

THE NEW TIMES

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

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EDITORIAL

THE TRAITORS WITHIN

When Khrushchev told his American hosts that he read the same intelligence reports that they did, he may have been thinking of people like Mitchell and Martin, the two American officials from the United States National Security Agency who, like Maclean and Burgess before them, have suddenly disappeared with every indication that they are now probably inside the Communist Empire. The case of Mitchell and Martin again draws attention to the question of how deep is the Communist penetration within the non-Communist countries.

Time and time again there has been a lifting of a corner of the cover cloaking the numerous Communist subversive activities within the non-Communist countries, but there has never been any complete lifting of the cover in an attempt to discover the complete ramifications of the conspiracy working within, and awaiting the critical moment when it can play a decisive role in defeating the West. When the Canadian Commission investigated Communist subversion in Canada, it was admitted that only some of the espionage rings were exposed.

The former Communist leader in the U.S.A., Louis Budenz, has said that the Communist conspiracy is like an iceberg; only a small portion of the total is visible. Even when top Communist agents like Alger Hiss have been eventually exposed, they are found to have powerful and influential allies who make every endeavour to protect them. Maclean and Burgess would probably have not got away if it had not been for their friends in high places.

The main reason why the late Senator McCarthy was smeared on such a grand scale, was his persistence in endeavouring to disclose the traitors within, no matter how highly placed they might be. McCarthy knew that although a few of the traitors had been unearthed, the conspiracy had penetrated right into the very heart of the American Administration and still thrived. He knew, as did every other person who had studied the problem that the exposure of Hiss, Harry Dexter White and others did not mean that all the conspirators had been rooted out. Some of those whom McCarthy sought to examine closely, and who were protected by those who howled about the "persecution" of McCarthy, have since been shown to have been Communists.

It was the deeply entrenched Communist influence in the U.S.A. that was the motivating and directing force behind the anti-McCarthy campaign. It was virtually necessary that McCarthy did not probe into the activities of people like Mitchell and Martin. After McCarthy had gone, the campaign continued to prevent the investigating committees from continuing their work. The Senate Investigation Committee, of which McCarthy was Chair-

man, has been diverted to studying numerous innocuous subjects which have no relationship to Communism. And now the Communist-inspired campaign is directed at Committee for Un-American Activities, which has continued to try to investigate subversion. The campaign has caught up many well-meaning but shallow people who accept the statement that the investigating Committees are turning America into "a police state". One of the major Communist front organizations in the U.S.A., the Emergency Civil Liberties Committee, was formed in 1957 especially for the task of ensuring that investigation of Communist penetration was stopped.

The campaign launched by the Emergency Civil Liberties Committee, which has the support of the same type of influential people who defended Alger Hiss, has already had dramatic success. Various techniques have been adopted in every city where the Committee has sat, ranging from local petitions against its activities to the use of demonstrations and rioting. Although the Communists have been unsuccessful in stopping the Committee for Un-American Activities from continuing its sittings, they have caused incidents, which have forced the police to intervene. Communist propagandists throughout the world can then show photographs of police "brutality" against a "spontaneous student demonstration" merely protesting against the "witch-hunting" Un-American Committee.

"Witch-hunting" was the term often used against McCarthy. Those non-Communists who have blindly assisted the Communists by repeating this term, along with many similar terms, have of course overlooked the fact that there are very real witches to be hunted. If the hunt is to be called off at this late hour in the struggle for the world, then the friends of the Mitchells, Martins, Macleans and Burgesses, can carry on their treacherous activities safe in the knowledge that at the appropriate time they can act. In some cases they need only quietly prevent action. For example, the prevention of a vital instruction in a crisis being passed on through the communication system, could have devastating results.

(Continued on page 4)

COMMUNISM AND THE RACE QUESTION

A Suppressed Letter By An Anglican Vicar

The Communists openly boast that it was the Communist Members of the Trusteeship Council of UNO who were responsible for the resolution calling upon Australia to speed up the rate of development towards self-government in New Guinea. No sooner had this resolution been passed than the Australian Communists initiated a campaign designed to get Australia out of New Guinea as quickly as possible.

The long-term strategy of the Communists is clear. That is why they support Indonesia's claims to Dutch New Guinea. They are confident that Communism will ultimately come to complete power in Indonesia. A Communist Indonesia would use West New Guinea to apply pressure to the rest of the island. All over the world the Communists are creating and exploiting racial friction to serve their ends. The Communists in Australia strongly attack the White Australia Policy, not because they believe that the abolition of this policy, or its modification, would solve any problems. Even its modification would produce the basis for a campaign on the racial question inside Australia.

The Communists are assisted in their campaign on the race issue by some of the most powerful forces in the world. The world's press can always be relied upon to completely misrepresent the question and to create a false picture of what is involved. They lose no opportunity of featuring the statements of Christian clerics whose idealism appears to blind them to fundamental truths. Nothing so graphically demonstrates the power of organized evil in the modern world as the cynical exploitation of idealism in the service of world revolution.

