

ANNUAL DINNER ISSUE.

# THE NEW TIMES

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

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## 1992 "NEW TIMES" DINNER A "TREMENDOUS SPIRITUAL FEAST"

The 1992 Annual "New Times" Dinner, held on Friday, October 2, was aptly described by one guest as yet another "tremendous spiritual feast". One of the highlights of the dinner was the address by visiting Canadian, Bishop Robert Crawley, of the Anglo-Catholic Church of Canada. Bishop Crawley provided a fascinating account of his introduction to Social Credit, first as a young man in England, and later in Canada, where he was closely associated with Mr. L.D. Byrne, C.H. Douglas's representative advising the Albertan Social Credit government. Bishop Crawley gave a vivid, if slightly humorous account, of how he conducted the funeral of L.D. Byrne at sea, with turbulent seas threatening to sweep him overboard as he cast the ashes on the water. Denis Byrne had served in the navy, and requested that he have a naval-type funeral.

Apart from Bishop Crawley, Dr. David Mitchell, leading constitutional authority, and currently Moderator of the Presbyterian Church, was also present at the dinner, proposing Grace, while the Rev. Canon Arthur Fellows from Brisbane, proposed the Loyal Toast. Dr. Mitchell and Canon Fellows presented outstanding Papers at the League of Rights Annual National Seminar on the Saturday. Dinner Chairman David Thompson extended a special welcome to the driving force behind the emerging *Australia First* Movement, Mr. Robert Hawks, stressing that the League of Rights was recommending support for the limited-objective, non-party campaign to halt the progressive destruction of Australian industries, primary and secondary.

Mr. Bill Daly, National Director of the New Zealand League of Rights, brought a message from New Zealand Social Crediters, stressing what an inspiration it was to attend *The New Times* Annual Dinner. At the Action Seminar on the Sunday, Bill Daly presented a graphic report on the explosive New Zealand situation. A number of supporters apologised for not being able to attend the dinner because of their involvement in the Victorian State Elections.

### "A DEEP AND GROWING TRADITION"

In his dinner address, Mr. Eric Butler said that the annual *New Times* dinner, first held in 1946, was far more than a meeting of supporters to share a meal and fellowship: "It has developed organically over the years into a type of deep spiritual event, and regarded right throughout the international Social Credit movement as a symbol of a unique movement." In a brief survey of the history of the *New Times* annual

dinner, Eric Butler said that he and Mrs. Dorothy Hedley were the only two people present who had attended the first dinner, held in the Federal Hotel, Melbourne. "The original Federal Hotel was demolished some years ago, but every time I pass the site where it stood, I recall how the spirit generated at that first dinner has grown and been enriched over the years. It is an annual event now steeped in a deep and growing tradition." The toasts to *The New Times*, proposed by Mr. Tony Symonds, Assistant Queensland State Director of The Australian League of Rights, attending his first dinner, and seconded

### OUR POLICY

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

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

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

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

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

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

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

by Mr. John Piercy of Melbourne, maintained the usual high standard of a toast which reflects the growth of the Social Credit Movement. Both speakers made a deep impression on dinner guests, each stressing the Christian aspect of Social Credit.

Chairman of the Dinner, and the new National Director of The League of Rights, Mr. David Thompson, said that the key to the future was *faith*, "not so much faith in ourselves but faith in one of those imponderables, the mystery of the Kingship of the Creator."

It should be recorded that David Thompson, like many other supporters at the dinner, had not even been born when the first dinner had been held. The annual dinner continues to reflect the continuing growth of the Social Credit movement in Australia.

### MANY MESSAGES

As usual, there were a number of messages from interstate and from around Australia. There was warm applause for the messages from Dr. Geoffrey and Elizabeth Dobbs, North Wales, United Kingdom, and from Mr. Ron Gostick, National Director of The Canadian League of Rights, who have attended past dinners and who are regarded with deep affection as distinguished veteran members of the Social Credit family.

The League of Rights Annual National Seminar, held on Saturday, October 3, witnessed the presentation of three papers of the highest calibre. The theme was defence of the traditional Australian heritage. In a magnificent opening address at the Seminar, League National Director David Thompson stressed that the nation faced a great challenge over the next few years, stressing that while Australia was only a young nation in terms of years, its heritage extended far beyond 200 years, being rooted in a thousand years of British history. But the heritage actually went back 2000 years to its Christian roots.

One of Australia's most eminent constitutional authorities, Dr. David Mitchell, presented an outline of the history of Australian constitutional development, which should be taught in all schools. Dr. Mitchell unnecessarily apologised for what some might feel was a "dry" subject, those present finding it fascinating, as they heard an outline of how the federal system of government in Australia was a creation of the sovereign States, all of whom operated under the constitutional monarchical system of government.

