

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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MARRIAGE - THE BIGGER PICTURE by Betty Luks

It is not just practising Christians who should be vitally interested in the proposed national plebiscite on 'same-sex marriage'. As the outcome of such a move would eventually affect the very foundation of this nation, Australians one and all should be concerned.

I see Andrew Bolt is more concerned, along with many another journalist, about the spat between the group of Christians and Turnbull than the proposed plebiscite: "Turnbull vs Christians: which do you think is lying?"

<http://www.heraldsun.com.au/blogs/andrew-bolt/turnbull-vs-christians-which-do-you-think-is-lying/news-story/SPP-1361680>

But I don't want to go into 'who said what and when', I am more interested in how the issue will eventually be played out for the Australian people to understand the real issues.

The practice of monogamy, the union between one man and one woman goes back much further than the two thousand years of Christianity. Psychologist Kevin MacDonald in "Monogamy and the Uniqueness of European Civilization" quoting from <https://www.psychologytoday.com/blog/darwin-eternity/201109/why-we-think-monogamy-is-normal> to highlight the 'uniqueness' of monogamy in European Civilisation had this to say:

"... socially imposed monogamy was first established in ancient Greece and Rome, centuries before Christianity even existed. Greco-Roman laws prohibited any man from having more than one official wife at a time. It's true that forms of de-facto polygamy (e.g. concubinage, sex with slaves) continued to be tolerated in these societies. Nevertheless, anti-polygamy laws made Greco-Roman society relatively sexually egalitarian (Scheidel, 2009), because by preventing elite men from legally acquiring multiple wives, they improved the ability of lower-ranking men to acquire wives of their own. So by the time Christianity began spreading through the Roman Empire in the first centuries AD, monogamy was already well-established. But even though Christianity did not introduce socially imposed monogamy to the West, it did fully embrace this institution, and as noted above, it was this embracement that ultimately led to monogamy's spread throughout the Western world..."

As to the Christian concept of monogamy, marriage and family, Richard O'Sullivan KC in

"*The Christian Philosophy in the Common Law*" explained:

"...Throughout the Middle Ages marriage was a sacrament, hallowed by the Church, and protected by the Courts Christian. In the classical philosophy which was still current, the family (which is the source of life and being of men and of States) was recognised as a unit intermediate between the individual and the community. "It is evident that a household is a mean between the individual and the City or Kingdom, since just as the individual is part of the household, so is the household part of the City or Kingdom."

And the diverse ends of the individual and the family and the State were served by different kinds of prudence:

'The individual good, the good of the family, and the good of the City and Kingdom are different ends.

Therefore there must needs be different species of prudence corresponding to these different ends, so that one is prudence simply so called, which is directed to one's own good, another economics or domestic prudence which is directed to the common good of the home, and a third, politics or political prudence, which is directed to the common good of the State or Kingdom.'

'The classical and Christian respect that was thus paid to the institution of marriage and the family was a marked feature of medieval life in England and gave rise to the saying which is older than its expression in Semayne's case that 'an Englishman's home is his castle.'

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More than once even in modern times the highest courts have recognised the father's undoubted right 'as master of his own house and ruler in his own family, asking to enforce his command by his own authority within his own domain.'

'The Common Law,' said Lord Atkin, one of the greatest of the English judges of our time, in 1919, 'does not regulate the form of agreements between spouses (living in amity). Their promises are not sealed with seals and sealing wax. The consideration that really obtains for them is that natural love and affection which counts for little in these cold courts. The terms may be repudiated, varied or renewed as performance proceeds or as disagreements develop and the principles of the Common Law as to exoneration and discharge and accord and satisfaction are such as find no place in the domestic code.'

HENRY MAKOW, GENDER TRANSITIONING AND CHILD ABUSE by Mrs Vera West

The latest in the Safe Schools program saga is that a Year 4 primary school student is "transitioning," that is undergoing a gender transition, all with the help of the Safe Schools coalition. (*The Australian*, September 9, 2016, p. 7)

A workshop will be held at the pupil's class, and then the pupil plans to change to their new gender. It reminds me of some sort of frantic religious revivalist movement, or of the metaphorosis of insects. And it makes as much sense, since a child in Year 4, is in no position to be making such decisions.

