

# THE NEW TIMES

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

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## "RETURNING TO OUR ROOTS"

### HERITAGE DOMINANT THEME AT DINNER

In his "New Times" Dinner address, Mr. Eric Butler said that it was appropriate that the Bi-Centenary Dinner should stress the roots of the movement, which brought "The New Times" into existence. But while the ideas of C.H. Douglas had been the stimulus for the movement known as Social Credit, it was important to stress that these ideas were rooted in Truths enunciated two thousand years earlier at the time of the Christian revelation.

Mr. Eric Butler stressed the importance of returning to Christian roots if a sick Civilisation was to be regenerated.

It was fitting that the Bi-Centenary Dinner should have been chaired by Mr. Peter Nixon, editor of the League of Rights' quarterly magazine, *Heritage*. In a brilliant response to the toast to *The New Times* Peter Nixon stressed the importance of the Christian heritage concerning the Social Credit movement.

Once again the Annual Dinner reflected that indefinable atmosphere which makes it such a unique and inspiring event. There were messages from veterans who could no longer physically attend, while the number of younger supporters reflected the vitality of the movement represented by *The New Times*. There was no sense of a generation gap in a group representing every age group from under 20 years of age up to the oldest veteran of over 80 years.

As Chairman Peter Nixon said in welcoming guests, they were privileged to be present, as *The New Times* Dinner was only open to those who had been active supporters of the movement, or were relatives or close friends. The Dinner was primarily "a family affair".

### INCREASE IN LEAGUE INFLUENCE

Guest of honour, Mr. Patrick Walsh of Canada, internationally known intelligence expert, was warmly received and said how pleased he was to make another Australian tour. Mr. Walsh said he had noticed a big increase in League of Rights influence in Australia since his last visit. On several occasions during his Australian tour, Patrick Walsh said that he was working on the history of the famous 1964 Canadian tour, which he had conducted across Canada with Eric Butler. 1989 would be the 25th anniversary of a tour marked by Jewish and Communist-inspired demonstrations, which led to a proposal in the Canadian House of Commons that the activities of Patrick Walsh and Eric Butler be investigated. As Patrick Walsh said, "Canada was never the same after Eric Butler's 1964 Canadian tour, one which laid the foundations for the type of organisa-



Recalling the early days of Social Credit. Mr. Stan Favelle proposes toast to "The New Times".

tional structure we now have with the Canadian League of Rights."

One of the many highlights of the Dinner was the proposing of the Loyal Toast by the Rev. Dr. David Mitchell, the constitutional authority who played a major role in the defeat of the Hawke government's four referendum proposals. Dr. Mitchell briefly traced the history of Christian constitutional Monarchy and its role in protecting individual rights and freedoms.

In moving and seconding the toast to *The New Times*, Mr. Stan Favelle and Mrs. Dulcie Willacy made a valuable contribution to the growing tradition of the Annual Dinner by dwelling on different historical aspects. Mr. Favelle had been introduced to Social Credit in Sydney while a young messenger boy with a Sydney book firm, while Mrs. Willacy, later to become editor of *Ladies Line*, had her introduction when she rather reluctantly attended a public meeting in a cold Queensland country hall to hear Jeremy Lee speak.

### THE REALITY OF CONSPIRACY

The well-attended League of Rights National Seminar, held on Saturday, October 1, was opened by Mr. Eric Butler briefly examining the influence of the

conspiratorial idea throughout history. He said that the future of the world depended upon whether people accepted the deteriorating plight of the world as the result of mere chance, or conspiracy. The question was basically a philosophical one: Did man possess free will and the ability to change the course of history from what it would have been, or was he mere flotsam being swept along by some inevitable tide of events? If the present plight of the world was the result of mere chance — the village idiot theory of history — then there was no hope for mankind. Such a view paralysed human will, which was why it was so skilfully promulgated by those engaged in conspiracy.

Mr. Butler pointed out that conspiracy was as old as man. Julius Caesar was assassinated by those who conspired against him. In his essays on the French Revolution, Lord Acton, the famous British historian and philosopher, wrote of the careful design behind all the smoke and smother, with the managers remaining concealed. The French Revolution was a manifestation of the type of conspiracy against traditional Christian Civilisation outlined by the secret society of the Illuminati. Using the novel as his media, the British Prime Minister, Benjamin Disraeli, of Sephardic Jewish background, warned of the role of secret societies in the undermining of Western Christendom. Disraeli pointed the finger at the role of international financiers in exercising great power behind the political scenes. Writing in his well-known classic, *The Decline of the West*, German philosopher Oswald Spengler said that every revolution in modern history had been the product of money power. Professor Carol Quigley provided first-hand documentary evidence of the nexus between International Finance and Revolution in his major work, *Tragedy and Hope*, published by Macmillans in 1966. It started to disappear as soon as authorities on Communist subversion, who had long felt that Communism was part of a much bigger conspiracy, started to publicise Quigley's information.