### A CHALLENGE TO CHRISTIANS

The Rev. Canon Arthur Fellows presented a carefully researched and most scholarly paper on *"The Christian Roots of Representative Government."* Canon Fellows' paper literally sparkles with gems. He pulls no punches in his challenge to Christians, concluding as follows: "If our bishops and other leaders of the Churches do not give the right sort of lead, which would begin to turn our situation around, it must be left to the dedicated layman and laywoman to pursue the truth. They will be motivated by a religious faith, which can come through the morass of conflicting claims and false teachings. As they take the long view, the perspective of history, they can take courage. In the words of Isaiah the prophet, they look to the rock from which they were hewn, and to the quarry from which they were dug. They are those of whom Henry David

Thoreau, the American essayist and naturalist wrote, *"If a man does not keep step with his companions, perhaps it is because he hears a different drummer."*

### CROWN BIGGER THAN INDIVIDUALS

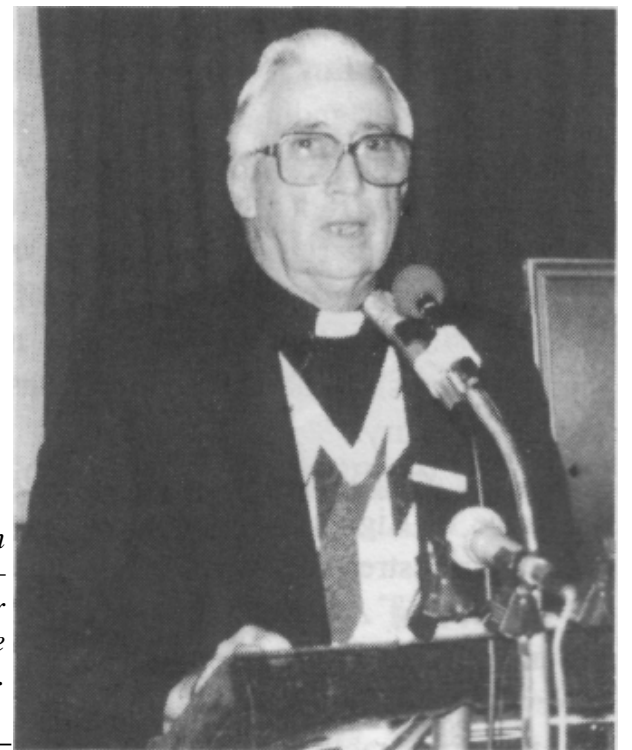
In proposing the Loyal Toast, the Rev. Canon Arthur Fellows said, "The Crown is bigger than individual occupants. Unfortunately today's glare of publicity makes it essential that our Queen must have our support against an obvious intention to seize upon family troubles as a stick with which to beat the whole concept and institution of the monarchy".

Canon Fellows provided a vivid picture of the history of kingship, going back 3000 years. He recalled the impact of the present Queen's Coronation Service of 1953, with the priestly anointing of the Queen in her life vocation. He said that in singing the anthem it was important to look beyond the present Queen to the continuity of the Crown itself. "The King is dead, long live the King!" The story is told of how, when George VI died, the Queen Mother said, "we must tell the Queen." A King had died but was automatically replaced by his successor.

Canon Fellows said that the Sovereign was no mere figurehead, that all cabinet ministers, government ministers, magistrates, members of the armed services, police and others swear an oath of loyalty to the Crown.

"We may have to look to the Crown for our preservation. In past history we had to struggle against royal tyranny. But now we have gone to the other extreme, and it is the Crown which provides a limit on the will to power of governments."

Canon Fellows urged that guests should sing the anthem, as it really is - a prayer.



*"The Crown is bigger than individual occupants" —  
The Rev. Canon Arthur  
Fellows proposing the  
Loyal Toast.*

### STABILITY

"... The exceptional stability of England under great provocation from financial and social injustice, has been largely due to the tenacious insistence on the principle of 'rights'. Hence the stealthy undermining of them from quarters which regard 'traditional' Britain as the great stumbling block to world dominion."

— C.H. Douglas.

## THE SIGNIFICANCE OF "THE NEW TIMES" DINNER

The following are the notes of Mr. Eric Butler's address at "The New Times" Dinner:

I propose at this, the 46th Annual *New Times* Dinner, to reflect on the deeper significance of what has grown into a unique annual event, with an international influence. The Dinner is far more than an annual affair at which those attending merely meet to eat, drink and make merry, it has developed organically, over the years, into a type of deep spiritual event, and is regarded right throughout the international Social Credit movement as a symbol of a unique movement.

