

# THE NEW TIMES

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

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## EDITORIAL

### PACIFIC CONFEDERATION THREAT TO AUSTRALIA AND NEW ZEALAND

In our last issue we had a comment on the proposed Pacific Confederation being put forward by Mr. B. A. Santamaria, of the National Civic Council. We warned that in such a Confederation "it would be impossible to uphold the present immigration policies." A subsequent study of Mr. Santamaria's Paper at the Christian Social Week in Melbourne leaves no doubt that Mr. Santamaria's conception of Pacific "unity" is very similar to the conception underlying the European Economic Community. There is also another similarity: Like the European Economic Community, the Pacific Confederation has as one of the alleged main objectives, defence against Communism.

It is a dangerous propaganda myth that there is any greater true unity in Western Europe today than there was when the European Economic Community started. Even in little Belgium it was only recently that the two main racial and language groups were involved in bitter rioting. And as for providing defence against Communism, the state of Italy, where the Communist vote increased by over one million in the last Italian elections, should provide sufficient evidence to the contrary to convince any realist. We might add that the big Communist vote in Italy comes from more materially prosperous Northern Italy.

When the state of Asia is considered at the moment, we find it incredible that any serious person could suggest that Australia and New Zealand should progressively tie their future to a Confederation in which the Asians would be the overwhelming majority. As yet the Asians have shown little capacity for any type of unity amongst themselves. We are not going to waste space on the "economic advantages" which it is claimed would result to Australia and New Zealand from a Pacific Confederation. We merely observe here that the type of "advantages" envisaged would result from Australia having a vast export market. Just what type of production Australia requires from Asia in exchange for her exports, is never mentioned.

#### Present "Unity" in South-East Asia

In the meantime it is a profitable exercise for Australians and New Zealanders to consider the situation amongst the Asians whom Mr. Santamaria proposes should belong to the Confederation.

They could first examine the long efforts to bring into existence the new Federation of Malaysia. This is a Federation consisting almost exclusively of Asians. And yet there are good reasons for believing that the comparatively stable Government in Malaya -- operating, never let it be forgotten, because the British were the main force in cleaning out Communist terrorism -- could be destroyed in a Malaysian Federation containing powerful Left-wing political groups.

Then there is the problem of the Philippines, which demands part of Borneo and shows no enthusiasm for the concept of Malaysian Federation. Just what constructive

contribution Ceylon could make to a Pacific Confederation, with the type of Government operating there, is hard to conceive. At the moment the Government of Ceylon is playing a major role in the "United" Nations against the present regime in South Vietnam, which up until recently was supposed to be a major barrier against further Communist expansion. Australians and New Zealanders can, and should, as they have been doing, co-operate in assisting those Asians desirous of defeating the Communist drive. But they can best do this by preserving their own identities.

#### Immigration Policy Menaced

The main danger to Australia and New Zealand's future in a Pacific Confederation would come from the compulsion which would be applied against their immigration laws. This point was made very clear in the Paper given at the Christian Social Week by the President of the Melbourne Junior Chamber of Commerce, Mr. P. R. Lynch, B.A., Dip.Ed., who said that "The first thing that would have to go to get such a confederation would be our traditional attitude of racial exclusiveness. In this respect he foresaw bitter opposition from such bodies as the Australian Natives' Association and the Australian League of Rights." Mr. Lynch should at least be thanked for his frankness. He has put the basic issue very clearly: If Australia and New Zealand joined a Pacific Confederation they would have to accept large-scale Asian immigration. This would be the beginning of the end of them as European nations.

#### The Path to True Unity

Just as the European Economic Community reminds us of Hitler's proposed New Order for Europe, so does the Pacific Confederation concept remind us of the proposed Japanese Co-Prosperity scheme for Asia. And we recall that both the European New Order and Japanese Co-Prosperity were going to be an answer to Communism. The real Communist challenge is not going to be defeated by accepting the dangerous idea that centralised power can be defeated by organising the whole world into a few regional blocs. Just as Britain made her best contribution to civilisation by keeping out of Continental entangle-

Cont. on page 4

## NEWS COMMENTARY

**A Prediction on Inflation:** The following is an extract from the July-September issue of *The I.P.A.* (Institute of Public Affairs) *Review*.