Eric Butler said that it could no longer be denied that there was a programme to create a World State. The New International Economic Order was a major feature of the programme, one designed to break down national sovereignties.

### THREE OUTSTANDING PAPERS

The first Seminar Paper was delivered by Dr. David Mitchell, who examined the use of international treaties to erode Australia's sovereignty. Even reasonably well informed members of the audience were astounded by the information provided by Dr. Mitchell, who pointed out that even Members of Parliament were unaware of the number of international agreements signed.

Mr. Jeremy Lee followed Dr. Mitchell with a dramatic presentation of the escalation of debt and how the controllers of this debt were using it to advance programmes for the centralisation of all power on a global scale.

Mr. Patrick Walsh warned that a programme of multi-racialism was making it increasingly difficult for nations like Australia and Canada to defend themselves. Canada's "open door" immigration policy was



Mr. Eric Butler appeals for a return to basics.

producing frightening results which should be a warning to Australia. Mr. Walsh revealed how a member of the Israeli Mossad had been involved with Sikh terrorists based in Canada, who had been responsible for the bomb explosion, which destroyed an Air India flight with a tragic loss of life. Another Air India plane had exploded on the ground in Japan, killing a number of Japanese.

The League's Annual National Action Seminar, held on Sunday, October 2, provided striking evidence of the massive growth in the League's influence over the previous twelve months. In a keynote address to the Action Seminar Mr. Eric Butler said that it was becoming increasingly obvious that Australia was of major importance in the struggle for the world. He saw the erosion of Australia's traditional immigration policy as a major feature of the programme to absorb Australia into a Pacific Common Market. Mr. Butler reported that the National Secretariat of the League was planning a major national campaign on the immigration issue of 1989.

### A WATERMARK WEEKEND

Mr. Butler said that he was in possession of information, which indicated that the Senate attack on the League, initiated by Senator Boswell, in April, was the first step in an on-going anti-League campaign. Subsequently developments, including the all-Party resolution in the Federal parliament, that the League of Rights be investigated, have confirmed Mr. Butler's warning.

The 1988 National Weekend of the Australian League of Rights, starting with *The New Times* Dinner, will go down in history as a high-water mark, not only in the development of the League, but in the battle to save traditional Australia.



Veteran freedom fighter Patrick Walsh brings a warning from Canada.

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# SOCIAL CREDIT SOUNDLY AND SCRIPTURALLY BASED

In moving the toast to "The New Times", Mr. Stan Favelle of Sydney said: -

"Having felt greatly honoured at being asked to propose this toast I really had to go back in time for recollections and discovered that I had been exposed to the Social Credit Movement from an early age.

"My first job as a messenger boy at Dymocks Book Arcade in Sydney, 1936, took me to Swains Bookshop in Pitt Street each day, and there in front of the Manager's desk was a large display of Social Credit literature edited by a journalist, Mr. C. Barclay-Smith. He was a well known figure in Sydney and was often to be found in serious conversation with Mr. Rudder, the manager.

"My older brother became interested in Social Credit and as a result I began to study *The New Era*, edited by Barclay-Smith. Before leaving Sydney I learned that Mr. Roy Gustard still has copies of this paper.

"Then came the war and after five years I had lost contact with the Movement until approximately 19 years ago when through a chance acquaintance I was introduced to the Australian League of Rights and as it were became re-united with the Movement.

"My home is now in the lower Blue Mountains West of Sydney and recently I was in touch with an old Social Credit supporter at Leura and he told me he had heard C.H. Douglas speak at the Sydney Stadium in 1934 and described him as 'spell binding'. It may be of interest to know that Mr. Roy Gustard still has a copy of that speech.

"The old Social Crediter was greatly surprised to learn that the Social Credit Movement was still in force and I was able to tell him that it is being looked at seriously in something like 23 American States. We see it as a force that had it not been soundly and scripturally based would not have survived.

"Tonight we honour those dedicated people who for decades have worked to keep a vision alive of an entirely new Civilisation, that would transcend the petty sordidness of the present day unrest."

## "A MOVING OCCASION STEEPED IN TRADITION"

**The toast to "The New Times" was seconded by Mrs. Dulcie Willacy, former editor of "Ladies Line". Mrs. Willacy said: —**

"Greetings from Queensland. It is wonderful to be with a group of people who have a love of Truth and a determination to apply that Truth, once it is grasped, to all situations. When the toast is proposed to *The New Times* it is a moving occasion steeped in tradition. We honour the fine men and women who paved the way for us and who are not longer here. Also we honour the present-day torch-bearers and those in the future to whom we will pass on the vision of personal freedom and the truth about how it may be obtained.

"It is so relaxing to be with a band of people who understand, people who not only acknowledge Almighty God as Sovereign Lord, but who rejoice in that sure knowledge; to be able to put our trust in God is a very great blessing indeed.

