

THE NEW TIMES

"Ye shall know the truth and the truth shall make you free." DINNER ISSUE

VOL. 53, No. 11.

Registered by Australia Post-Publication No. VBH 1001.

NOVEMBER 1989.

Australia and New Zealand Edition. Published in Melbourne and Auckland.

1989 ANNUAL DINNER A "RICH SPIRITUAL FEAST"

The 1989 Annual "New Times" Dinner, held in Melbourne on Friday, September 29, was a manifestation of the deepening spiritual aspects of the League of Rights' activities. The spiritual nature of the battle in which the League was involved was brought out in the magnificent addresses by Chairman David Thompson and the guest of honour, the Rev. Cedric Jacobs. Mr. Cedric Jacobs was given a standing ovation at the conclusion of his moving personal testimony.

In his Dinner address Mr. Eric Butler dealt with the dramatic and far-reaching changes in the world situation, and said, "The worst of the storm has not yet passed. But if we take the longer view, which as Christians believing in eternity we must, it can be said that there is a strong light starting to show through the darkness."

A veteran supporter summarised the Dinner by saying that it had provided a "rich spiritual feast" for those fortunate enough to attend.

In his welcoming remarks to those attending the 43rd New Times Dinner, Mr. David Thompson said,

"I want to put it to you that there is something about the spirit of *The New Times* that needs understanding. It isn't enough just to feel it. C.S. Lewis spoke about organisations, clubs and families, and about a phenomenon that occurs when they meet.

"In his booklet 'Beyond Personality' Lewis said that when a group, or family gathers, there is a communal 'personality' that comes into existence.

"The Marxists well understand that in large mobs of people, the mob takes on a character of its own. The individual is submerged into the mob, and loses his own unique character, often doing things in a mob that he would never do on his own.

"In a group, or family, it is quite different; especially in a group of dedicated individuals who know each other as a family does. This group gathering actually enhances the individual character; fosters their spirit. Such a group also produces a communal 'personality' — a new organism, or spirit. It is that spirit which is the result of the group of family or friends gathering together for a special occasion — such as this celebration; The New Times Dinner.

"It is a poor reflection of the Christian concept of the Trinity. It seems that the joint life of the Father and the Son is accompanied by a spirit of holiness — the Holy Spirit. It is in that sense that I like to think of the atmosphere — or spirit — of the New Times Dinner; as a poor reflection of our dimly-understood relationship within the Godhead."

David Thompson said that it was in keeping with this spirit that he welcomed everyone attending the dinner.

After Cedric Jacobs said Grace, guests remained standing for a minute's silence in remembrance of fallen supporters over the past twelve months. The chairman made special reference to former undercover agent with the Royal Canadian Mounted Police, Mr. Patrick Walsh, who had been the guest of honour at the 1988 Dinner, the first Organising Secretary of The League of

Rights, Mr. John M. Browne, and veteran New Times supporter Mr. Harold Hotchkin.



Rev. Cedric Jacobs stresses importance of principles.

In proposing the Loyal Toast, Mr. Barry Tattersall, former Principal of Canaan College, and widely known for his outstanding contribution to Christian education, stressed that much more than lip service was required if loyalty to the Crown was to be practical. Once again the mover and seconder of the toast to the *New Times* demonstrated the consistently high calibre of newer supporters. Mr. Ron Maurer described how he and his wife Daphne came to join the League. Like many others they had become concerned about the problems of society, and started attending League meetings, first sitting at the back. They had many "kerbside conversations" after meetings, assessing what they had heard and wondering if perhaps there was a catch somewhere. But eventually they decided that the League was the type of organisation they should join. In seconding the toast Mr. Noel MacDonald drew attention to the family aspect of the League and the opportunity for service. Noel MacDonald referred to the great influence of veteran League member, Mr. Edward Rock.

JOHN LANE JOINS LEAGUE

The high spirit of enthusiasm was further increased when Mr.

Eric Butler announced that it had been decided by the National Secretariat to accept the offer of the outstanding young Western Australian actionist, Mr. John Lane, to make himself available full time for League service next year. Pointing out that John Lane had just turned 21 and had already made a big impact with his maturity and ability, Mr. Butler said that the critics of the League had last year drawn attention to the fact that a growing number of younger leaders were emerging in the League. In a short response John Lane expressed his pleasure at the opportunity to serve both his God and country. Those who attended the League Seminar the following day heard John Lane in a brilliant Paper outlining how he felt young Australians were reacting to the situation. He expressed great optimism about the future.