This ideology, as has been noted in these pages, has been criticised by the American College of Paediatricians, claiming that the "Gender Ideology Harms Children". We can add in the present context an important quote that was not noted previously, and which supports my remarks made above:

"A person's belief that he or she is something they are not is, at best, a sign of confused thinking. When an otherwise healthy biological boy believes he is a girl, or an otherwise healthy biological girl believes she is a boy, an objective psychological problem exists that lies in the mind not the body, and it should be treated as such. These children suffer from gender dysphoria. Gender dysphoria (GD), formerly listed as Gender Identity Disorder (GID), is a recognized mental disorder in the most recent edition of the Diagnostic and Statistical Manual of the American Psychiatric Association (DSM-V). The psychodynamic and social learning theories of GD/GID have never been disproved."

In particular, puberty-blocking drugs are dangerous and can have numerous side-effects: "children who use

The parties themselves are advocates, judges, Court, Sheriff's officer and reporter.

In respect of these promises, each house is a domain into which the King's writ does not seek to run, and to which his officers do not seek to be admitted.' ..."

Yes, yes gentle reader, I know that times have changed and attitudes have changed towards women's roles and place in society, but that is another issue for another day. The point I wish to emphasise is that the traditional concept of marriage between a man and a woman is much older than we are being led to believe – and the coming discussions shouldn't be based on a confrontation between "Christians vs the Rest of Us". We must take into account the long-term effects should the traditional concept of marriage be abandoned for 'same sex' marriage. ***

puberty blockers to impersonate the opposite sex will require cross-sex hormones in late adolescence. Cross-sex hormones (testosterone and estrogen) are associated with dangerous health risks including but not limited to high blood pressure, blood clots, stroke and cancer."

I therefore wonder if all of this has been disclosed by the Safe Schools program; if not, could it be that in the future the governments and schools, along with the individual proponents, may find themselves subject to litigation? Full disclosure of health risks would surely be a legal requirement in such an area. Is it being made?

Henry Makow commented back on October 1, 2011, on the issue of the use of hormone-blocking treatments for "gender confused" children. He observed that some of these children threaten self-harm, but in all other cases of self-harm, treatment of the causes of self-harm are addressed.

Thus, a child who wanted to live in France, to use his example, and threatened self-harm, would not automatically be able to live in France, but rather, the causes of the behaviour, and treatment, if possible would be sought. However, that medical model is being abandoned in favour of political correctness.

The aim of all of this is to "completely discredit the Family Unit and to assume full control of the sexual behaviours and reproductive activity. Here we see the inversion-destruction process in action, at full tilt. Children – not parents – call the shots; gender reversal is given special treatment; human reason is turned upon itself and imploded."

See: http://www.henrymakow.com/against_sex_change_for_childre.html ***

COMMONWEALTH CONSTITUTION ACT: THE HISTORICAL AND POLITICAL ORIGINS OF THE CURRENT PREAMBLE

It is written, one of the few human freedoms “guaranteed in the Australian Constitution - the free exercise of religion (s.116) - owes its existence in part to the insertion of the phrase ‘humbly relying on the blessing of Almighty God’ in the Preamble...”

Source: setis.library.usyd.edu.au/ozlit/pdf/fed0014.pdf

Which was “added at the Federation Convention in Melbourne in 1898, s.116 largely at the behest of the Victorian, Henry Bournes Higgins, while the inclusion of God’s blessing in the Preamble was due to the efforts of the South Australian, Patrick McMahon Glynn... Glynn’s public justification for reference to the Almighty in the Preamble referred to the ‘great central fact of faith’ and the ‘spirit of reverence for the unseen’ which pervaded civil life in Australia.”(4)...

Endnotes:

4. Official Record of the Debates of the Australasian Convention, vol. I-V, Legal Books, Sydney, 1986. See e.g. Higgins at Melbourne Convention 1898, p. 656. Also see pp. 1740-1, Glynn at the Adelaide Convention in 1897, pp. 1184-5.