"It is now eighteen years since I first came in contact with the Australian League of Rights. I only went to a meeting to



Mrs. Dulcie Willacy seconds "New Times" toast.

please a friend who had been trying to convince me for months that I would appreciate the experience. I am so thankful now that I did attend that small meeting on a bitterly cold night in a Queensland country hall. I am even more thankful I was instinctively able to grasp the truth of what the speaker was saying. Here was a movement putting into words and action the things I had always believed.

"Mr. Jeremy Lee was the speaker. He was rather nervous and point blank refused to ask for financial support from those present. This he left to Mr. Don Martin, who was rather more experienced in such matters. It is interesting to note that some of the people present at that meeting are still very active supporters.

"I have never come away from a League of Rights meeting feeling that we might as well give up and abandon all hope. Always, no matter how serious the situation, the speakers have concluded on a note of cheerful Christian optimism, knowing that there is a solution. They have the assurance that God is indeed in complete control, and that He requires us to pass on to others the truthful knowledge we have gained. He also requires us to use for His glory whatever gifts He may have chosen to bestow on us. When we act in this way we are revealing to our completely mystified critics, strength and a purpose they cannot begin to understand. Poor Senator Ron Boswell comes to mind.

"It is our prayer that God will choose to give to these confused people through His Grace, the Faith to grasp that when the Christian concept is applied to all situations and institutions people may live in comparative harmony and freedom in a civilised society.

"Earthly governments will never be perfect. We know that. But through the vision kept alive by *The New Times* people and things can be a great deal better. Those involved know that there is a solution — in reality quite a simple one. When I was asked to second the toast to *The New Times* I realised what a privilege it is — and this I now sincerely and understandingly do."

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## "WE ARE.... PRIMARILY A MOVEMENT OFFERING HOPE"

Responding to the toast to "The New Times", Chairman Peter Nixon said:

This dinner is perhaps one of the more important in our history. Not only is it the Bicentenary of European settlement in this country, but we are perhaps at the most crucial point in our nation's short history. Likewise, this movement faces its greatest challenge.

If asked in a sentence to explain what this movement is about, I would reply — In the tradition of our forefathers, we seek a policy for this nation, which is in accord with Christianity.

Let me then put this into the context of the past, the

present and look to the future.

It is I believe true that up until the early part of this century, the British stream of history, which at that time was also a force for good in the world, had been advancing in the moral sense, which is the only true sense in which we can judge human advancement.

The main inspiration of that civilisation was Christianity and no part of its culture, government or law can be fully understood without reference to the Christian faith.



Chairman Peter Nixon brings message of hope in responding to "New Times" toast.

It was somewhere at this time that in the words of G.K. Chesterton, "modern man not only lost the way but lost the map".

The life of C.H. Douglas spanned the last quarter of last century and the first half of this. He was a product of the best of that civilization, and was steeped in its history. He developed a deep understanding of the precepts and forces, which moulded and ennobled that civilization and from this understanding he developed a policy, which would break the restraints to the continued development of the British peoples and the world.

It was as a consequence of his proposals that he came up against powerful forces that saw his plans as a threat to, and the antithesis of, their own.

Primarily, it should be noted however, his proposals were a positive and constructive contribution to human advancement. His proposals were designed to facilitate the natural progression of advancement of a Christian people.

We are, therefore, primarily a movement offering hope. And as a consequence, what we are for is of far more importance than that which we are against.

The British peoples started the century as part of the greatest empire the world had seen. Militarily she seemed invincible, she led the world in most spheres of human activity. Her peoples enjoyed more peace and security than any others. Prosperity was becoming a reality for increasing numbers.

They had little reason to doubt their destiny. Why should they doubt that they were travelling the best road into the future?

Despite the great disasters of this century, and except for short periods of reflection along the way, most have failed to perceive the betrayal of their heritage. It has been masked by brilliant technological advances, an enormous productive ability, a deficient education system and the media. Most have been convinced that they still have that which has long gone. Yet in terms of moral advancement, we have been in retreat.

Under such circumstances, with a media portrayed image of an advancing world, with an historical background of achievement in the face of adversity, it has been a difficult task to promote the concept of Social Credit. It has been necessary to embark on a program to alert the public to the dangers, the disasters inherent in the policies being pursued by this nation.

As a consequence of the irresistible nature of reality, and the long years of work put in by this movement, there has been a great awakening in this nation in the past few years. A growing realisation that we are travelling the wrong road.

Perhaps the events of most note are the defeats of the Bill of Rights and ID Card, the remarkable and universal defeat of the recent referendum, the enormous and good natured crowd that lined the shores of Sydney Harbour on Australia Day this year to celebrate our Bicentenary, and perhaps of most significance (and the least reported) of all, that prayer vigil in Canberra, where just prior to its official opening, an estimated 35,000 people surrounded the new parliament House to pray for our nation.