Recently returned from Canada, where he had lived for twenty years, most of this time working with the Canadian League of Rights, Mr. Phillip Butler was present at the Dinner with his wife and three young sons. Although Phillip Butler had returned to Australia regularly, his business interests now brought him back permanently. He brought greetings from all Canadian League supporters and briefly outlined what was happening in Canada, with special reference to attempts to ban certain books and the use of the courts to prosecute those challenging the establishment view of history. He said he was glad to be home, to be associated with those League veterans he had known as a boy and to have the opportunity to make some contribution to the battle to save freedom in his home country.

A selection of the many messages from around Australia and from overseas was read at the Dinner and, as usual, made a vital contribution to the spirit of the evening. All messages are published elsewhere in this issue of *The New Times*.

A DRAMATIC PERSONAL EXPERIENCE

The highlight of the Rev. Cedric Jacobs' dinner address was his revelation of his experiences when the Aboriginal National Conference sent him to Geneva in 1981 to present a brief to a United Nations committee on the subject of "racism" in Australia. The document prepared was a damning indictment of

what was allegedly being done to the Aboriginal people in Australia. As he read the document Cedric Jacobs became increasingly concerned. He knew that many of the allegations were untrue.

While it was true that the Aboriginal people had suffered many injustices in the past, present-day white Australians should not be asked to feel guilty about the past. For his own part, he was glad that it was the British who colonised Australia, bringing with them not only the British system of justice, but also the liberating influence of Christianity.

It was on the flight across the Pacific on the way to Geneva that he decided that he could not deliver the address prepared for him. He became absorbed in the film "*Chariots of Fire*", based on the story of the Scottish missionary and runner Little, whose principles prevented him from running on a Sunday at the Paris Olympic Games after the First World War. Not even the influence of the Prince of Wales could move Little, nor appeals to put his country first. Cedric Jacobs said the impact of the film was so great that at its finish he was on his knees in tears. He tore up the prepared speech and delivered his own in Geneva. The radicals controlling the Aboriginal Conference were furious. But the Australian government was relieved. Cedric Jacobs' stand on principle has resulted in the Uniting Church, of which he is an ordained Minister, denying him a Parish and an income. He rejects the policy of the Uniting Church on Aboriginal land claims.

During his Dinner address Cedric Jacobs paid a tribute to the work of The League of Rights, with which he was proud to be associated. Cedric Jacobs gave an outstanding Paper on multiculturalism at the League Seminar on the Saturday, and conducted a most appropriate Divine Service at the start of the League's Action Seminar on the Sunday.

The Action Seminar was one of the most stimulating ever held, with the League's 1989 National Weekend ending on a high note of great enthusiasm, a deepening of faith and a greater sense of dedication.

Those fortunate enough to attend did indeed enjoy a "rich spiritual feast".

DINNER A CELEBRATION OF THE SPIRIT

DAVID THOMPSON'S RESPONSE TO NEW TIMES TOAST

As indicated by Ron Maurer and Noel MacDonald, the League is an effective, family-based organisation. This is the reason that it continues to grow. *The New Times* Dinner is simply a celebration of that family — a celebration of the spirit of *The New Times*.

I draw attention to the struggle taking place in the affairs of men. It is this conflict, which generates both our friends and our enemies. I want to put it to you that this struggle involves 2 parties in a spiritual rather than physical or material struggle. If we take part in a struggle in the spiritual world, then there is no alternative but to conclude that one partnership in that spiritual conflict is Evil.

It may be old-fashioned to speak of Evil, but I'm encouraged that people *do* believe in Evil, or are regaining a belief in Evil, and even in the Devil. To me that is a constructive sign. If people feel its effect, this confirms that Evil exists, and that we should be involved in some kind of struggle.

As well as making friends, such as those of us who meet here tonight, it is inevitable that we make enemies. The conflict in which we are involved dictates that this be so. Surely it is possible to understand something of an individual or organisation by the number and character of their enemies?

One of Australia's best-known essayists, Professor Walter

Murdoch, writing in the 1930's, produced an essay, "*On Having Enemies*". He made the point that he thought it disgraceful that the friends of a dead colleague — before he was even cold in his grave — could make the remark that he didn't have a single enemy in the world! "To say that a man had had no enemies is as much as to say that he consistently shirked his duty. The planet on which we live is no place where a man can do the right thing without making enemies."

Edmund Burke remarked, "It is our business to cultivate friendships, and to incur enmities. ..." This is what Murdoch had in mind, and nobly did Burke practice what he preached!

The Church teaches that we should love our enemies. That is not just a cop out, but to me, confirms our duty to incur enmities. If we have no enemies, how can we obey Christ's command, to love them? Who better upon which to practise the law of love, than upon one's enemies?

The other half of Burke's remark was to have enemies "both strong, and both selected." That seems to be a measure of the quality of one's enemies. If the only enemies of this movement were shallow, self-serving politicians, then we may well have cause for shame. To have a number of enemies is not sufficient — their quality is important.