Glynn’s private reflections in his diary were quite different. After ensuring God’s inclusion in Melbourne, Glynn wrote in a matter of fact style-’Today I succeeded in getting the words humbly relying on the blessing of Almighty God in the Preamble. It was chiefly intended to secure greater support from a large number of voters’, Patrick Glynn, diaries, Mortlock Library, State Library of South Australia, 2 March 1898....”

So, whether Glynn personally believed in ‘humbly relying on the blessings of Almighty God’ I would not know – but he must have believed ‘a large number of voters’ did and would thus ensure greater support at the proposed 1890s referendums.

Over a hundred years later, the beliefs of many, even most, descendants of those earlier voters have no memory of why that Preamble insertion was important to those who went before. So, what was it that Australians of the 1900s thought foundational for their new nation that we in the 21st century have lost sight of?

Stating the obvious, it was their belief in a supernatural realm that must be taken into account in their national affairs.

But this was the 1900s and ‘the scientific age’ was then upon them. But let’s backtrack a little for a while, and it is the work of Dorothy L. Sayers (*Begin Here*) that I draw upon for the following.

The Mediaeval Age

In the Mediaeval Age ‘freedom’ was understood, not in the sense given that word today but in a more philosophical sense: the freedom to be true to man’s real nature, that is, to stand in a right relation to God. As a stone, left free to follow its own natural law, falls to the ground, so the spirit of man, made free to follow its own natural law, flies to God. The stone, if set free, is not free to follow some erratic direction; it will only do that if compelled from without. It was in that sense that theological society understood freedom.

‘Equality’ also was understood theologically. It was a spiritual equality. Still it did not have to be claimed and fought for as a right; it was there already, the admitted and unchallenged cornerstone of society.

In the temporal world, it displayed itself neither as political nor social equality, nor yet as an equality of natural endowments, but rather as a vast interlocking network of reciprocal duty. As man was bound to God by the law of human nature, so, by the very essence of His Divine nature, God was bound to man. At every point, theological society exhibited the working of this universal law. The people owed service to the king, and the king owed protection to the people—not in reason of any mutual contract expressed or implied, but because both owed service to the same universal law.

It is not suggested that society in this age conformed to the ideal pattern. This society no more than any other was able to start from scratch. It grew piecemeal over a long period of time and in every district had to impose its social structure upon an already existing structure in full working order.

From the period of the Norman Conquest, the emerging principles of the English Common Law were shaped by Christian kings, and by Churchmen who were also Canonists. The Canon Law ‘made a natural bridge to connect legal ideas with ethical and theological discussion’.

The Holy Roman Empire – and a New Way of Thinking

What was the real reason of its collapse? It was not altogether the purely administrative difficulty about temporal power. What disrupted the theological world-state was not any local disharmony between its separate members, but something that affected the whole body. It was the appearance in the world of a new way of thinking, which led to the demand for an entirely new manifestation of human liberty and equality.

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It was the rise of the New Learning, which led eventually to the Reformation, to the Renaissance and to the invention of the Scientific Method. It was the demand for individual liberty in the spiritual sphere, in the emotional sphere and in the sphere of the mind.

Now this revolution in thought is often represented as a revolt against the authority of the Church, and so it was; but not quite in the sense commonly supposed. The Church had only one Authority, and that was God Himself; ‘and the New Learning was not a revolt against God.

Nor did it come from outside the Church, but from within, for the Church was all Christendom; that is why I have been careful to distinguish between the Church and her officials. It was the official Church that had not the courage of her own convictions and by that timidity broke up the structure of Christendom.

The explanation usually put forward is that the theological state rested upon a particular set of doctrines which could not be altered and had to be interpreted in a particular way by a particular set of people and along a particular line of thought; and that it fell to pieces when certain individual people, working along a new line of thought, brought those doctrines to the test of experimental inquiry.