It is appropriate to recall that the first dinner was held in the old Federal Hotel in 1946. There are only two people here tonight who were present at that first dinner, and have attended every dinner over the years. I am one of those, as is Mrs. Dorothy Hedley. We have rich and rewarding memories of what has developed over the years. The original Federal Hotel was demolished some years ago, but every time I pass the site where it stood, I recall how the spirit generated at that first dinner has grown and been enriched over the years. The dinner has been held at a number of different venues over the years, once going back to the Federal, with a variety of standards of menus, but the physical aspects have had little bearing upon the developing spiritual atmosphere.

Looking back over the years, it is interesting to reflect upon some of those who have been guests of honour, and have addressed the dinner. Tonight I can only touch upon some of these. One of the earliest was C. Barclay-Smith, editor of the first popular Social Credit paper in Australia, *The New Era*. A veteran of the First World War, Barclay-Smith was a brilliant journalist who used his talents to popularise Social Credit. He had a variety of interests, including painting. He established a very successful vitamin business, when vitamin therapy was only in its infancy. But *The New Era* waned after the war, and *The New Times* paid a tribute to those associated with this paper, and the vitality of Social Credit activities associated with it.

There was an air of great expectancy the year that Dr. Geoffrey Dobbs, and his wife Elizabeth, attended as guests of honour. The work of Geoffrey Dobbs, including some of his poems, was well known. And he and his wife had worked with Douglas and the Social Credit Secretariat. Elizabeth Dobbs made one observation which I have often quoted: in advancing Social Credit we had to rely upon "**the long lever of time**" Speaking at the famous Douglas Memorial Dinner in 1979, Geoffrey Dobbs presented an inspiring picture of what he described as "the Social Credit adventure."

The year that Mr. James Guthrie of Tasmania attended as guest of honour, he stressed the power of ideas, which could often explode as a result of individual initiative, prophesying that the time would come when the apparently permanent Soviet Union would collapse from within. This was long before the great Solzhenitsyn had predicted that the Soviet must collapse, because it possessed the seeds of its own destruction. James Guthrie of Tasmania, who never lost his rich Scottish accent, was beyond doubt one of the most outstanding Social Crediters in Australia. His work was praised by Douglas.

The brilliant South African journalist, writer and news analyst, Ivor Benson, fascinated his "*New Times*" audience

with his positive theme that every individual should invest in himself. This address made a deep impression upon those privileged to hear it. The late Patrick Walsh of Canada always created a sense of excitement at those dinners he attended. A former undercover agent for the Royal Canadian Mounted Police, he was a sick man when he attended the 1988 dinner, where he warned that Soviet leader Gorbachev was still a dedicated Marxist-Leninist, desperately attempting to hold the Soviet together with a dialectical retreat.

Veteran Canadian Social Crediter, Ron Gostick, has always added to the spiritual content of *The New Times* dinner, both by his physical presence and by his inspiring messages. There will be a few at this year's dinner who will recall the visit of Mrs. Joyce Mew of the British Housewives' League, the movement which successfully challenged post-Second World War food rationing in the United Kingdom. Then there was the Rev. Cedric Jacobs, the son of genuine tribal Aborigines, a most remarkable man who had dared to speak out against the policy of his own Uniting Church on the subject of land rights. It was a most moving experience to hear him at the 1989 dinner. We have had Mr. Barry Tattersall, a man who has contributed so much on the educational front, and there was one of Australia's most popular figures, RSL leader Bruce Ruxton. There was that incredible figure, British historian David Irving. Last year we had the brilliant Canadian lawyer, Doug Christie, who has dramatically demonstrated what one individual of courage and talent can do in the battle to preserve that Truth which makes the individual free.

### A RELIGIOUS MOVEMENT

What other function can claim such a galaxy of rare and gifted individuals as have appeared at *The New Times* Annual Dinner? And there are others I have not mentioned. In



"New Times Dinner A Type Of Spiritual Event" Eric D. Butler speaks on the deeper significance of the New Times Dinner.

a realistic sense, we are part of a religious movement, striving, as Douglas said, to release reality and to advance policies rooted in that reality. The battle in which we are engaged is not going to be decided by numbers, but by a relatively few individuals using individual initiative. This annual dinner provides not only the opportunity for those of the same faith to come together to show our loyalty one to the other, to sustain one another, but to provide a platform from which rare individuals can speak to us. As a service movement, we may not agree completely with all they support, nor they completely support us, but we are all enriched by hearing these people. Who could deny that we were all inspired at last year's dinner by that magnificent contribution by Doug Christie, that rare individual who is making history in Canada?