The other encouraging feature of the current situation is the number of other organizations that, to a greater or lesser

degree, understand the nature of the dangers to our nation and have joined the battle.

But where to now?

I believe as a consequence that we have arrived at a most critical point in our history.

You may be able to frighten the drug addict into mending his ways by warning him of the dangers to his health. However a long term and permanent cure to the problem will only be achieved by convincing him of a higher option, a new purpose, in life.

The Prime Minister in his now famous and revealing speech to the Centenary Dinner of the Fabian Society in 1984, accurately identified the shortcomings of the so called conservative movements when he said:

"One of the great paradoxes of Australian politics is that the parties and forces of conservatism and reaction — for all their self-proclaimed loyalty to tradition — have no real continuity and no true sense of continuity. "And Without a sense of continuity — in the case of individuals or parties or movements or nations — there can be no true sense of identity.

"And I believe it is precisely because our adversaries lack that sense of their own continuity, and in a deep sense, their own identity, they are obliged to seek it outside themselves — in other institutions and even other nations."

To my knowledge there is only one organization to which this assessment does not apply, and that is this movement. This movement, I am convinced is the only one that has a policy alternative that will reverse our inexorable slide towards totalitarianism. It is the only policy of hope for our nation, It is the one movement, that constitutes a real threat to their plans and as a consequence causes them to go to such extraordinary lengths to vilify and silence us.

There is another aspect of our present situation that is indicative of the message that is required, and that is the plight of the youth of our nation.

If they escape the abortionist, they are born into a society in which one third of them will suffer the trauma of a broken home, an increasing incidence of child abuse, a society that considers our children of such low importance that our birthrate is now below replacement. They are educated in a system that often confuses their values and leaves them in a void to decide their own. They are bombarded daily, hourly with an endless stream of music, the lyrics of which promote a revolution in both politics and morals. They are under pressure to achieve ever-higher standards to participate in an economic system, which then fails to offer enough places to accommodate them all. On top of this they are encouraged to involve themselves in issues beyond their maturity and understanding. They hear news reports whose sole preoccupation seems to be with war, disaster and the perverse side of life. They are then given an often grossly exaggerated view of the dangers to our very survival from the effect of pollution and the dangers of nuclear annihilation. Perhaps I exaggerate the situation?

But then, given no guidance, no clear values, no hope of a worthwhile future, is it little wonder that one of the great tragedies of modern Australia is the suicide rate amongst our youth. Not only has the suicide rate amongst 15-24 year olds doubled in the 20 years to 1986, but authorities are alarmed at the increase over the last few years. In 1987, 444 teenagers under 19 years were admitted to W.A. hospitals for attempted suicide. This is only a small proportion of the overall attempts at suicide and the figures are comparable with the much publicized road toll.

What our nation, and particularly our youth so desperately need is a message of hope. They need that spiritual message which is the challenge for the church. But we also live in the physical world and here too that message of hope, amidst the disasters and gloom we see all around, is essential. They need a message that gathers in the story of our heritage, that spells out the principles upon which our culture and nation grew and a policy that re-applies these old principles to the problems of today and the challenges of tomorrow.

It is here that I believe that the great challenge for, and the real purpose of, our movement lie.

You may know that great Christian classic, *The Pilgrims Progress* in which John Bunyan has made abstract virtues and vices into living and unforgettable characters. It tells the tale of a pilgrim and his perilous journey to the Celestial City, and the heavenly company therein.

The story begins with Christian, who is the pilgrim fearful for his life in the City of Destruction, in which he lives. Whilst he can see the dangers to himself, and all those who reside in the City of Destruction, he could not tell what he should do or which way to go. He meets Evangelist who directs him across a wide field to a narrow wicket gate through which he must pass to join the way, which leads to the Celestial City.

And so he sets out across this Wide field and makes the first of the many memorable encounters along the way. There is Obstinate and Pliable who endeavour to discourage him from undertaking such a journey. Then later Mr. Worldly Wiseman and Mr. Legality who know only the ways of the world and direct him accordingly. He falls into the mire that is the Slough of Despond, a mire that claims many a pilgrim, and against which Hope and Faith are the only defence.

Again it is Evangelist who redirects him to the wicket gate and the road that leads to the Celestial City which he attains and so completes the first part of his journey.

Whilst this story is about the journey of one individual's soul, the characters and situations that are part of life, a nation is composed of individuals and the hopes and aspirations of a nation parallel that of the individuals that comprise it. I would therefore like to adapt this story to describe the situation today in our

nation.

There is no doubt that there is a great awakening in our nation, a realisation that we reside in the City of Destruction. The road we have taken is leading us to disaster. Our nation is in that wide field with no clear path to tread. What do we do, which way do we go?