"How long can stable prices continue? It must be remembered that the price stability of the past three years coincides with a recessional downswing and an economy operating at something less than full employment. Is it likely that with the economy gaining momentum and the unemployment percentage falling, inflation will again become active and prices resume the upward march, which was interrupted by the cracking of the 1960 boom?

"We may shortly know the answer to this question." The fact that the Institute of Public Affairs is doubtful about the question of whether prices will start to rise with the economy "gaining momentum", is positive proof that the various "experts" employed by the I.P.A. do not understand that inflation is inherent in the present finance-economic system: that credit expansion to prevent unemployment and depression conditions must, under present financial rules, force the price level progressively higher. We have no hesitation whatever in answering the I.P.A.'s question: The price level is, unfortunately, going to continue to rise — unless, of course, modified financial policies are introduced.

**Discussion on "Anti-Semitism" at Council?:** A report in *The Advocate*, Melbourne, of September 12, states that Melkite Rite Bishop Georges of Akka has said in Tel Aviv that Augustin Cardinal Bea, S.J., President of the Secretariat for Promoting Christian Unity, has been asked in a letter to suggest that "anti-Semitism" be treated by the Ecumenical Council. Bishop Hakim told a press conference: "One can perceive the importance of the message's request if one knows discussion of anti-Semitism was rejected by a number of Council participants."

The report continues that "It was feared that Arab countries might think the Church 'wanted to adopt a policy disadvantageous to the Arabs', he said."

We cannot see why the Arabs should be concerned about any genuine discussion on "Anti-Semitism", because such a discussion would be about themselves. After all, with the exception of a very small part of the Israeli population, most of the Semites are Arabs!

**A Note on Fluoridation:** Addressing a State Dental Convention in Perth, Dr. Markley, an American dental authority invited to Australia by the Australian Dental Association, said "Foods with a high sugar content were the main cause of tooth decay." (vide Melbourne *Sun* of September 13). If this is true, then surely the proper approach to the problem of tooth decay is to persuade people to eat fewer foods with high sugar content, instead of attempting to fluoridate public water supplies, thus producing unnecessary public controversy.

In the meantime, those who believe that consuming fluorides will permit the continued consumption of high sugar content foods without much tooth decay might note the example set by the Seymour (Victoria) Shire Council, which is making fluoride tablets available to children and expectant mothers. Some will, of course, question the right of the Council to spend ratepayers' money on fluoride tablets for a small section of the community. But at least there will be freedom of choice in Seymour, and the whole population will not be compelled to drink fluoridated water irrespective of what people desire.

**Double-Talk by British Under-Secretary:** Mr. J. D. R. T. Tilney. British Parliamentary Under-Secretary of State for Commonwealth Relations has been attempting to allay New Zealanders' fears about their future and the future of the British Commonwealth, with that typical double-talk which has been devised by the British promoters of the Common Market. According to the *Christchurch Press* of September 7, Mr. Tilney maintained in a statement at Dunedin "it would have been good for the Commonwealth, as well as for Europe and Britain, had Britain joined." As it is stated that the purpose of Mr. Tilney's visit to New Zealand was to "look about and find out if there are any difficulties which can be ironed out," it would appear that Mr. Tilney was concerned with doing some "softening up" work in New Zealand. Mr. Tilney also said that "I do not believe we would go into Europe unless we were satisfied New Zealand's interests were reasonably looked after".

Mr. Tilney is either a knave or a fool if he believes that Britain can accept the conditions of the Rome Treaty and still ensure that New Zealand is protected.