We cannot now escape the reality that we are living through a horrendous time in human history, when another civilisation is dying. It was the American Bishop Fulton Sheen who observed that one of the major features of every dying civilisation is that the great majority does not know it is dying. Over 2000 years ago the famous Roman statesman and philosopher, Cicero, tried to warn his fellow Romans that their civilisation was dying. But few believed him. Just over 70 years ago, C.H. Douglas warned that unless there was a major change in finance-economic policies, which made increasing centralism inevitable, Western civilisation would also disintegrate. Signs of disintegration are everywhere. The dominant policies of our times are rooted in an anti-Christian philosophy. Regeneration can only take place when there is a widespread return to a belief in that reality revealed by Christianity.

#### **DECISIVE INFLUENCE OF "THE FEW"**

Social Credit is not concerned with numbers, but with individuals. The decisive turning points in history have been determined by the few. The famous prophet Isaiah was told by God that he would not have much success with the great majority, who did not want to hear his warnings. What he had to do was to preserve the faith and the courage of that small remnant that were still faithful. Our role today is to help preserve that remnant still loyal to our traditional heritage. This dinner is a special manifestation of that loyalty. It should be seen as a deeply spiritual event.

It is encouraging to note that the future King of Australia, Prince Charles, stresses that a people who wish to survive into the future must go back to their roots. It is highly significant that his favourite Shakespearean play is *Henry V*, in which the highlight is the Battle of Agincourt, where the English are hopelessly outnumbered by the French. But the English are inspired by an appeal, which stressed that great numbers were not necessary. "*We few, we happy few*", said Henry V, who by our deeds will live in history forever. Let us treat every *New Times* Dinner as an annual ceremony at which we deepen our faith, and re-dedicate ourselves to the task of lighting the battles which lie ahead.

#### **VALUABLE MESSAGES HELD OVER**

Limited space precludes us from publishing all the valuable messages received, some of these containing most valuable comments. We will attempt to publish these in our next, Christmas issue.

## **"YOU ARE AN EXAMPLE AND A BEACON FOR US ALL AROUND THE ENGLISH-SPEAKING WORLD"**

**The following message was from Mr. Ron Gostick, National Director of The Canadian League of Rights and Director of Canadian Intelligence Publications.**

Best wishes from the Canadian League of Rights and your many Canadian friends as you once again gather for another historic New Times Dinner.

Not only is the Australian League of Rights and New Times Family the very heart and soul of Freedom's Cause Down Under, but you are an example and beacon for us all around the English-speaking world.

As the forces of darkness attempt to impose their totalitarian 'New World Order' upon us, the challenge and opportunity for us throughout the Crown Commonwealth is to put forward and hold high another kind of 'new world order' — one based upon the principles proclaimed by Christ, one incorporating the commonsense policy and economic proposals enunciated earlier this century by C.H. Douglas which offer a glorious alternative to our present road to disaster.

Over here in Canada, judging by the savage storm of attack upon us from the Establishment agencies in recent months, we must be on the right track and moving forward, as we prepare for our own Annual Weekend in Calgary in mid-October.

To all our New Times friends and supporters — we're thinking of you as you meet and renew old friendships and make new ones. Do have fun and a joyous time as you recharge your batteries for the battles ahead.

#### **EQUALITY THE ENEMY OF QUALITY**

"We have nearly all fallen into the clutches of six myths . . . the myth of equality . . . the myth that work is intrinsically good and beneficial to the worker's soul, whereas it is the Curse of Adam. The myth that hereditary is in some way (hard to define) superseded. Shall we call this the illusion of merit? The myth that there are no rare spirits whereas society is held together and all good things advanced by exceptional individuals. Mass movements are the perpetual movement of the Gadarene swine. The myth of the more the merrier. The myth of . . . the desirability of uniformity. Whereas individualism is the basis of all equality, and can only flourish in freedom. Equality is the great enemy of equality."

— Robert Fordyce Aickman in *The Nineteenth Century* 1945.

#### **CONSPIRACY**

"Is there an organised power in the world which has some worldwide aim, and is powerful enough to promote, manipulate and prolong wars between nations in the pursuit of this aim? Is there a super-national conspiracy, directed against the freedom of *all* peoples, which uses such men as Hitler as its servants? The strongest evidence in favour of this theory seems to us to be that there is a powerful ban, in practice, on the very suggestion; the mention of the very word conspiracy is taboo. Politicians and newspapers shun it. Yet we have abundant recent proofs that conspiracy is a very real and living thing in the world. The essence of conspiracy is secrecy. To our mind, that is why all attempts to penetrate this secrecy are so severely repressed. But they are also the proof that powerful conspiracy exists; they would not otherwise be necessary."

— Douglas Reed in *London Tidings*, September 4, 1946.

## "KINGSHIP, NOBILITY AND LOYALTY ARE PART OF THE CREATED ORDER"

The first message read at the dinner was from veteran British Social Crediters, Dr. Geoffrey and Elizabeth Dobbs of North Wales.