Many, particularly, our youth, have lost faith and can see no purpose in undertaking the journey. They have become victims of the Slough of Despond.

Who then is this Evangelist to point across that wide and treacherous field to that narrow wicket gate, that gate through which we must pass to again attain the road that leads to the Celestial City? I know of no other movement with the experience, knowledge and resources necessary, other than this movement.

As for the other characters, they are familiar, and we will meet them on the way. You can hear them now, Obstinate and Pliable, beckoning us to turn back. Mr. Worldly Wiseman and Mr. Legality rebuking us and directing us to that shortcut, which is always a dead end.

This does not mean that we in this movement can see more clearly than perhaps others that far off glow that is the Celestial City. It does not mean that we have the wisdom to guide and direct our nation through all the hazards and the distractions that lie ahead along the way. I believe however that we have a special part to play in giving guidance to our nation as we cross that wide field of distractions to the narrow wicket gate, and can offer that hope so necessary to see the journey through.

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## "WE HAVE TO UNDERSTAND THE NATURE OF THE POWER WHICH CONTROLS US"

Dinner Message from Geoffrey and Elizabeth Dobbs, North Wales, UK.

We both of us regret that we are unable, as we had hoped, to be with you in the flesh, as well as the spirit, on this occasion, and send you all our love — a word which may mean many things including the power which created the Universe, but in this case, reduced to human terms, is meant to signify that fellow feeling which goes with a unity of long-term purpose or policy.

A good deal of what we had hoped to say if we could have addressed ourselves again to the weekend Seminar would have been an extension of what we said when last present in 1984, under the titles of *The Lever of Time* and *The Strategy and Tactics of Spiritual Warfare* (see New Times, Feb, 1985). On this occasion we should just like to comment on one particular statement of Douglas's which has, we think, been misinterpreted so as to imply that the proposals and analysis known to some as Social Credit are irrelevant to the present situation — a mere dream for the future when the World tyranny which is now consolidating its powers over us shall have been defeated.

The statement in question is to be found in his wartime book: *Programme for the Third World War*, pp. 42-43, and runs as follows:

"This, I think, exactly defines the task which society must face and solve, or perish, *First*, to attack and defeat the Money Power, *then* consider the re-organisation of the money system."

Note that it is society which must face this task or perish, not just ourselves, and at present *society* is *not* doing so, and *is* perishing. We can hope only to be catalysts — little molecules that can form the focus of effective action on a larger scale. And what property do we have which could enable us to do this? Is it not the grasp we have of *policy* in the world, not merely in vague outline, but in considerable detail, both of *how* we are being controlled both by Money and Politics, and *how*, given the will, we could free ourselves? Is it not therefore urgent that as many people as possible should give priority to applying themselves to obtaining and increasing this grasp of policy and of know-how, and, moreover, to spreading it and sharing it with others?

To "attack the Money Power" by emitting jabber noises or ink marks to the effect that those who operate it are Baddies is about as effective as cursing Hitler was, in the last World War, as

a way of dodging bombs or bringing down bombers. We have to understand the nature of this power, which controls us — just how it operates and how it could be countered. What, indeed, is the real alternative? For without a clear view of that there can be no effective action and any faith and will to put things right which may be aroused is certain to be led away into a dead end or even twisted round to support the Power which oppresses us.

This is just what has happened with innumerable people who start with the 'best intentions' to liberate us all by further centralising power through what they call 'democracy' or 'socialism' or 'liberalism', or quite often 'Conservatism', or even by smashing everything by revolution so as to seize power themselves and inflict 'liberty' upon us. It is all words and misdirected feelings which deceive both themselves and others, since the deeds are quite contrary to the words, for instance: boycotting South African goods 'to help the poor blacks', and endless talk of 'ecumenical unity' while dividing the very foundations of the Church. There are plenty of people who can see this and are looking for something more sensible and realistic, and; whatever we call it, the Social Credit Movement is seeking just that, having been set upon that path by C.H. Douglas. We have gone some way upon it in our 70 years of existence, but this is just a beginning. Never think that we have got anywhere near the end of our adventurous journey!

The most important thing that Douglas taught us was the discernment of *policy*, and its relation to *belief*, as illustrated in his definition of the word 'religion' as binding back to reality. This is the key to every aspect of Social Credit, and not least to its economic and monetary aspects. It is the key to the difference between the 'accepted' economics of the academics and the new economics of Douglas, the engineer and cost accountant.

For instance, the time-lag between prices and incomes which he revealed in his A + B Theorem, commonly denounced as a 'fallacy' by the academics, is in fact a truism so obvious that it is taken for granted as what he said it was, a built-in feature of the world's loan-credit system, whereby purchasing-power reaches the consumer either through employment or recycling of savings. The vast volume of consumer-debt, mortgaging future income, simply demonstrates the fact. Indeed, it is central to the whole

subject of applied economics. Where the difference lies is in the point of view (i.e. the policy) of bankers and economists from that of the rest of us, as shown in the use of the word 'credit' for what, to us, is correctly described as 'debt', though we also have been taught to describe it as 'credit'.

