schwarz can offer is an increased educational campaign concerning Communism throughout the world. The more widespread the understanding of Communism the better. But if an educational campaign does not deal with the Soviet's major secret weapon, the overall situation will continue to deteriorate.

trick, this sleight of hand, we find it everywhere in the whole world; because socialists everywhere ascribe Christian virtues to themselves, constantly. Socialism is in fact, absolutely opposed to Christianity. Christianity is founded on good will; whereas socialism is founded on violence or, if you like, on pressure at any rate.

Do you think that the West is fated then to be swallowed up in this thing — that there will be a complete disintegration of our Christian civilisation?

Both threats are very much alive, very present. If one were to speak merely of the simple advance, the simple push to communism, yet, it is very possible that communism may come to obscure the West. But by the same law of the eclipse of the sun, the shadow will pass; the West may escape this destiny, this fate. But if the West does not find in itself the spiritual forces, the spiritual strengths to rise again, to find itself again, then, yes, Christian civilisation will disintegrate. We use the same words to describe the same phenomenon — democracy. Democracy was originally developed before the face of God. And the foundation of its concept of equality was equality before God. But then the image of God receded; it was pushed away by man. And this same democracy changed, and acquired a very strange character. And the responsibility that each person had before God, this concept of responsibility has been lost; whereas the so-called democratic institutions cannot exercise any force, any pressure. And so, having lost any concept of true responsibility, we are, so to speak, free to destroy our institutions and ourselves.

Do you think, then, that the situation is hopeless?

Thank God, and I mean thank God, the situation is never hopeless. In the USSR you might say that we have lost everything, and yet our position is not hopeless. I do not consider that human history has reached its ultimate point. The history of the decline of Christian civilisation . . . the history of communism, which has come into the world . . . all this will be measured in sections, but history will continue. The lesson that we, mankind, humanity, the lesson which we have to learn takes many centuries to learn.

I've thought about it a lot, and I've thought this: that we could say, perhaps, that when we say Western civilisation we mean Christendom: on one level we could say that Christendom is finished, but not Christ . . .

I wouldn't like to say that the social form of Christian life has gone forever. I think it is very possible that here, too, there are possibilities of change or development, which we simply don't know about. And indeed, if it were not still present, then

Christianity would be something that would be removed from us, would, so to speak, ascend to the heavens. I think we shall see many forms of Christianity on earth.

I was first in Russia as a young journalist in 1932. Now, of course, at that time everybody adulated Stalin in an entirely and utterly extravagant way, including many distinguished Western authors. Then came Khrushchev's speech at the 20th Party Congress, and the busts of Stalin were taken away — he was abolished. Do you think that they will ever put him back?

There isn't really actually such a need for this any more. Andropov in some ways is perhaps following in the steps of Stalin — not in the same extreme way, but he is following in his footsteps. It's enough simply to have the two models, Lenin and Marx. And if there are too many in between, then the significance, the importance, of the originals diminished . . .

What I want to know is, take the ordinary Russian people, they were given this extraordinary idea of Stalin, this great man . . . and then they woke up one morning and he was not a great man at all. Now, do they afterwards think, well, perhaps his successor might not be a great man . . . does it destroy their confidence?

Here I think that, for the Western mind, history has been written inaccurately. Even in the Thirties, I knew scores of people who in fact had absolutely no respect for Stalin — in the villages it was the most uneducated, the simplest people. So really, the dethronement of Stalin was no event and no surprise to them. It was a shock for the highest levels — for the communist elite — and for the so-called progressive Western circles that actually believed in Stalin.

Now, I want to ask a personal question. Do you expect ever to go back to Russia?

In a strange way, I not only hope, I'm inwardly absolutely convinced that I shall go back; I live with this conviction, I shall go back. Now, that contradicts any rational assumption; I'm not so young, and I can't point to any actual facts, which make me say this. History is so full of unexpected things that some of the simplest facts in our lives we cannot foretell.

Well, I hope with all my heart that this one comes true. I shan't be here, but if I can observe from up there what's going on, then I shall rejoice.

My life now, from early morning till late at night, is working on my writing. And I really do feel that at last I'm doing that for which I was born. But all this is illuminated by the sun — by the light that is my hope of returning to my country.

HOW LONG UNTIL THE LABOR DISINTEGRATION?

While it is true the Franklin Dam decision has given the Hawke Government 'carte-blanc' as far as its international ambitions are concerned, and while it is also true that the same Government is unencumbered by any Federal Opposition, nevertheless its own divisions may yet prove a nemesis.

Most are aware of the Socialist Left-reactionary struggle within the ranks of the ALP hierarchy. In fact, aspects of that struggle are a little too good to be true, and are more a "to-be-or-not-to-be" for the benefit of the public.

But there is a much better concealed — and therefore more real -- struggle within the ALP; the struggle between traditional rank and file workers, who make up the grass-roots branches and voting reservoir of the Party, and the small group of international socialists who have captured the ALP with the slogans of the proletariat and the actions of the elite.

ALP PLATFORM

The revamped 1982 ALP platform, completed nicely in time for the Hawke victory, is a classic example of this double standard. The front cover vaunts the Australian Flag, while the interior seeks its destruction; of such dialectical sleight-of-

hand is the Party made. Some of its policies would startle and shock the majority of party members:

"Reform of the Australian Constitution and other political

BASIC FUND

While thanking all those who have contributed to the 1983-84 Basic Fund, we must stress the urgent necessity for a greater flow of support, in the shortest possible time. As we go to press we have not yet reached the halfway mark in the campaign to raise at least \$45,000. Send YOUR contribution or promise NOW.

institutions to ensure that they reflect the will of the majority of Australian citizens and the existence of Australia as an independent republic" (p.2 Clause 13). "Commitment to and participation in the international socialist movement as represented by the Socialist International" (Clause 22, p.3) "Labor . . . will co-operate with other progressive developed countries to develop practical, international co-operative arrangements aimed towards realisation of a New International Economic Order" (Clause 17, p.71) "... A Labor Government will use the Report of the International Commission of Development Issues (The Brandt Report) as the basis for preparing a strategy for Australian participation in a reform of the international economic system". (Clause 36, p.46).