Dear Friends,

Once more we send our love to all present and our very best wishes both for the *New Times* Dinner and the National Weekend Seminar, wishing, as always, that we could enjoy them with you.

We should like to start by sending hearty congratulations to Betty Luks for carrying through the negotiations as well as the editing of *The People's Prince*, astonishingly the first collection of Prince Charles's notable speeches to see the light of publication - which alone tells us something of what he is up against. Also to Jan and Murray Pope of *Veritas Publishing* for the excellent and attractive production of the book.

By any account and from any viewpoint, with the present spotlight on the Monarchy it is essential reading for anyone but a mugwump, and ought to be in every home as well as in every school, college and public library.

It is not yet on sale in Britain, but since its publication in Australia, following the appearance of the Morton smear-book on the Prince's wife, the attack on the Monarchy here in Britain has reached a new 'low'. Nothing is barred in the way of snooping, peeping, telephotoing, electronic telephone tapping, scouring the past for smut and innuendo, and always with big money offers in the offing.

For many years now there has been a regular industry among some entertainers of mocking the Monarchy, until there is a whole gang of actors and actresses who can make up as Royals and mimic their voices. At the start it was often quite witty, even hilarious, but with time it has been getting more and more crudely malicious, aimed specially at the most vulnerable targets, those not born royal who have only recently risen to that dignity by marriage. The open objective is to destroy that dignity, excellence and probity by smearing it with suggestions of scandal. Anything will do, if it can be twisted, attributed, or even invented, so long as the gossips can feed upon it, since the facts cannot be checked. When sums like \$50,000 are being bandied about, everyone is invited to try for a royalty-smearing prize.

We may well ask whence comes this organised descent below the bounds of civilisation. Behind the snoopers and the muckrakers are the editors, publishers and the programme directors who get the muck paid for and broadcast, and behind them are the owners and the advertisers who control them, all of whom depend upon the ultimate money power of credit support by the banks and finance houses. The significant thing is not the scavenging of the gutter press but the way they are now taken up and used by all the big-money media. Recently we heard Rupert Murdoch described on the BBC as a leading figure in the development of 'global media'.

Until recently most people imagined that the upper ranks of finance were 'respectable' (by current standards), but in recent years even the 'High Street' Banks have come down to financing such newspaper tycoons as the late Robert Maxwell and such financial concerns as the BCCI Bank. So it is now out in the open. We have a one-sided smut-and-muck

assault on the dignity and standards of the Monarchy financed by the Money power and its underlings; a whole class of fashionably malicious chatterers and scribblers who so relentlessly use sneering and irony that they are undermining the honesty of the language.

To these bitter wretches and their masters nothing is sacred, and anything of dignity, excellence, decency or probity is intolerable. It shows them up and reminds people of what they are. Above all, it is the Christian religion, of which our Constitutional Monarchy is a symbol, which they seek to defile and claw down. Republicanism is a word used to cover this, but in fact there is nothing behind it. The aim is to get rid of the real, present, working product of history, and to leave a blank to be filled with whatever form of despotism the winning politicians may choose to fill it. George Orwell, in his political satire *Animal Farm*, described an egalitarian tyranny by pigs, but this could be worse: one by pigs in a poke!

Just whose committee-concocted constitution are they planning to impose upon us if they should achieve 'republicanism' by these nasty means? The methods now loosed against the Royal Family are merely an extension of the growing control by the media, both of public and of private life.

The attack on our Monarchy, however, is two-pronged. The other prong is on the inherited wealth of the Queen, with every attempt to arouse envy, and the constant suggestion that she should be taxed to support the politicians who vote their own incomes, not to mention the untaxed International Bosses. It is seldom mentioned that the Queen alone is exempt from income tax, that her Civil List grant is about one-eighth of what the Crown makes over to the



"I am delighted to acknowledge the insight C.H. Douglas has left us..." — Mr. John Piercy in seconding the toast to *The New Times*.

"Good will always be vanquished by evil, so long as evil understands its tools better than good; but if good can only be taught to use its tools correctly, the good will vanquish evil."

— C.H. Douglas.

Treasury, and that it is her income as an Institution supporting a great many people. We must remind others that those who create billions of debt-money by bookkeeping find it intolerable that the Monarch should be independent and not in their debt.

Now that the true nature of the attack on the Monarchy has declared itself, it is clear that there is at present too much decency among the Australian people to go along with it. But the 'republicans' still have nine more years to debase the population to their own level, and especially the young; and it is much easier to dirty than to clean, to tear down than to build up. We shall all have our work cut out and our stomachs tested; but many of those who love a scandal may draw back when they see, and smell, the depth of malice behind this assault on what we hold dear, and the sort of people who will rule us all if they win.