It is worth the reflection that we can claim enemies of the

calibre of Phillip Adams, for example. Now there is an enemy worth his salt, who knows what he believes in, and pursues it vigorously. He is a man of no mean ability; what a marvellous wordsmith, and practitioner of the English language. In fact I detect a sneaking suspicion that such worthy enemies may even be quite good fellows, except the evil for which they stand!

The most impressive enemies of this movement seem to have been people of some ability, and integrity. Even Phillip Adams recanted after the massacre of students in China!



Mr. Ron Maurer proposes toast to "New Times"

THE SECRET OF HAVING ENEMIES

Part of the secret of having enemies, and obeying the Christian command to love them, is to remember that the enemy is the result of the spiritual battle. If you are going to fulfill the command in that spiritual struggle, then while you love the enemy, you must reject what he stands for. The English, in their inimitable way, had another way of putting it: Play the ball, not the man!

St. Paul reminds us that the conflict is not against flesh and blood, physical or human things, but against principalities and powers, spiritual wickedness in high places. This should never lessen our commitment to the struggle. Murdoch also recounts the death of Marshal Narvaez. His father confessor asked if he had forgiven his enemies. As the crusty old warrior drew his last breath, he answered with equal piety and simplicity: 'I have no enemies. I have killed them all.'

By exercising the virtue of loving enemies, we are not excused from the struggle. If anything, it helps intensify the conflict! But take care how the struggle is conducted — play the ball, not the man. We must contend for what we believe to be true, but contend in a spirit of love and service, no less. The purpose of being in a struggle with Evil is the service of Truth.

It is a mistake to regard 'hate' as the alternative to love. Even the hatred of a person, or idea, implies the recognition that in itself is a form of regard. The absence of any form of regard is the alternative to love. It seems preferable to me to be hated, than to be regarded with contempt as irrelevant.

Perhaps some of those who should have been allies of this movement, but have abdicated their responsibility in the struggle, are now regarded by our enemies with contempt, as irrelevant. For example, the Marxists do not fear the denominational churches, but hold them in contempt. The secular church has refused to challenge the Marxist programme (in some cases it has even joined in) and is therefore no threat to evil.

SPIRITUAL ISSUES

Inevitably, at *The New Times* Dinner, we find ourselves addressing spiritual issues. How can we do otherwise, with speakers of the calibre of Cedric Jacobs, and Barry Tattersall? The Christian spirit is the lifeblood of this movement. As we learn more about spiritual issues, and the meaning of faith, we find ourselves more and more at home in that environment.

For my own part, I have learned more about faith in the last couple of years than in my whole life. I suppose I was a nominal, or at least 'intellectual' Christian until an intense personal crisis in our family a couple of years ago, when we lost our first daughter at the age of two, in a drowning accident.

That was a time in my life when I asked 'what is this thing, faith? Is it of any practical value? Can it provide comfort, sustenance?' We found from hard experience that it does. Once faith is embraced, there is no retreating, but a gradual journey of what faith is about, and what spiritual affairs ultimately mean in the lives of men and women. It is a process, which we are privileged to share at times like this.

The New Times could be described as the engine room of the League. The spirit of *The New Times* is one of the intangibles that helps to foster the faith upon which this movement operates.

I spent some time recently with a Pastor in Canberra, who mixes regularly among Christian leaders. Whenever Christian leaders gather, the conversation eventually includes the League. They feel the impact of this movement upon their own ministries.



Chairman David Thompson stresses the fostering of the spirit.

OUR COMMITMENT TO OPPOSE EVIL

This Pastor said that sometimes a Christian colleague might warn about associating with the League. From time to time, he points out that this movement has been at the cutting edge of the Christian/political struggle. Too often the League accepts the odour, and abuse that rightfully belongs to leaders of the Christian church who have ducked the issue, and have abdicated their responsibility. This demonstrates to me the real role that this movement fills.

It seems important that the many Christians involved in this movement clearly understand their calling. When preaching at the Presbyterian church in Armidale a few years ago, Cedric Jacobs used a passage from Peter: "You are a chosen race, a royal priesthood, a holy nation, God's own people..."

Cedric electrified the congregation by explaining what a Royal priesthood is, and its purpose. What is it for? Peter said: '... that you may declare the wonderful deeds of He who called you out of darkness, and into light.' This sums up one aspect of

this movement: upholding the truths of He who called us out of darkness, and into light.

If we are to be the children of Light, then we must live in Light, make our decisions in Light, according to the new law, — the law of love.

Those two men who proposed the toast to *The New Times* have issued a challenge: having made up our minds where we stand in this conflict, let us confirm our commitment to oppose Evil.