Before the Money Power can be effectively defeated its nature and *precise mode* of operation must be widely understood, both its policy and its technics; and since policy is an expression of belief, that is, of religion, it is even more vitally important that the nature and real expression of the only policy which can defeat it be widely studied and understood. This, we know, is correctly called Christianity; but that name has now been widely misapplied to various policies implicitly founded on blind acceptance of the Money Power. In economics and in politics, in the mass-media, in education and the use of language, in the perversion of the past and the misdirection of the future, we are confronted with nothing less than the need to sow the seed which will grow into a new culture and civilisation— new, however, only in the sense that it is the new growth of the Christian Faith,

thrusting through the weeds which are threatening to smother it. What some of us call Social Credit never was either an economic scheme, a political pressure group, or a new religion or Christian cult. It stands in a long succession of movements within Christendom, which, in every Age, have sought, ultimately with some success, to restore it to its true policy. In this particular money-dominated, technological age, it is difficult to "imagine a greater challenge or a more worth-while way of spending one's life and energies than to devote them to the study, the practice, the development, and the sharing with others of this crucial understanding of the God-given, in contrast with the Money-given, realities of the world in which we live. Whatever our trade or profession, our skill, talent, or know-how, Social Credit will give it a new insight and significance to explore.

May the Social Credit Fellowship grow in strength and in inspiration as it takes up this vital task! We are sorry that, just now, we cannot come and share in it with you. But we continue to contribute what we can towards it in our journal HOME, which, next year, will be somewhat enlarged and produced quarterly.

## MESSAGES FROM AROUND THE WORLD

Once again a feature of "The New Times" Dinner were the many messages from around the world, from individuals wishing to associate spiritually with others striving to defend the undergirding values of Western Christendom. The first message, from Ivor Benson, the well-known South African journalist, and his wife Joan, brought some encouraging news and was warmly applauded.

"A message of greeting, and some encouraging news, from what is still the heart-centre of the English-speaking world —

"Mrs. Margaret Thatcher's recent speech in Brussels about Britain's role in the European Economic Community (EEC) is only one of the signs of a widespread political awakening all over Europe in response to the power-centralising trend that has continued unabated since the end of World War Two. Here are just two quotes from the text of her address:

"We have not successfully rolled back the frontiers of the state in Britain, only to see them re-imposed at a European level with the European superstate exercising a new dominance from Brussels....

"Europe will be stronger precisely because it has France as France, Spain as Spain, Britain as Britain, each with its own customs, traditions and identity. It would be folly to try to fit them into some sort of Identikit European personality -----" (end of quote).

"The outcries of dissent and condemnation from certain quarters should have left Mrs. Thatcher in no doubt that she has touched a political live wire and that there will be powerful forces ranged against her if she persists in attaching high value to the principle of national identity and self-rule.

"This quite obvious Thatcher revolt is more to be feared in the great centres of power because it articulates a groundswell of popular revolt all over Europe — in France, Norway and Sweden in particular — bringing into public discussion issues hitherto rigorously excluded from consensus debate.

"Joan and I, with vivid memories of past visits to Australia, wish you well tonight; may God bless and guide you".

### **"YOU ARE SETTING A TREMENDOUS AND INSPIRING EXAMPLE "**

From Mr. Ron Gostick, National Director, Canadian League of Rights.

"Greetings from God's country of the North!

"Hope you're having fun this evening, and recharging your batteries for the battles ahead.

"The battle in Canada this past year has not been easy, but is not without some solid yardage gained in the struggle for truth and freedom. Just two examples:

1) Zundel Trial II in Toronto last winter: "While the verdict was negative and is being appealed, this 'trial' was of very far-reaching significance inasmuch as — at great cost and

sacrificial support — it brought to Toronto and put on the witness stand for a permanent record, the greatest array of topflight revisionist historians and 'holocaust' scholars in history. And they have demolished the exaggerations and myths of the 'holocaust' ploy being used against the Western World. And now it is up to those who seek truth and justice to make these revelations widely known.

2) We have been emphasizing the enemy of Christianity's great weapon of intimidation, fear and paralysis: the myth that the anti-Christian Talmudists are 'God's Chosen People'. The exposure of this absurd myth is already causing a stir and back-to-the-Bible rush within fundamentalist circles. A reawakening and understanding of this issue is vital in this battle for truth and regeneration. And we shall be relentlessly pressing this issue in the coming year.

Congratulations, you Aussies, in your tremendous efforts and victories in your battle to awaken grassroots citizens and encourage and inspire them to accept personal responsibility and exercise personal initiative respecting their public representatives and the policies carried out in their name. You are not only doing a great service to your own people and nation; you are setting a tremendous and inspiring example and challenge to the whole free world — one that We Canadians accept and take up.