Of one thing we can be sure: Kingship, nobility and loyalty are a part of the created Order. Even when torn down, they rise again. A general revulsion against the means being used to try to tear down our established Constitutional Monarchy, together with a persistent, precise questioning of the proposed substitute, may well avert the danger for a time, but only one thing can permanently support a Christian Monarchy, and that is a revival of realistic Christianity. And towards that, as Social Crediters, we all have something crucial to contribute.

Our heartiest good wishes to you all.

## **"WE ARE CHALLENGED TO DEFEND THE AUSTRALIAN HERITAGE".**

In responding to the toast to *"The New Times"*, Mr. David Thompson said that it was essential to realise that the threat to the Australian Heritage not only included the political, constitutional and cultural heritage, but also the spiritual heritage.

After paying a tribute to the calibre of the two who had proposed the toast to *The New Times*, David Thompson referred to the fact that he was chairing his first dinner as the new National Director of The League of Rights.

"Earlier this year I had the privilege of attending all testimonial dinners (with the exception of the West Australia dinner) for Eric and Elma Butler. These dinners provided me with a great opportunity to measure the calibre of the people in this movement. I look forward over the coming years to working with these people, ascertaining what their talents are and drawing them out so that they will be available for the big tasks ahead of us."

Referring to the internationalist threat to traditional Australia, David Thompson said that Prime Minister Paul Keating had a vision of Australia becoming part of Asia. Keating sees the traditional Australian heritage as a type of baggage he cannot carry if he is to fulfill his vision of Australia becoming enmeshed in the Asian section of a global economy.

Paul Keating is asking us to change our allegiance to our traditional heritage to a new one as if it were merely a case of changing the clothes we are wearing."

David Thompson said that the traditional Australian heritage had its roots in the British heritage, a heritage which stressed the importance of integrity, one which internationally

the British had transferred to others, he wanted to conclude by reading from Rudyard Kipling's *The Glory of The Garden*, stressing that Kipling was a man who understood the importance of the application of the Faith to the affairs of men. Kipling's work was part of a cultural heritage, which has to be preserved into the future.

"Those of you who have attended this *New Times* dinner are among that privileged few who have a tremendous responsibility and by your very presence here tonight have indicated that you are going to accept that responsibility. And now I share with you what Kipling had to say in *"The Glory of The Garden"*:

*Our England is a garden that is full of stately views,  
Of borders, beds and shrubberies and lawns and avenues,  
With statues on the terraces and peacocks strutting by;  
But the Glory of the Garden lies in more than meets the eye.*

*For where the old thick laurels grow, along the thin red wall,  
You'll find the tool- and potting-sheds which are the heart of  
all, The cold-frames and the hot-houses, the dungpits and the  
tanks, The rollers; carts and drainpipes, with the barrows and  
the planks.*

*And there you'll see the gardeners, the men and 'prentice boys  
Told off to do as they are bid and do it without noise; For,  
except when seeds are planted and we shout to scare the birds,  
The Glory of the Garden it abideth not in words.*

*And some can pot begonias and some can bud a rose, And  
some are hardly fit to trust with anything that grows; But they  
can roll and trim the lawns and sift the sand and loam, For the  
Glory of the Garden occupieth all who come.*

*Our England is a garden, and such gardens are not made By  
singing - "Oh, how beautiful!" and sitting in the shade. While  
better men than we go out and start their working lives At  
grubbing weeds from gravel-paths with broken dinner-knives.  
There's not a pair of legs so thin, there's not a head so thick,  
There's not a hand so weak and white, nor yet a heart so sick,*

*But it can find some needful job that's crying to be  
done, For the Glory of the Garden glorifieth every  
one.*

*Then seek your job with thankfulness and work till further  
orders, If it's only netting strawberries or killing slugs on  
borders; And when your back stops aching and your hands  
begin to harden, You will find yourself a partner in the Glory  
of the Garden.*

*Oh, Adam was a gardener, and God who made him sees  
That half a proper gardener's work is done upon his knees,  
So when your work is finished, you can wash your hands and pray  
For the Glory of the Garden that it may not pass away!  
And the Glory of the Garden it shall never pass away!*



*"We are challenged to defend the Australian heritage" — Mr. David Thompson in responding to the toast to *The New Times*.*

## YOUNG SUPPORTERS PAY TRIBUTE TO SOCIAL CREDIT PIONEERS

In introducing the two speakers to propose and second the toast to "*The New Times*", Mr. Tony Symonds from Queensland and Mr. John Piercy from Melbourne, David Thompson pointed out that although they came from different backgrounds, both were dedicated Christians who grasped the practical Christian aspects of Social Credit.