There is a great deal of truth in this explanation, but it is not the whole truth. It is quite true that the state rested upon the truth of God’s revelation in Christ; but the rest is only partially true. What actually happened was this, the Church had fallen into the same lazy habit which we discussed in the first chapter. She had allowed the professionals to do most of her thinking for her. And the professionals had become old-fashioned in their method of thinking. It was certain amateur thinkers who ‘hit upon that new method of thought which we now call “scientific”; by which we mean the method that collects facts by observation, uses them to form a theory, and then tests the theory by fresh experiments with facts. This method they applied to the material world, by way of astronomy and physics; to the world of art and letters, by way of exploring classical sources; and to the spiritual world, by way of linguistic and critical research into the Scriptures.

In all these fields, the results were both fruitful, and disconcerting to the professional ecclesiastical thinkers. Astronomy and physics offered explanations of the material universe that did not appear to agree with the story of Genesis; art and letters not only encouraged an unseemly enthusiasm for physical beauty, but unearthed unexpected beauties of thought among heathen poets in a way that seemed to threaten the Christian foundations

of ethics; while a critical examination of the Scriptures shed certain doubts upon the official interpretations while at the same time throwing a glaring light upon the behaviour of ecclesiastical officialdom as compared with that of the first Apostles.

Officialdom was alarmed. Not all officialdom, for many of the greatest exponents of the New Learning were churchmen. But as a body it was alarmed and uneasy, just as, for example, official medical opinion is alarmed and uneasy when a Lister or a Pasteur arises to challenge its traditional methods of practice. It could not see that, if it really trusted its Supreme Authority, it had nothing to fear.

If God was eternal Reason, then any valid method of reasoning must be a manifestation of Himself; if He could display Himself in a material Sacrament, then all material beauty was His tabernacle; if His Spirit had been with men from the beginning, then any beauty of spirit wheresoever and whensoever was the work of His presence; if the Scriptures were truly His Word, then the most stringent examination could only confirm their truth.

But a radical change in methods of thought is always terrifying, as the Pharisees realized when Christ interpreted the old Law in a new way; it sounds and is dangerous, and the immediate reaction is to resist it. And there is always this to be said for the specialists’ side of the controversy: that when you open the closed ring of interpretation, you may let in a Pasteur, but you may also let in all the quacks. Long and often painful experiment is then necessary to weed out the false from the true. The official Church was as genuinely afraid of the effect of quack religions upon people’s souls as the most careful medical practitioner of the effect of quack medicines upon their bodies.

At any rate, the New Learning was an adventure of the spirit, and the professional Church was not ready for adventure. She thrust the Reformers out, or let them leave of their own accord. And through the open gate marched in the hosts of Caesar.

The Baconian Phrase: A Just Relationship between the Mind and Things

In a discussion paper read to the Science and Religion Forum 9 April, 1976 biologist and academic Geoffrey Dobbs noted that Science shares a dimension with Religion beyond the cerebro-verbal plane of academic philosophy, and that is: “namely that of the external world, in that its thoughts and symbols must be ‘bound back’, in detail, to an external, non-cerebral, non-verbal, reality.”

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Dobbs insisted:

It is of the essence of the scientific method that theory must constantly be checked by observation and experiment.

It is of the essence of religion that the professed faith must be put to the test of practice, both on the individual scale, and on the more visible, general, social scale.

It is of the essence of words and of symbols of all sorts, that their connection with the referent is indirect – entirely through the human mind, and hence easily confused or diverted or even inverted.

And he saw it as natural enough that a scientist should view with some skepticism and distrust any lengthy or complex verbal process which is not constantly tied back to some observable reality, and to demand of it: “What does this mean in practice?” ...

He felt he couldn't stress this point too strongly. Unless it is realised that every conception of the universe and of man's place therein must issue in its resultant policy, it is not possible even to begin to consider, or discuss, or compare, the validity of different conceptions, or to study the vital process of religation (binding back) in any detail or with any understanding.

Expression in Practical Affairs – Binding Back

Geoffrey Dobbs believed that if the word ‘religion’ was restricted, as it usually is, to the organised Religions, or to a belief in God, or in the supernatural, those who reject these conceptions and adhere to atheistic, humanist, or materialist beliefs are never challenged to formulate their ideas and to relate them to policy.