Although the racial riots in South Africa were fomented as part of the revolution now sweeping Africa, the press presented a blatantly false picture of the situation. The press joined in the worldwide campaign urging the Europeans to start sharing political power with the native peoples. It was this campaign, which was responsible for Belgians retreating from the Congo. The critics of South Africa have been strangely silent since the "liberated" natives of the Congo started raping nuns, murdering Europeans, and in some cases, revived inter-racial warfare. At this critical time when the shift of world power in favour of Communism gains momentum every day, patriots should be asking why such a one-sided picture of the racial question is given by those who control the world's news-agencies.

We provide an example of how only one side is presented. The following is a letter submitted to *The Age*, Melbourne, on July 20, by the Rev. Norman Hill, Vicar of St. Mark's, Fitzroy:

While agreeing with Dean Langley (*The Age*, 20/7) that politics should not be divorced from Christian morality, I feel that it is time someone pointed out that it is untrue that the Anglican Church of South Africa is of one mind concerning the policy of separate development (apartheid) for the European and native peoples. Widely publicised statements of Archbishop De Blank, Reeves, a prominent supporter of left-wing causes create

the impression that there are no alternative views held by other Anglican leaders.

The truth is that, prior to 1954, and the pronouncement of the "equality" doctrine of the World Council of a comparative newcomer to the Union, and of Bishop Churches, the Anglican Church of South Africa not only offered no criticism of the policy of separate development generally, but practiced the policy within the Church.

This policy is in fact still rigidly applied in the sphere of education. In four big Anglican schools on the Peninsula, including one at Archbishop De Blank's own Cathedral at Cape Town, there are rules of strict exclusiveness without concession or compromise.

I have discovered upon investigation that many of the Anglican clergy in South Africa support separate development. Prominent among the Bishops is Bishop Basil Peacey, a brilliant man with 27 years of missionary experience in South Africa. Part of a recent letter from Bishop Peacey states:

"Africans have different thought-forms from Jews, Europeans or Slavs, and that they appear even in religion . . . Our critics are still thinking that European thought-forms and experience are the best way of doing things for non-Europeans . . . our mid-Victorian critics are exhibiting a complete racial prejudice and pride by insisting that theirs is the best way for other races!

"They allow no diversity of thought form . . . To acknowledge differences and to act accordingly seems to me to be thoroughly psychological, humble and Christian, and it does not raise the point of superior-inferior relationship".

Another great Anglican leader and missionary in Africa, Bishop Walter Carey, has expressed similar views to Bishop Peacey.

Like all governments, that of South Africa can be criticised on many points. But, having very recently studied at first hand the rapidly growing race problem in Great Britain, I am convinced that Christians have a special responsibility to ensure that their sentiments are not exploited by revolutionary forces, using race friction for their own purposes.

There has been far too much propaganda, and insufficient truth concerning South Africa. For my own part, I believe that every race has a responsibility under God for its own self-development, and a responsibility to make a contribution as a race to God's world.

It is natural for a person to desire a race of his own in which he can develop to his fullest maturity—emotionally, morally, intellectually and spiritually.

Those who cannot see that proper pride in one's own people and their history does not mean the adoption of a superior and unchristian attitude towards other peoples, are the victims of the collectivist and levelling down philosophy which leads inevitably to Communism." Apart from presenting the thoughtful views of an Anglican Vicar on Christianity and the race issue, it also contained the important information that many members of the Anglican clergy, and some Bishops, supported the policy of separate development and found it compatible with Christianity. But *The Age* did not publish this letter. Mr. Hill then condensed the letter and re-submitted it. It was still not published. Upon ringing *The Age* Mr. Hill was told that it would definitely not be published.

If Christians accept the statement that the truth shall make men free, then they should be seeking to find the whole truth concerning the racial problems of the world and how these problems are being used to destroy Western Christendom.

They will find little of this truth in the daily press.

Eric Butler To Address Adelaide Supporters

Mr. Eric Butler will address a meeting of Adelaide supporters at Laubman and Panks, 62 Gawler Place, Adelaide, next Monday, August 15, at 8 p.m. The main purpose of this meeting is to hear Mr. Butler outline the strategy and tactics necessary to meet the current worsening situation, and to report on the development of the recently formed Australian League of Rights.

All supporters are requested to be present and to bring as many other people as possible. Mr. Butler will be spending all next week in Adelaide on a heavy programme of organizational activities and some meetings. Arrangements have been made for him to meet a large number of prominent citizens. He will also be pleased to meet personally any supporters who desire to avail themselves of his services.

Book For Annual Dinner Now

With the increasing pressure of activities, supporters attending this year's Annual Dinner, to be held on Friday, September 23, would greatly assist organizational arrangements if they would book immediately. The donation per person will be the same as last year, 35/-. The situation demands that this year's Dinner be the biggest and best yet held. We request those supporters who are coming to get in touch personally with all their fellow-supporters and urge upon them the importance of everyone who possibly can be present.

Accommodation and hospitality can be arranged for interstate visitors.