Moving the toast to *The New Times*, Tony Symonds started with an old Arab proverb, which states "*He who tells the truth should have one foot in the stirrup.*" One should not be primarily concerned with one's own safety, but with promoting and expanding truth. One must put aside, at least temporarily, one's own personal welfare. It is more important to uphold the truth in society than to only address the ills of society.

Many years ago, people of this calibre formed the Australian League of Rights. These people knew that a crisis was going to come and they planned and worked to prepare for it. I find it interesting that this movement was being founded before I was born. When I left school there was little problem about finding work. I was fifteen years of age and there appeared to be no real problems.

In 1943 my father had gone broke, but after the Second World War there appeared to be no need for monetary reform or anything like that. The memories of my youth take me back to standing outside the Church after Mass and listening to my father discussing drought, or perhaps some new weed. But there was faith in the future.

But as my generation went forward into the 'seventies it became obvious that things were not so good. We were becoming concerned. But fortunately the seed planted in 1946 had grown into a tree and was spreading out. The League of Rights started to be noticed by my generation, and by many others. Here was something worthwhile. The League clearly had it right. The people who had formed and nurtured the League such a long way back knew it was going to be a hard, long slog. They were of great faith.

We have now reached the stage in 1992 that the League is here, a type of legacy. The League has been successfully built. It is up to my generation to go forward, and any failure can only be our own fault. Our future is in our own hands.

### "I LOOK FORWARD WITH FAITH"

In seconding the toast, Mr. John Piercy said:

I am delighted to acknowledge the insight C.H. Douglas has left us into our economic and political make up. I would like to draw your attention to the reality of our CLAYTON'S AUSTRALIA, as it exists today. It is not the real Australia but a tainted version due to a wrong or eroded foundation. It reminds me of the Ettamogah Pub of the "*Post*" magazine fame. Set in the semi-desert, surrounded by rabbits, an odd building, misshapen, on a slant, but bright red so you can't miss it; old vintage car perched on the roof. We enter through larger-than-life saloon-type doors in 1992. Large crowd inside drinking, playing poker machines or watching football on T.V. - Victorian-style. Not really interested in much else. But upstairs there is a verandah, some rooms. Fewer people. On one of the doors is a notice: "**New Times**

**Dinner**". A crowd of ordinary people with enough common sense to know that all is not right down at the Australian Bar. Up on the roof, David Thompson is driving the car; Eric Butler is in the back seat. There are others sitting on the roof going their own way or trying to get into the car.

C.H. Douglas left the Ettamogah Pub back in 1952, one year before I came through the front door. He is remembered here tonight. He talks of a common idea, a foundation to build on which I believe is the knowledge of GOD, as given by His Son, Jesus Christ. Without this our view of current events is distorted, as is the Ettamogah Pub. We haven't been able to eradicate the rabbits, so what hope have we got if we only rely on our own strength? Sure we have knowledge, common sense; but more is needed. Wisdom and understanding can only come from above. Let us hold onto those things that are true, remember our past and fulfill the future that is laid before us. Let us strive to understand, not our aims or ambitions, but what GOD has planned and will be fulfilled on planet earth. He has left us his guidebook, the bible, to use in conjunction with the other information provided here to get a clear and vivid picture of our situation.

The wind is likened to the Holy Spirit in scripture, John 3:8. As I stand on the verandah with an open book in my hand, I can see three trees, all with numbers on them. One has "1992", another "1993", and the third "1335", with these words: "**Blessed is the one who waits for, and reaches the end of 1335 days.**" Now a curious thing has happened. The three trees have become one tree. *Daniel 12:12.*

I know who I believe, and I look forward with faith, as Abraham did, to the city with foundations whose architect and builder is God. *Hebrews 11:10.*

*"It is now up to my generation" —  
Tony Symonds proposing  
toast to New Times.*



## "THE NATURE OF ALL REALITY IS TRINITARIAN"

Bishop Robert Crawley's address to the dinner must be rated as one of the most exceptional ever given. He made it clear at the beginning that he was going to talk about theology. But it was soon obvious that the Bishop was not going to talk about "pie in the sky"; he was speaking not only as a Christian Bishop but as a Social Crediter. One of the major features of his address was the vital importance of the Athanasian Creed, quoting what Douglas had to say, that it was a "far more profound political document than is generally recognised." Bishop Crawley revealed that Douglas's statement had a profound effect on him, causing him to reassess his position as a Christian. "It got me going," he said. He sold his business and set out on the path, which had brought him to his present situation as a Christian bishop.

Outlining his Social Credit background, Bishop Crawley said that he first heard about Social Credit as a boy of 16 in England. But he only knew it as some type of monetary reform scheme which when applied would solve the problems of the nation. At 18 years of age he found himself in Alberta, Canada, training for the airforce. But before he concluded his training he was hospitalised with tuberculosis and found himself in the next bed to the son of an Albertan Minister in the Provincial Social Credit government. However, he found that he knew little about Social Credit, nor did his father. However, he made good use of his time in hospital and was able to study Douglas, grasping that Social Credit was far more than monetary reform.