He saw the policies which most of these people openly pursue are based upon assumptions about the universe and about man's place in it which are every whit as much based upon faith as are the more precise statements formulated in the (Christian) Creeds, and called for the nature of this faith to be revealed or exposed.

He insisted: the world cannot even start to escape from the present confusion, or begin to develop, in the Baconian phrase: “a just familiarity between the mind and things”.

As for those who were calling for Science subjects to replace Religious subjects in the schools, he noted:

“Science, does not deal with ‘values’, as does Religion, it deals with observable facts.

The two ‘religions’: Trinitarian Christianity and various forms of Materialism tending towards Anthrotheism, religate (bind back) in widely different ways.

Policies implicit in these various concepts of the universe should be understood, and their religation, or expression in practical affairs, should be studied in detail, and, moreover, studied with integrity and by acute intellects, since the situation is far from simple.

Dogma and Doctrine

Now that ‘dogma’ and ‘doctrine’ have become ‘dirty words’, there are so many vague ideas passing under the name of Christianity that their relegation has become desperately confused; while on the other hand, most of the materialists and evolutionists have never verbally formulated their beliefs at all, so that in practice the only way of arriving at them is to work back from the real policies which they generate.

A further complication arises from the fact that many people suffer from a sort of religious schizophrenia, professing a Christian philosophy which they attempt to religate (bind back) in their ‘private’ lives, while supporting in public affairs an anti-Christian policy, derived, very often, from dialectical materialism which they have absorbed unconsciously through environmental pressure from their colleagues and from the mass media. The individual case, therefore, if not fully analysed, can be very misleading; but, even so, certain broad outlines in the relation between belief and policy can at least be discerned.

Dr. Dobbs full paper can be studied here...<http://alor.org/Library/Dobbs%20G%20-%20Religation.pdf>

As the new federal parliament gets under way, one does wonder how many members of that parliament will ‘humbly rely on the blessing of Almighty God’ and how many Australians will study in more detail the relation between the beliefs and policies of their Representatives in the House of Representatives and the Senators in the Senate, the House of Review.... And most importantly, how many Australians will correspond with their local politician on important issues. How can they know how to represent your views/interests if you don't let him know?

“Who Called the Cook a Bastard”

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A NATION'S WEAKNESS IS ITS ECONOMIC POLICY by Wallace Klinck

The following message was posted in response to an article by Paul Craig Roberts and Michael Hudson:

“Russia’s Weakness is its Economic Policy.”

<http://www.paulcraigroberts.org/2016/08/10/russias-weakness-is-its-economic-policy-paul-craig-roberts-and-michael-hudson/>

The essential problem with the modern economy, *per se*, is that nations generate industrial costs and prices at a greater rate of flow than they distribute effective consumer incomes capable of liquidating the costs of production.

This is consequent to a fundamental flaw in the operations of the Banking (i.e., credit) system as it interacts with industrial cost-accountancy. Simply put, the price system is intrinsically non-self-liquidating.

This problem magnifies as we become more capital intensive through modern technology and increasingly displace the need for human input into productive processes--a wonderful and marvelous development in itself.

The problem is that it creates an increasing gulf between costs and incomes--a gap which we can only “bridge” by increasing bank debt and attempting to export more than we import, an obvious impossibility for all nations of the world.

Of course the dysfunctional nature of the price-system leads to the alternating economy and periodic bankruptcies and foreclosures which liquidate debts, but at the expense or loss of borrowers’ assets to the banking industry..

The appropriate solution is for each nation to finance internally its capital development and business enterprise in accordance with its own real credit, i.e., ability to deliver goods and services as, when and where required or desired and to ensure that consumers always have at their disposal adequate cash income to purchase the entire national production of consumer wealth output as it emanates from the production line.

The real as opposed to financial cost of production, i.e., the human and non-human energy and material, is met as production takes place and is fully met when any produced good is completed and ready for consumption. Otherwise it could not exist. That is simply axiomatic. The financial system, which is simply a system of accountancy, must be made to reflect this elementary fact.