Many of us Canadians were sharing your hospitality at this time last year, and loved every minute of it. And we are with you again this evening in thought and spirit. Have fun! Recharge those spiritual batteries. And may God bless you all!

### **"ON THE THRESHOLD OF BREAKING THROUGH"**

From Tony and Brooke Maurice, Robertson, N.S.W.

"We are most disappointed not to be attending the 1988 New Times Dinner but our reason for not being with you all is a great joy to us — we expect the arrival of a grandchild.

Although every year has its special significance we believe this coming year to be absolutely crucial. We are on the threshold of breaking through with the most effective instrument for the protection and enlargement of freedom we are likely to achieve — the citizens right to initiate referendums. This particular New Times Dinner is a time for re-dedication to the tasks ahead — a time for us all to resolve to pull together and a time to contribute funds and effort until it absolutely hurts. May the Peace of God, which passes all understanding, be with us all.

## "THAT SPIRITUAL MOMENTUM THAT DRIVES US FORWARD"

From John and Yvonne Devine, Tongala, Victoria.

"The Annual New Times Dinner is the apex in the League's busy calendar, and highlights and reinforces that spiritual momentum that drives us forward to tackle the forces of darkness, that operate so deceptively and insidiously in tearing down the Australia we all love so much.

"The new awakening and concern amongst the Australian people, so clearly evident in recent times and manifesting itself in the lead up to the Referenda defeat, surely has its genesis in the years of hard work and perseverance by the League, and historic events like tonight.

"The emergence of Dr. David Mitchell, and the tremendous awakening he generated to the real nature of the threat of Big Brother attempting to centralise enormous power unto itself, to the detriment of our Christian Constitution and safety, was a miracle delightful to behold.

"Please convey our warmest greetings to Eric and Elma Butler, and distinguished speakers assembled, and we can assure you that a bush fire of enormous intensity has been unleashed on the enemies of Australia, and the "New Times" are now clearly in sight.



Dr. David Mitchell stresses value of Christian Monarchy in proposing loyal toast.

## "AGAIN MEN AND WOMEN HAVE BEEN SPECIALLY SELECTED AND RECOMMENDED."

From John and Gail Luks, Booleroo Centre, South Australia.

"Dear Friends, As we celebrate our nation's bi-centenary we are reminded "that Australia's first settlers were especially selected and recommended by some of the finest judges in England"!

"We are told that the manifest for the first fleet included 700 spades, 8,000 fish hooks and just one bible!

"But a preacher was finally included after much pressure from English Christians, and he brought several hundred bibles with him.

"This preacher, Reverend Richard Johnson, eventually published a book entitled *"An Address to the Inhabitants of Port Jackson and Norfolk Island."*

"Today, 200 years later, the following extract still speaks to us:

"And remember, until we do thus come to Christ and trust in Him.... we have no part or no inheritance in what the Gospel unfolds and offers."

## "TAKE HEART, DEAR FRIENDS!"

From Fred and Gwen Codner, Queensland:

"Once again we have to say that we cannot be with all our friends on this special occasion of the annual Dinner of *The New*

*Times*. Our thoughts will be with you right through this special weekend. *The New Times* and its message have shone through a darkening world like a beacon of light and hope from its earliest issues. Time has not diminished, but has enhanced its message. This is all the more obvious when one reads and listens and sees the disintegration that surrounds us. The *New Times* and the League of Rights have shown us the right road in and through the putrid morass that many now wallow in. Take heart, dear friends, present tonight. There have been just a few signs of a regeneration of spirit in our darkened world, and whilst there are still people of the quality of those present at the Dinner, teaching and guiding the lost souls of our nation, there will always be hope. In spite of the vicious attacks on the League lately by the enemies of our society, the truth will eventually ensure that the scoundrels have had their day .....God Bless you all."

## THE IMPORTANCE OF THE BASIC FUND

It has been suggested that the absurd claims about the League of Rights having access to almost unlimited funds, may in part be designed to discourage people from supporting the League financially. The truth is that the League has only developed to its present stage of national influence through the dedicated financial support of thousands of loyal Australians, many of who have given sacrificially. The major part of League activities is provided by volunteers. The Annual Basic Fund is the very minimum required to ensure that the League continues to operate.

The best answer, which our readers can provide to the current anti-League campaign, is to ensure that the 1988—89 Basic Fund of \$60,000 is filled as quickly as possible. All contributions to Box 1052J, G.P.O. Melbourne, 3001. In order to save postage, receipts issued only on request.

## OTHER MESSAGES

Mr. Alf Pinwill of Gayndah, Queensland, sent congratulations "on the outstanding success of the League team of stalwarts in the Referendum battle."

Monsignor W. Batchelor of Wangaratta, Victoria, sent best wishes, stating "Australia needs you as never before."