MESSAGES OF INSPIRATION

The central theme of all messages received for *The New Times* Dinner was faith and hope. The first message read was from the world-famous South African journalist and author, Mr. Ivor Benson, who wrote:

Joan and I will be with you in spirit as friends and supporters of the Australian League of Rights meet for another of their memorable annual New Times dinners and weekend seminar.

The good news from this part of the world — I write from England — is that Mrs. Margaret Thatcher is putting up a stronger battle for what little remains of Britain's national sovereignty. What she has achieved amounts to very little when measured against the appalling social disintegration which has continued unimpeded since the end of World War II, but she is evidently bent on saving Britain from being drawn into the final surrender of a single European monetary system with its own central bank and currency.

Whether she will be able to hold out against the forces ranged against her remains to be seen. In the meantime, however, Britain has become once again a factor of importance in the politics of Europe. As Mrs. Thatcher's press secretary remarked recently, 'When the Prime Minister goes to a NATO or other European summit, she goes as the strongest leader at the table.'

As for the total global scene, I would say that there are two major trends worth the celebratory raising of glass or two at this year's annual dinner.

The first of these is the worldwide turning of the tide against the socialist creed, as evidenced by the enormous change taking place in the communist countries of West and East.

The second, not yet so clearly noticeable, is the loss of steam suffered by the worldwide anti-apartheid campaign. One of the signs of this: the return of international rugby and cricket to South Africa. We can now expect further defiance of the ban on sporting ties with South Africa. Another sign to the same effect is a distinctly increased honesty and frankness in the British press on the subject of race relations, one national (the *Sunday Telegraph*) even daring to declare that power in South Africa must remain in White hands, the alternative being just another basket-case African state.

May God bless and keep you in the worldwide struggle that lies ahead.

'NEW ZEALAND ON THE MOVE'

From Mr. Bill Daly, National Director, New Zealand League of Rights.

"Warm greetings from across the Tasman. Following Eric Butler's recent successful tour, we have started to make plans for a major League expansion programme. The visit by Mr. John Johnstone to promote the Swiss concept has taken firm root, as witnessed by the resolution recently carried by the delegates to this year's Annual National Party conference. Other groups are also promoting the concept. New Zealand is definitely on the move.

"Let us sustain the Anzac spirit into the future."

'A STRICKEN WORLD GROPEs TOWARDS THE LIGHT'

From Mr. Jeremy Lee, Toowoomba:

"If the crisis is our greatest hope, we should be the most

hopeful group of people in the world today! Catastrophe is our endless horizon — the darkness of despair and degradation.

"The flush of a new dawn, however, hints at new horizons beyond. A bearing hitched to the bright and morning star will chart us through to green fields.

"A stricken world gropes towards the light. Never has the pilot's chart been more in demand. God bless all those at this year's navigation reunion."

TRUTH ... CANNOT JUST BE SWEEPED AWAY'

From veteran supporters, Fred and Gwen Codner, Queensland.

Dear Friends and Fellow Australians,

Another year of strife and turmoil has passed like water under the bridge — all things pass away; even the traitors of civilisation will eventually disappear unwept and unsung, the evil they have done will live long after them but truth will eventually prevail; the pseudo-Messiahs, the grovellers, the traitors, the liars and the cheats have done the work of the devil, and their sins are finding them out. God will not be mocked — rejecting the moral law and replacing that law with the law of the jungle can only have one end result, and if we persist in following those leaders then, should there be any survivors, perhaps they will realize that, when the false leaders are revealed as the traitors they are then the climb back from the abyss may not be too late.

Truth, like a canon of righteousness running through the universe will eventually prevail; it cannot just be swept away, but will civilised man survive? That question can only be answered by mankind itself.

What a debt of gratitude will be owed to the Eric Butlers of the world and those patriots who have stayed the distance with him, through all the strife and turmoil of this century. Here we must pay great tribute to his wonderful helpmate, and our great friend Elma. To them we send our love and great respect and our thanks for duty nobly done.

We must now send our warmest greetings to all our dear friends on this momentous night of grand fellowship, an occasion that hopefully will still be repeated annually for long after the Squawks and Cheatings, and other traitors of civilisation have been swept from the scene unwept, unhonoured, and unsung.

When C.H. Douglas once remarked that 'civilisation would eventually be saved by men of great character and integrity', he must surely have had in mind the Eric Butlers of this world. What an inspiration this grand old warrior has been to us all. I can think of no better tribute to Eric and the Stalwarts who have supported him through the years than those complimentary words of A.K. Chesterton's in *"The New Unhappy Lords"*. They are a very appropriate tribute to all great patriots, particularly all those fine young men and those older people too who have chosen to follow in the footsteps of our fine old warrior, and I quote from Chesterton: "The dedication of the patriots who refuse to compromise will remain as long as they have life. It is for them a duty to carry the torch of a glorious past through an inglorious present and hand it over to what, if they can make it so, will make it a glorious future. We who know the strength and insidiousness of

diabolical influences standing athwart their path can at least, in all humility, salute them and offer them all the support in our power. The Captains and the Kings have departed, the aristocracy has turned craven, the squirearchy has gone bad, but the true Loyalists of every land still advance into the battle with hearts unafraid and with intrepid souls."