Upon returning to England after the war he met with prominent Social Crediters, including Dr. Geoffrey Dobbs. He migrated to Canada in 1948, soon made the acquaintance of Mr. L.D. Byrne, adviser to the Albertan government. During his four years in Edmonton he met Ron Gostick. Clearly the distinguished Social Crediter, Denis Byrne, had a very profound influence on Bishop Crawley, later in Victoria, British Columbia, playing a major role in the establishment of the Anglo-Catholic communion. "Denis Byrne could no longer continue in a Church which had been abandoning its traditions". He revealed that Byrne had actually written the Constitution for the Anglo-Catholic Church of Canada.

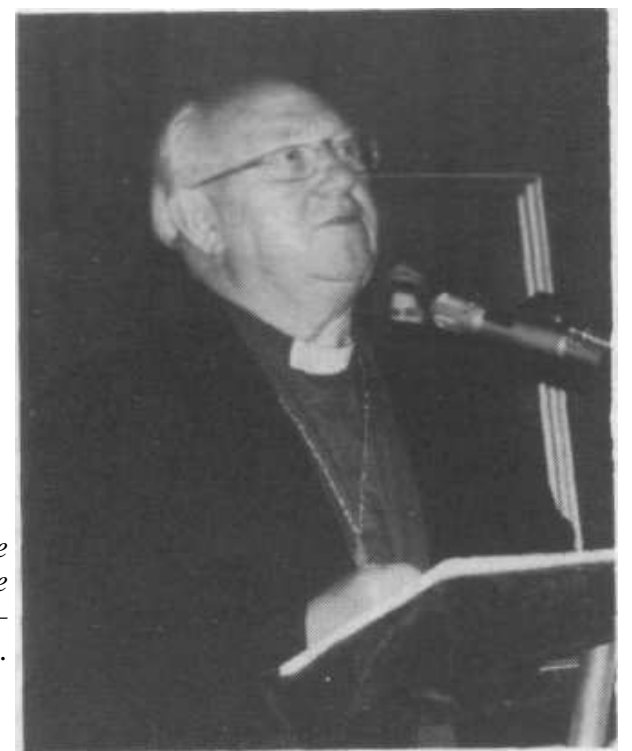
Developing the theme that "the nature of all reality is Trinitarian", Bishop Crawley showed how this concept, starting with the perfection of love between God the Father and the Son had led to the creation of a new type of Civilisation. "God became man that we might become divine." Action stems from belief and the traditional Christian belief had a profound effect not only on relations between individuals, but 'between individuals and their institutions. This belief affected the concept of money and welfare. There was a Just Price and usury was banned. The development of British constitutionalism reflected the Christian concept of a Trinitarian reality.

Bishop Crawley said that the Cromwellian period in England saw the re-establishment of Pharisaism with a changed attitude towards money and debt. He pointed out that originally when the Christian concept dominated life in the small villages, tithing barns were established in which primary

producers could deposit part of their production, the role of the Church being to ensure that no one in the community suffered. Money was not involved in the transactions. Much of what passed for Christianity today was "Liberal Judaism". The Church of England in Canada had become a "basket case" which was why the Anglo-Catholic Communion had come into existence. But the Church of England in Australia was "rapidly catching up".

Bishop Crawley said that there were many moral cowards in the Christian Church not willing to meet the challenge of the "liberal secular revolutionaries". The future would be determined, not by the big battalions, but by the efforts of the few. Douglas had advised against trying to fight on the enemy's ground and stressed the value of the light horse. His own Communion was small in terms of numbers but "If it is true, it will prosper . . ." The Social Credit movement is also small in numbers but is a reflection of Trinitarian reality.

Bishop Crawley concluded by referring to the biblical story of Gideon, who originally started with 27,000 men but was advised to cut down the numbers to a mere 300. Recalling how Gideon's small forces, armed with caskets in which there were lighted candles, and trumpets, struck unexpectedly in the middle of the night, breaking their caskets and showing their lights while blowing on their trumpets. Bishop Crawley said that while "we are relatively few in numbers, we can make one hell of a noise," as did Gideon's small force.



*Understanding the  
Athanasian Creed "Got me  
going" —  
Bishop Robert Crawley.*

## THE IMPORTANCE OF THE CONSUMER

"The Christian will have an initial sympathy with those lines of thought and suggestion which start with the consumer, and ask how he is able to obtain what he desires or needs to consume, because it is in consumption that the human value - the end for which all economic processes exist - is found to reside.

- William Temple, Archbishop of Canterbury.

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