The vast sums of consumer bank credit which are issued as inflationary debt mortgaging future production are absolutely required. The goods exist and await consumer acquisition. We have demonstrated our ability to produce them and have every right to access them.

When incomes are used to purchase them these incomes are cancelled as businesses retire their initial bank loans or place funds to reserve. They do not “pile up” to enlarge the existing money supply as existing consumer monetary demand.

The money required to compensate for the inherent deficiency of consumer income, or effective demand, should be issued without debt from an actuarially constructed National Credit Account, being simply an approximated accountancy evaluation of all the nation’s real assets which if used for production might result in financial prices. This National Credit Account would nevertheless always be growing as it was credited with the value of all new capital assets.

The new “debt-free” consumer credits (for which there is an outstanding claim in the cost of retail goods) should be issued as an inalienable inheritance to each citizen in the form of a regular National Dividend and to retailers at point of sale, allowing them to sell at Compensated (reduced) Consumer Prices--the latter to be determined macro-economically in relation to the statistically determined ratio of national consumption to production--this ratio to replace the traditional bank rate.

The Compensated Price would be the essence of simplicity: The retailer would sell to the consumer at regular price.

The consumer would tender his “I.O.U.” (debit card, credit card or cheque) as usual. The bank would credit the retailer’s account for the full amount but debit the consumer only for the compensated price and claim the outstanding balance from the National Credit Account..

International trade should be balanced. So long as all nations are forced to attempt to balance their domestic price-systems by exporting more than they import there will never be peace in the world and international friction will continue to grow.

As the problem intensifies sinister schemes designed allegedly to solve the problem by making it larger through the destruction of nation states will continue the malignant drive toward a World State.

PRODUCTION CAPITALISM AND FINANCE CAPITALISM by Betty Luks

There were two kinds of Capitalist. One was the Production Capitalist and the other the Finance Capitalist. It is essential in our thinking that a broad line of distinction should be drawn between the producing capitalist and the finance capitalist, and the vast difference in the respective roles played by each.

The producing capitalist—large and small - produced goods and rendered service, and the amazing increase in production over the last 100 years is eloquent tribute to his achievement. From the point of view of industrial development in all fields along with scientific knowledge, no one will dispute the proposition that the last century has been the most amazing in history.

An age of scarcity gave way to an Age of Abundance. Living standards were raised and hours of toil were reduced in industrialised countries. Such achievements are a striking monument to the free initiative, enterprise, industry, and driving force of the industrial capitalist, be he small farmer, large industrialist, or medium-sized manufacturer.

Even the most bigoted Socialist, with any sense of fairness, must concede that production capitalism, so far as the production of goods and services are concerned, has done a great job, and brought the world into an era in which the Abundant Life is possible for all the people in every industrialised country. That this abundant life is not being enjoyed by all is due solely to the fact that finance capitalism has not kept pace with production capitalism.

The free-initiative of industrial capitalism gave us the Age of Plenty. Finance capitalism withheld our monetary claims to it. A small measure of thought given to the subject should be sufficient to show that the evil, anti-social by-products of the capitalistic system are due entirely to the faults which inhere in finance capitalism.

By finance capitalism is meant the private banking system which controlled/controls monetary policy and governs the issue and cancellation of financial credit. It is here that we will find the polluted source of social evil which lowers the economic health of the whole community, defeating all the efforts of the producer, the technician, the inventor and the scientist who increased in effort and efficiency but encountered such obstacles to distribution of production.

It is here that governments, municipalities, industry and business go cap in hand to borrow the financial credit which the community really creates, the Social Credit, by its labours and inventions, etc.

And now we have Monopoly Capitalism! That is where Big Business joins with Big Government and both are in cahoots with Big Finance!

And now Senator Cori Bernardi would have us believe: “Historically, the Liberal Party has embraced lower taxes, stronger families, free enterprise, limited government, individual freedom and personal responsibility as its foundational ethos. These principles are common to most centre-right parties across the Western world.

These principles are not shared by Labor or the Greens and any legislative deal with them would likely come at a heavy price.