Best wishes to all present tonight, our thoughts go back to so many previous occasions when we were able to be present with you all. May God Bless you all.

THE "TRUMP CARD"

From Mr. Alf Pinwill, Gayndah, Queensland:

"The exposure of Truth is the trump card in our battle to defend Christian freedom. On behalf of the Gayndah team I have written 204 letters to Editors and 26 letters to politicians in the last 12 months. My pen is willing for more. Please find enclosed \$100 to help build the Basic Fund. Good luck to you all from our group, and God bless you all."

"MAY THE WORDS THAT ARE SPOKEN RING OUT CLEARLY"

From Robert Bell, Horsham, Victoria:

"To all those assembled for this milestone in the life of The League of Rights, I extend warmest regards. May the words that are spoken ring out clearly as a witness for truth and reverberate in the ears of those seeking power and dominion that they may be painfully aware that the voice of truth continues to be raised in spite of all the efforts to ignore or suppress it."

OTHER MESSAGES

Loud applause greeted a short message from Mr. Bill Bow of Adelaide, the veteran Social Crediter from Western Australia who helped to tutor John Curtin in Social Credit. Mr. Bow sent his best wishes.

Ed and Margaret Vallentine of Western Australia extended best wishes and enclosed a contribution towards the League's Basic Fund.

Mr. Keith Oldfield, Wimmera, Victoria, Regional Chairman, rang through his apologies for not being able to attend because of a medical appointment. Numbers of others also rang through their apologies and extended best wishes.

Burdened with the problems of moving League headquarters to Western Canada, Mr. Ron Gostick penned a short note: "Your New Times Dinner and Weekend is coming up. We over here on the North American front will be thinking of you and wishing you every success. The Australians seem to come up with so many realistic ideas, which we are able to use to our advantage."

Mr. John Bennett, the well-known civil libertarian, sent a message of congratulations "for your continued fight against media censorship on issues such as immigration, multiculturalism and finance."

ANOTHER YEAR CLOSER TO VICTORY

From Mr. Don Auchterlonie, Gippsland, Victoria.

"Another calendar year has rolled by with frightening rapidity. We are another year closer to victory. It is the truth, which will win the battle. May the truth presented this weekend provide an increased impetus in the next twelve months. '

NEW TIMES - NOVEMBER 1989

"NEW TIMES" TO BE TRANSLATED INTO FRENCH

Mr. Gregoire Beauchamp of Quebec, Canada, wrote:

First of all I would like to express my sympathy for the loss of a great man who I knew personally, Mr. Patrick Walsh.

On the 26th August, we held a meeting in Drummondville, Quebec, of about forty active Social Crediters, and we held a minute of silence in honour of Mr. Walsh.

At this meeting I had the chance to meet Mr. Yves Germain who was very active with Mr. Walsh. Mr. Germain and I have a great admiration for *The New Times* and we would like to see it have the widest distribution possible.

Our programme would be to translate *The New Times* into French for the many active people we have here in Quebec. Mr. Yves Germain has already financed Mr. Walsh in his research and would like to keep the fire burning. We also have a professional translator, and myself to do the paper work.



Mr. Noel MacDonald seconds "New Times" toast.

"THAT FAITH THAT BINDS A SOCIETY TOGETHER."

From Mr. D. Kitto, Adelaide.

"I do wish you and all my fellow workers in this field of LIFE that our Heavenly Father has placed us in, the most wonderful year in 1989/90; and particularly for those present in Melbourne for this Year's National Weekend, a joyous reunion of friends and fellowship and rededication to the Cause — the service of Christ in His Kingdom on earth.

Why am I so sure of the course to be run? Because truth will and must triumph — and God is the fountain of all Truth. When I hear the trash, the rubbish, the downright lies that are proclaimed by so many people as the means by which we will survive, and the then see the results, realise the inevitable failure of such roads to disaster, recognise the fruit of their words and works; then I know they are heading for damnation. They are indeed running on the wrong road.

We have aimed for "the prize of the high calling" in God as Paul showed us — the way of Christ (who quoted Moses so often). We speak of being Social Crediters, i.e. of developing the social credit of our society (as Dr. G. Dobbs said, 'that faith or credit (belief) that binds a society together'). Let's put our faith into action for our God and our fellow man that together we shall see the advent of Christ's Kingdom on earth.