THE NEW TIMES

Bishop Peacey On South Africa

The following are extracts from Bishop Peacey's letter, quoted by the Rev. Norman Hill in his letter suppressed by *The Age*:

"The Christian law of 'love'—the Golden Rule, loving your neighbour, and so forth is bandied about a great deal by our critics in U.N.O., the World Council of Churches, and so forth. The World Council of Churches initiated a symposium about 'Biblical Authority today' and amongst other principles accepted by the World Council of Churches as 'Guiding Principles for the interpretation of the Bible' the following occurs, 'The law of love has always a binding hold upon us and in it we encounter the inescapable will of God. On the other hand in the more specific laws provided for the detailed organisation of the social life of a people who lived under conditions different from our own we should . . . distinguish . . . the permanently binding from that of purely local and temporal significance' (p. 241). It is the appeal to this principle obviously which enables the temporary and local significance of the apartheid of the Old Testament to be put into its proper background without violating God's law of love. The conditions are very much the same—a large mass of heathendom in South Africa and in Africa generally, which has led South Africa to protect itself by a policy of 'apartheid' or separate development in order that it may live by the standards of Western civilization in the country that it has developed. In doing so we have been mindful of our duty to our neighbours, viz. the Bantu who have gathered round us for their own benefit: to get the white man's money. We have given them—*because of our European Christian conscience*—the consideration which the 'law of love demands'—viz. Medical Services, Social Services, Educational Services far in advance of those given to any other Bantu people by any other European Power. By our pass laws (initiated by the British colonial authorities) we have endeavoured to control the influx of a large labour force of natives which would have created a limitless labour reserve upon which industry and commerce (capitalism, if you like) could have drawn at will to keep down wages. And we have endeavoured to control the growth of slums. The 1939-45 war halted this control owing to short personnel (so many of our men for fighting for their critics) but since then the present Government has spent millions of pounds remedying this and done it to satisfy the Christian Western conscience (only to be reviled by Fr. Huddleston, Bishop Reeves, etc., for doing so!). Incidentally, Dr. Malan was a clergyman before he entered politics and Dr. Verwoerd has a daughter working in the Mission Field (trained at his expense). And in doing all this, we have preserved the Bantu from the usual natural checks upon population from over-expansion, disease, under-nourishment, plague, famine, and internecine warfare. The 'Law of Love' is a practical expression of goodwill towards one's neighbours: that expression we have made at a big cost to ourselves

PAGE 3

year by year in our Provincial and National Budgets. The 'Law of Love' is not an emotion which our critics can indulge in to their heart's content 4,000 miles away from the daily expression of that law as you live side by side with your 'neighbour'.

"Those who do not allow for this difference of thought form and demand that everything should be (for the native) European in form are forestalling—stymieing—the line which the native thought form might naturally take. That is surely both offensive and un-Christian . . . our critics quote St. Paul's Epistles, 'There is neither Jew, nor Gentile: bond nor free: barbarian nor Greek: male nor female, in Christ.' What he (St. Paul) is actually saying is that each one must be allowed to make his own characteristic form of Christianity—not denying that there are differences of characteristics. Surely he cannot be saying that there are no differences between—e.g. male and female way of doing things. Why, in that case, are not Anglican Bishops everywhere demanding women priests? . . .

"I write at some length upon this question of difference because to acknowledge differences and to act accordingly seems to me to be thoroughly psychological, humble and Christian. And it does not raise the point of the superior-inferior relationship. They are differences of the *quality* of thought forms, not quantitative. When the European talks about 'under-developed' countries, he is thinking quantitatively from his point of view. He should rather think of different development according to the point of view of the native about whom he is thinking . . .

"The Anglican Church in the '80's sponsored an 'Order of Ethiopia' in the Province, *confined to black skins*; in doing so they affirmed that the Bantu was the best missionary to the Bantu. It still exists, but has been treated in Cinderella fashion. I contend that if it had been actually encouraged the Cape Province of South Africa would by now have had a large indigenous body of Anglicans with its own Bishops side by side—at Episcopal level—with its European members. It was founded at the time when the Natives of the Eastern Province of South Africa threatened to become purely political in their Christianity. The implication was surely one of difference within the Unity of the Church."

THE TRAITORS WITHIN

Continued from page 1)

The Mitchell and Martin case demonstrates that not even Security forces of the non-Communist world are immune from infiltration. And this raises the question of what is necessary to defeat the threat from the traitors within. As we have said in recent issues, it is now probably too late to halt the world revolution, which gains in momentum with every day that passes. If we are to survive the dangerous days ahead and the chaos which threatens, and be in the position to bring to life a new civilization, we must increase our efforts to bring the true facts of the world situation to every responsible member of the community. Widespread exposure may ensure that necessary drastic action is taken against the traitors before they create irreparable damage. The peoples of the West must be brought to realize that the Third World War has been in process for years, and that they have been steadily defeated on every part of the battlefield. There is every reason to believe that we are entering the final and decisive phase of the war. Determined and dedicated effort is required if the West is to be rallied to fight with the necessary will to win. No quarter should be given to the traitors within.

REV. DENIS FAHEY'S WORKS

The Heritage Bookshop announces that it now has stocks of the following books by the late Rev. Fr. Denis Fahey:

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The Kingship of Christ and Organized Naturalism. Price, 10/3.

The Kingship of Christ and Conversion of the Jews. Price, 10/6.

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