SIGNIFICANT STATEMENT

This makes all the more significant the findings of Mr. Justice Wilson of the High Court in the Koowarta case, almost as significant as the Franklin Dam case, showing that at least one of the minority Judges in both cases understands the full import of both findings. He said:

" . . . It is no exaggeration to say that what is emerging is a sophisticated network of international arrangements directed to the personal, economic, social and cultural development of all human beings. The effect of investing the Parliament with power through Section 51 (xxix) in all these areas would be to transfer to the Commonwealth virtually unlimited power in almost every conceivable aspect of life in Australia, including health and hospitals, the work place, law and order, the economy, education and recreational and cultural activity to mention but a few general heads..."

(Section 51 (xxix) is, of course, the "external affairs" section).

THE BRANDT REPORT

Willy Brandt, currently chairman of the Socialist International, is the man who put the Brandt Commission together. The 20-odd "international statesmen" who made up the Commission had a predominant makeup from the Bilderberg Movement, the Trilateral Commission, the Club of Rome and the older Council on Foreign Relations. But the pre-planning took place at the 1978 Vancouver Congress of the Socialist International, and, according to the Yugoslav-published "Review of International Affairs", the Socialist International had a "prodigious in-put".

Mr. Hawke's international tour shortly after his election took in most of the Socialist International leaders, including Mitterand and Soares of Portugal, and also the Liberal Prime Minister of Canada, Pierre Trudeau, who is apparently so "au fait" with the Socialist International that he wrote the foreword to Willy Brandt's latest book.

STEP-BY-STEP

Thus, it must be realised that the drive towards complete centralism in Australia is but a transitory step towards the "internationalising" of the country, vesting large areas of national sovereignty in a world government, a "sophisticated network of international arrangements", in Justice Wilson's words, "directed to the personal, economic, social and cultural development of all human beings . . ." "To this end, an incredible new conglomeration of laws is now being developed by Hawke's Attorney-General Senator Gareth Evans, almost all conceived and delivered from the surrogate Socialist International. *The Bulletin* of April 26, only a few weeks after Hawke's win, said: "... Evans is obsessed by a program of action. He issued his 10 days after the election was called. It consists of four and a half pages of proposed reforms, with each item having a priority rating. Evans does not refer to The Program with Whitlamesque reverence. His program bears the mundane title "Proposed Action Priorities for Attorney General's Department, 1983-85." He says: "The general view

of the department is that it's all achievable". If it is all achieved, the next three years will bring a significant strengthening of Federal legal power, a shift in emphasis from the State to the national level . . . more "Social" law (sexual and racial discrimination, human rights, freedom of information and so on), tougher company law and constitutional changes designed to make it harder for future Senates and governors-general to pull the rug from under Labor Governments. Labor's legal plans are, as Evans says, well mapped out. One of the first guides appeared three years ago in a book entitled *Labor — Directions for the Eighties*. In it, Evans wrote of Murphy as a model for any future Labor reformer..."

BACKGROUND

The Bulletin continued: "Evans had joined the ALP in 1968 and while clawing his way up through the labyrinth of Victorian Labor politicians he acted as an adviser to the Whitlam Government on human rights, racial discrimination and Aboriginal land rights and was a part-time member of the Australian Law Reform Commission. In 1977 he was convener of the National Conference for a Democratic Constitution; in 1980 he was foundation president of the Australian Society of Labor Lawyers. He has written extensively and been involved in movements for civil liberties, Aboriginal land rights, abortion law reform and zero population growth as well as being a member of the International Commission of Jurists, the Rationalist Society and the Fabian Society . . . Of Evans various obsessions none is greater than that with the constitution: he has taken over Whitlam's role of the party's constitutional guru..."

LABOR REVOLT

Sooner or later the majority of loyal, patriotic working people in Australia, who traditionally identify themselves with the ALP are going to wake up to the Socialist International coup within the Party; just as the majority of non-Labor voters are currently waking to the same coup within the Liberal Party.

Perhaps the first of the wakers has already had his eyes opened. *The Age* October 3, 1983, said: "The Premier of Western Australia, Mr. Burke, said the Federation was under severe threat after the High Court decision on the Franklin Dam proposal. . . He said the High Court decision had given the Federal Government the potential for "a massive intrusion into the traditional responsibilities of the States. The Federal system is shaping up for a showdown. The rebirth of the spirit which eventually prevailed during the original Federation debates is long overdue," he said.

Mr. Burke happens to be a Labor Premier — a member of the same political party as Prime Minister Hawke and Senator Gareth Evans. It opens up interesting possibilities. Perhaps Labor Premier Burke could be invited to Canberra, to take over the leadership of the Liberals from Andrew Peacock, whose avid support in the past for the Socialist International Brandt Commission Report makes it somewhat difficult to shape up as a non-socialist in 1983.

THE ZIONIST CONNECTION II

At long last a paper edition of Dr. Alfred Lilienthal's great classic, *The Zionist Connection* has been published. This is the book the International Zionists wish would cease circulation. Instead, this new edition has also been brought right up to the Beirut holocaust. Must reading.

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