May you in Melbourne enjoy a wonderful revitalisation this weekend. God bless you all."

NATIONAL SEMINAR SHOWS "FULL FACE" OF THE LEAGUE

For the League watchers the National Seminar of the League, held on Saturday, September 30, provided them with striking evidence that the League was on the offensive on all fronts. The well-attended Seminar was the most comprehensive ever presented by the League, and touched on all the major and controversial issues of the day. The "full face" of the League was clearly shown.

Western Australian State Director and Assistant National Director Robert Nixon opened the Seminar in an address, which stressed the importance of basing politics and economics on the Moral Law. This opening address set the tone for the whole Seminar.

In an objective examination of the controversial "Jewish Problem", Mr. Eric Butler said that the basic issue was often deliberately obscured by the use of the meaningless term, "anti-Semitism."

As Alexander Solzhenitsyn had pointed out, the term had been drained of all meaning and relationship to reality. Mr. Butler said that the basic question was primarily philosophical and religious.

Irrespective of its form Judaism was rooted in Pharisaism. Christ's strong condemnation of the Pharisees and their philosophy was spelt out clearly in the New Testament. Christ brought a diametrically opposed conception of how individuals should live together in a harmonious society. Christ's denunciation of the philosophy and practices of the Pharisees led to the demand for His crucifixion.

Mr. Butler said that the question of the alleged Jewish Holocaust would only be of academic interest if it were not for the fact that the holocaust myth was a powerful psychological weapon in a global power struggle. The Zionists required the myth in order both to keep the rank and file of Jews in a state of fear while at the same time developing a deep guilt complex among Christians everywhere. Zionist propagandists were now insisting that all Christians, not only the Germans, were responsible for Auschwitz.

Mr. Butler said that realistic defence of Christianity required an exposure of Zionist anti Christian warfare. The philosophies of Christianity and Judaism were completely incompatible. Christians had a duty to state this truth in a frank but courteous manner.

Queensland State Director Chas Pinwill presented a masterly paper on finance-economics, demonstrating his wide-ranging conceptual thinking and outstanding intellectual ability. He demonstrated how the present system of debt finance was progressively bringing the assets of the nation under the control of the banking system. He demonstrated how the amount of money now being created by the banking system could be used to decentralise power through what he described as the "democratisation of money". His Paper is to be issued in booklet form as soon as possible, an effective answer to the critics who charge that the League has no constructive programme for dealing with finance and economics.

Papers by Mr. Barry Tattersall and Mr. John Lane complemented each other on the subject of influencing the youth of the nation. Mr. Tattersall's address demonstrated his mastery of the English language and his deep understanding of real education and what is required in Australia.

N.S.W. State Director David Thompson's Paper on the Greenhouse hoax was another example of the high quality of the League's research and presentation. David Thompson's booklet on the greenhouse hoax has already had a far-reaching impact throughout Australia. The League Secretariat conference agreed that early next year the League would launch a major constructive campaign on the environmental issue.

It was appropriate that the Seminar should conclude with a



Mature views from a young John Lane.

Paper by the Rev. Cedric Jacobs, in which the son of tribal Aborigines systematically dealt with the threat of multiculturalism to Australia's future.

All the Seminar Papers were both video- and audio-taped and are available through the League.

Book sales at the Seminar were heavy and many new contacts were made.

PATRICK WALSH MEMORIAL FUND

We draw our North American readers' attention to the establishment of a Patrick Walsh Memorial Fund by Mr. Ron Gostick. National Director of The Canadian League of Rights The Fund will be used to help finance the expensive legal battles concerning freedom of speech in Canada. Mr. Gostick opened the Fund with a personal contribution of \$1,000. North American readers interested in establishing a practical Memorial to a great freedom fighter, and in helping to defeat the mounting attacks on freedom in Canada, can contribute to the Fund. Contributions should be sent to Mr. Ron Gostick. Bag 78, High River, Alberta, Canada.



Mr. Barry Tattersall calls for practical loyalty.

CHANGING INTERNATIONAL SCENE OFFERS NEW CHALLENGE

In a wide-ranging address to *The New Times* Dinner, Mr. Eric Butler said that the dramatic changes in the international situation presented Social Crediters with new opportunities for constructive activities. Events now shaking the Communist world from within had been foreseen many years ago by C.H. Douglas. In his address, "*The Monopolistic Idea*", delivered in the Melbourne Town Hall on January 22, 1934, he had referred to the situation in the Soviet Union, stating, "I am not in business as a prophet, but I will venture a prophecy about Russia.... an endeavour is being made to bring it up, by the method of gigantic centrally administered industries, on a scale which the world has never seen anywhere else I believe we shall see in Russia a most colossal breakdown as a result of an attempt to run industries on a scale which is completely outside the capacity of the country."