That price will probably result in an increase in taxes being described as ‘savings’. It would see more money wasted on international programmes, climate change initiatives, domestic social engineering agendas and the like.

We’ll see more attacks on capitalism, enterprise and production under the guise of ‘fairness’ - which is the new mantra of the statist agenda.

The Left advocates will ignore the fact that capitalism is the economic model that best secures individual liberty, because they are more interested in growing the influence of the state over individual autonomy.

The siren call of socialism is seductive to sections of the community who are more concerned with getting a personal benefit today and give scant regard for tomorrow. Some politicians will also succumb to the spell, erroneously presuming that clinging to power will justify any means.

History demonstrates that the encroachment of the state in almost every area creates more ills than it cures. Many of those consequences are not felt immediately and this appeals to those who delight in the knowledge that a broken system will have to be fixed by someone else.

And so the Liberal government faces a pincer movement of sorts: on one side a crossbench with protectionist tendencies, and on the other a ‘mainstream’ Opposition with eerily similar views. Neither will be able to deliver what the country needs in terms of rebuilding our economy, shrinking the size of government, creating jobs and building a sustainable future for all Australians. Whilst it may be tempting for the government to accede to the anti-market agenda in the hope of getting a few wins on the board, to do so would ultimately deliver worse outcomes for everyday Australians and our country.

It may also have significant implications for the future of the Liberal Party itself...”

But as long as he refuses to consider what the present financial policies are doing to this nation he really is no better than those he criticises.

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Saturday 22nd Evening - 70th NewTimes Dinner

Sunday 23rd - Action Conference at Lothlorien

SEMINAR

AUSTRALIA TODAY: THE RIGHT SOLUTIONS
DEMAND THE RIGHT QUESTIONS

Speaker: **Helen Bender,**

THE BATTLE FOR FARMERS' PROPERTY RIGHTS

Queenslander Helen Bender, daughter of the late George Bender, has taken up the battle originally fought by her father George to prevent drilling and fracking on his farming property. The mining companies subsequently ruined his underground water needed for stock and irrigation. The ten-year battle was too great for her father who took his own life. Helen and her family are continuing the battle for farmers' Property Rights and she will present a paper on the impacts on landowner's against unconventional gas mining, that is George's story.

Speaker: **Robert Balzola,**

AUSTRALIA'S COMMON LAW HERITAGE

Individuals living together in society must have a system of justice governing their relations one with the other. Individual rights must be protected, private property rights, the right to life, the right to walk the streets in safety, etc.

How many Australians are aware of their Common Law heritage? Statute law is not the same thing as the Common Law and there is a great need to grasp the essential difference. Mr. Balzola will speak on English Common Law and its fundamental importance for the preservation of Right Law that pursues Justice properly understood.

Speaker: **Robert Klinck,**

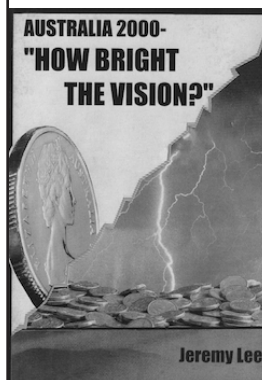
THE CULTURAL INHERITANCE OF SOCIAL CREDIT Property Rights, Common Law and Social Credit – what do they have in common? All three concepts share the same foundation. Social Credit assumes that Society is primarily metaphysical, i.e., transcends the natural laws, and must have regard to the organic relationships of its prototype, i.e., the original from which other forms are developed.

The Cultural Inheritance is “the Know-How” of applying natural laws to basic capital which is passed down and increased from generation to generation – and it is from this Cultural Inheritance that the Social Dividend is distributed. Robert Klinck will explain and expand on this.

AUSTRALIA 2000 - HOW BRIGHT THE VISION?

by **Jeremy Lee**

Written as a sequel to *Australia 2000 - What Will We Tell Our Children?* which provided the evidence



that economic rationalism and globalism is leading us towards a momentous crisis, Jeremy Lee's sequel presents the war being fought for the whole world. None will escape its final outcome. It now behoves those whose lives are at stake to join forces in protecting themselves and their freedom.

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