Mr. John Conway of Central Queensland wrote in his message: "As I grow older I wonder what would have happened to Australia had it not been for the Australian League of Rights," and went on to say how pleasing it was to see the growing number of younger supporters.

J.E. and Ross Brown sent good wishes with "thanks to all the quiet achievers of the movement".

Veteran Harold Hotchkin of Gippsland, Victoria, expressed regret that he was unable to attend physically, but that he was present spiritually.

Mrs. Betty Luks of Adelaide, South Australian Deputy Director of the League, expressed deep regret that family commitments prevented her from attending the Dinner. She wrote, "As you meet, renewing old friendships and making new ones, taking time to enjoy one another's company...., make sure you recharge your batteries well, drawing on the Spirit."

Mr. Gregoire Beauchamp of St. Joachim, Quebec, Canada wrote: "I want to congratulate you all in your work for Social Credit.... Every copy of *The New Times* that I receive is read

carefully, and I have sent out over 100 copies to friends of mine across Canada . . . Please continue the good work."

Miss H.L. Gebhardt of Mt Gambier, South Australia, a veteran Social Crediter, sent her good wishes.

Mr. Arch Ferguson of Sydney expressed regret that he had to miss this year's Dinner, but sent best wishes "for a highly successful gathering which will, I hope, put another nail in the coffin of our enemy."

Stephen Hyles of Canberra sent a practical message of the promise of continued financial support, stating, "I feel so proud of what the League is about."

Many verbal messages were rung through by supporters unable to be present at the Dinner.

## AUSTRALIAN LEAGUE OF RIGHTS UNDER HEAVY FIRE

While our Australian readers will be aware of the incredible proposal that an all-Party committee "investigate" the Australian League of Rights, with an unprecedented, vicious media campaign of smearing, our overseas readers will, we are sure, be encouraged by the fact that the grassroots movement built by the Australian League of Rights is causing panic amongst all the political parties. If those promoting the national campaign against the League expected the League to flinch in the face of the attack, they must be disappointed. The League is intensifying its activities, taking every advantage of the massive publicity to bring the truth about the League to the attention of the public.

## EASTERN CULTISM

The late David Kelly, author of the great classic, *The Hungry Sheep*, observed that many Eastern religions encourage a passive and pessimistic attitude towards life. As traditional Western philosophy has become increasingly mechanistic and rationalistic, there has been an increasing acceptance, particularly among young people, of various forms of Eastern mysticism. It has become the fashionable "in" thing.

A former Hindu teacher, Rabin R. Maharaj, who became a convert to Christianity, has made the following comments:

"Although Michael had never studied Hinduism or had any contact with Hindus — I particularly questioned him on that — his views of God, of the universe, and of human existence were precisely those that I held as a Yogi. It astounded me to realise that through his experiences on drugs he had been won over to Hindu philosophy.

"I began to ponder and pray earnestly about the fact that many addicts — though not all, by any means — had the same experiences as the Yogis: what one got on drugs the other got through Eastern meditation. I learned that drugs caused altered states of consciousness similar to those experienced in meditation, making it possible for demons to manipulate the neurons in the brain and create all manner of seemingly real experiences that were actually deceptive tricks played on the mind. The same evil spirits that had led me ever deeper into meditation to gain control of me were obviously behind the drug movement, and for the same diabolical purpose. It startled me most of all to discover that the philosophy behind the whole counter-culture of drugs, rebellion, and rock music was basically Hinduism."

- "Death of a Guru", by Rabin R. Maharaj and Dave.

## 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 politics 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.**

## THE NEW INTERNATIONAL ECONOMIC ORDER

"The pursuit of these ends (of the New International Economic Order) will require an immense extension of the use of coercive powers of governments over individuals, for nothing else would be capable of bringing about any substantial homogenisation, nationally as well as internationally, of highly diverse nations, societies, groups and individuals. It will provoke acute political and social tensions. It will divert people's energies and resources from economic to political activity. A new international economic order may indeed emerge, but it will not be one either of freedom or prosperity."

— Professor P.T. Bauer.

## AGAINST EQUALITY

"People clamour for equality . . . whereas the very last thing the average individual really desires is equality. He is convinced, and, in my opinion, properly convinced, that he is quite different to everyone else, and the modern demand to realise one's real personality is far nearer to the truth than the clamour for equality at the beginning of the last century. So far from the realisation of some machine-mad Utopia which would embrace us all, I think what we all as individuals desire is a state of affairs which would enable us to use the benefits conferred upon us by science and education for the furtherance of our own individual ideas and desires, which must be just as different in the nature of things, as our personalities are different, and must become increasingly different as our personalities become further individualised. The Social Credit proposals at any rate start from this point of view, and in one sense they may be considered as a complete inversion of either State Socialism, Fascism, or Sovietism".

- C.H. Douglas in *Warning Democracy*.