At an early New Times Dinner, held shortly after the end of the Second World War, one of the best thinkers the Social Credit Movement has produced in Australia, Mr. James Guthrie, predicted that the time could come when an idea could run like a bushfire through the Soviet system, making it impossible for the Soviet's controllers to keep the mass of the people permanently enslaved at the current level. Revolts in Hungary, Czechoslovakia and Poland had been brutally suppressed, but they were indications of the shape of things to come.

The Soviet had suffered a massive material and psychological defeat in Afghanistan, where simple peasants sustained by a strong religious faith had eventually demonstrated the basic weakness of the Soviet system. Gorbachev continues to maintain his faith in Leninism, but harsh economic and other realities have forced him and his colleagues to back away from the worldwide revolutionary activities of the past.

Events inside the Communist bloc have come as no surprise



Pleased to be home - Mr. Phillip Butler at Dinner.

to Solzhenitsyn, who has maintained that Christians behind the Iron Curtain, whose faith has been tested over many long, dark years might prove to be in the forefront of the re-generation of Christianity. There was little doubt that the steadfast faith of the Christians has played a major role in what is now happening throughout the Communist world.

Drawing attention to Douglas's view of history as crystallised politics, not a series of disconnected episodes, Eric Butler said that while the great international power groups were attempting to plan ahead to take advantage of the changing global situation, they were attempting the impossible with their grandiose plans for creating the World State. Douglas had pointed out that this concept was so contrary to reality that it could never be brought to fruition. There is evidence of growing resistance to centralised power everywhere.

Mr. Butler said that with their long tradition of Christian-oriented freedom and a rich constitutional heritage, the peoples of the old British nations were best equipped to foster programmes of regeneration. The Social Credit idea is alive and growing in countries like Australia, New Zealand and Canada, waiting to develop quickly as the situation unfolds. Those who have been loyal supporters of the League of Rights have played a tremendous role in carrying the Social Credit ideas through many difficult years. The developing situation now offers the prospect of a new growth in these countries.

Mr. Butler concluded that while it was true that the worst of the storm had not yet passed, the changing situation was offering prospects for the future which were hard to see over past years . . . He was challenging all supporters to help seize every opportunity to take advantage of a situation which not only had changed dramatically, but could change even more dramatically in the near future.

"OLIVER GOLDSMITH QUOTED"

Sister Bride Baldwin of New South Wales wrote.

"My very best wishes to all who gather at the 1989 New Times Dinner. May God bless your constant efforts to alert the people of our wonderful country to the grave dangers so threatening us.

I join with you all in paying respect to the late Patrick Walsh, a true patriot. As we observe the blindness of those concerning the conservation conspiracy, may I offer these lines, penned by Oliver Goldsmith:

'Ill fares the land to hastening ills a prey,
While wealth accumulates and men decay.
Princes and Lords may flourish, or may fade,
But bold peasantry, their country's pride,
When once destroyed, can never be supplied."

JIM CRONIN REPORTS AT ACTION SEMINAR

The major highlight of the National Action Seminar was a comprehensive report by Mr. Jim Cronin, Secretary of The Institute of Economic Democracy, on the highly successful campaign on the West Coast of South Australia. The outline of the strategy and tactics used to hold a hard pressed rural community together, in the face of enormous pressure from the banks, politicians and a gaggle of pseudo-environmentalists, was warmly received. Jim Cronin's Action Group were responsible for the innovative move known as Bank Watch, and were responsible for

the first picketing of banks in Australian history. A booklet on the West Coast experience is being prepared, also a handbook on Bank Watch.

A wide range of other action programmes were discussed at the Action Conference. Those attending were most impressed with reports by three University students, two from Perth and one from Sydney, outlining their activities on University campuses. Clearly the climate of student opinion is shifting on the University campuses throughout Australia.

THE PERVERSION OF THE GREEN MOVEMENT

Dr. Geoffrey Dobbs of North Wales, veteran Social Credit authority, together with his wife Elizabeth, sent the following message to "The New Times " Dinner: Dear Friends,

Once more we send you all our very best wishes for an enjoyable dinner and may it refresh and inspire you for the coming year. How we wish we could be with you — but we haven't given up hope of coming out some time.

The 'Green Movement' is now at a stage which bears certain resemblances to that of the Social Credit Movement at the height of its popularity between the wars, when millions of people who had not studied the matter deeply, saw in a national or social dividend, or any sort of basic income for all, never mind how obtained, the solution of the blatant scandal of monetary poverty amid real plenty. Later, when the Welfare State provided a minimal and conditional subsistence 'dole' for the unemployed and for very low-income families, they pursued the matter no further.

It may now be noticed that a basic income or 'social wage' for all is being put forward as one of the objectives of the Green Movement, and it is of vital importance to discover just what they mean by that. The idea, in fact, has been around for a long time and is now widely entertained and discussed, but never with any reference to Social Credit or to C.H. Douglas.

Briefly, the proposal is this: the same Personal Basic Income (PBI) would be paid to everyone and would replace all other benefits, grants, allowances etc. It would be financed by a tax on *all* income other than the PBI itself. The amount would be determined by the usual political methods of discussion, pressure groups, debate and voting in Parliament, i.e. it would be unrelated to anything but prevailing opinion and party politics at the time. If the PBI were to be sufficient even for subsistence, estimates of the rate of taxation vary from "could be over 50%" by protagonists of the scheme to 70% by critics of it.

The Green Movement is now being perverted and taken over by various power-groups including work-for-all Marxism, and Big-Money Business, urging us to 'Save the Planet' from the damage they are doing it.

Now this, of course, would be disastrous. It would, in fact, amount to the ultimate expression of Welfare-State Socialism. Any benefits from the PBI would be cancelled by the wild inflation of all wage-costs, and hence of prices, to pay for it, leading to constant pressure for higher Basic Incomes to cover subsistence, higher taxes and wages to pay for it, until the system breaks down in a dictatorship. All this arises from the failure to realise that money-figures are not purchasing power. *That* is a ratio between incomes and prices.

In contrast to this, C.H. Douglas's proposal for a national dividend was a part of a package, including the price discount, which would be precisely calculated by accountants (not subject to pressure politics) so as to make up the deficit against prices in debt-free incomes without borrowing and inflation. It would not be a State-dole, taken from others, but the monetisation of our cultural inheritance, and the freedom to work for pay would be unhampered by punitive taxation. The two policies: the calculated dividend, varying with the level of production, and the tax-based Government dole, are diametrically opposed both in principle and effect.

If economists are still going to pretend that there is no such deficit in the face of the enormous growth of consumer debt without which the economy would break down, they are going to make fools of themselves. This, of course, is only a fraction of Douglas's economic analysis, but is enough to start on. Those seriously concerned will want to go deeper.

But it still has, we believe, a sound core of quiet people who are trying to stick to their original sane objectives, which were based upon decentralisation. A Basic Income for all would seem to be a logical objective for them; but without an understanding of Social Credit and the nature of the World Debt System they are certain to be misled. Most of the damage to the environment to which they object is of monetary origin, and it is up to us to show those of them who want to know, how they may continue to pursue their own real policy.

With our love and best wishes,
Geoffrey and Elizabeth.

SUBVERTING MUNICIPAL GOVERNMENT

Don Auchterlonie submitted the following report to the League of Rights' National Action Conference:

I should like to outline a piece of "organised" democracy in Local Government. The Shire of Narracan sent their secretary to the United Kingdom in 1987 to study "community government". He looked at this concept in Scotland and in the London Borough of Islington. The concept of community government involves Council funded groups of "pro-active" people acting in the manner of a local Progress Association. The secretary produced a report on his return, which stated that the London Borough of Islington increased its staff by 300 people in order to administer community government.

The concept was endorsed by Council and rules for Local Neighbourhood Advisory Groups (L.N.A.G's — mostly the "L" gets dropped off) were formulated. Each N.A.G. is given \$500 per year for expenses. There are rules of conduct and any member of a N.A.G. who breaks the rules can be sacked by the Council.

The programme was launched by the Minister for Local Government Jim Simmons with some enthusiasm. Six N.A.G's have been set up in local areas; all are encouraged to apply for government grants for local projects. Most of them have built Gazebos.

This concept is supposed to be a "first" for Local Govern-

ment in Victoria.

After twelve months of operation an expert was hired to study the operation of the N.A.G's — paid for by a government grant. Now, after two years of operation a grant of \$35,000 has been obtained to employ a person for twelve months to organise N.A.G's throughout the Shire. Nobody asks anything about the level of attrition of a taxpayer's dollar from the time the dollar leaves the taxpayers' pocket until it allegedly returns as a government grant!

The Shire Secretary persuaded Council to send him to the I.U.L.A. conference in Perth in September 1989. At first he was going to learn about community government. In actual fact he was invited to present a paper on the operation of N.A.G's. He then prepared an "implementation plan" for N.A.G's and this plan was duly launched by the Minister for Local Government Maureen Lyster.

Is there a lesson in this business?

Can democracy be organised from the top down?

Why does a Fabian government hand out so much grant money for "community government"?

My comment is that the whole business is going to be very expensive for the taxpayer, and if any other municipality in your area considered the idea you should nip it in the bud.