**Constitutional Society Criticises New Zealand P.M.:** The recent controversial statement by New Zealand's Prime Minister. Mr. K. Holyoake, which we commented upon in our last editorial, has produced a strong reaction from the New Zealand Constitutional Society. In a statement on September 6, the Society's President, Sir Matthew Oram, deplored Mr. Holyoake's remarks, and said: "We have been greatly concerned that if Britain became a signatory of the Treaty of Rome the whole conception of common law and constitutional safeguards would be radically modified." Sir Matthew went on to say that every effort should be made to make the British Commonwealth even stronger than ever. "There is a great potential, both moral and economic, in this group of nations as an example to the rest of the world."

**Disagreement with the Pope:** For the record we desire to state that so far from agreeing with Pope Paul's view that "the world appears to be on the horizon of greater hope and peace", we must reluctantly express the opinion that if present policies in both the non-Communist and the Communist countries are persisted with, the world is facing an increasing threat, not only to peace, of which there is little today, but to the very foundations of Civilization.

## INCOME AND TAXATION DIVORCED FROM REALITY

By EVE ARNDT

In reality, as distinct from monetarily, the gross National Income is the total volume of goods produced in the year concerned. Exports of such goods are losses of real income unless replaced by imports of equal value. One contribution by a farmer is, say, 700 dozen eggs, for which he receives in money £100. The eggs are the real wealth; the £100 may be regarded as a bundle of tickets, which enable the farmer to claim other kinds of real wealth in place of the eggs. The eggs may go to the Egg Board, the retailer, the consumer; they may even be swapped for something else, but whatever happens they cannot become more than 700 dozen. The same is true of the £100 (it eventually is paid into a bank in reduction of somebody's loan, but we can forget that for our present purposes). It is £100 of money income. The farmer may pay £10 each to 10 different people, e.g., grocer, butcher, mechanic, and so on. but it does not become more than £100: he merely transfers income of £100 to other people.

Yes, you say, any schoolboy can see that. Nevertheless, most schoolboys, and girls, have that elementary knowledge "educated" out of them by the time they become wage earners. One such is Mr. J. A. Franklin, who, with another Socialist economist, W. R. Hiskett wrote a book called *Searchlight on Social Credit*, which was described by another conditioned ex-schoolboy on the *Adelaide Advertiser* staff as "the best critical study of social credit" (24/4/42). It will be recalled that International Finance voted a, to them, costless £5,000,000 to pay for such services.

Noting some mistakes, in an English paper, by Mr. Franklin, and unaware that he was writing the book, an Australian student of the New Economics supplied him with the above facts about income. Mr. Franklin replied that it was nonsense. Each time the farmer paid out £10 an extra £10 of income was generated, he said. So, according to the great Social Credit critic's "reasoning", if money were dispensed with, each time the farmer exchanged 70 dozen eggs for other goods or services the egg supply would be increased by 70 dozen!

The entire economic muddle in which politicians and businessmen are mentally bogged springs from the failure to relate money to reality. Whether it is deliberate, or natural stupidity, is a matter of opinion. One thing is certain; the social inefficiency of it makes ideal conditions for the "idealists" who would save us from it by the tyranny of World Government. You cannot pay taxes with eggs that have been consumed, or thrown at Sir William Gunn, but the Taxation Tyrant says you must, and "proves" it by taking from your income a tax on the money you paid as taxation in the previous year!

Writing of taxation as understood - - let us hope, misunderstood — by the Taxing Authority, C. H. Douglas, in *The Monopoly of Credit*, had this to say: "It is perfectly true to say that the income of the individual is money

Cont. on page 4

## A LESSON IN A SMALL GIPPSLAND TOWN

The principles and ideas of individual freedom, the preservation for which this journal was founded, will only take root throughout society by the dedication of individuals prepared to extend their belief into the field of reality.

At a recent meeting held at the small Gippsland hamlet of Narracan, Victoria, situated high in the hills above the town of Trafalgar, it was evident that Mr. Don Auchterlonie, a third generation Gippslander, is responsible for a searching of minds to answer questions of increasing importance if our society is to survive the collectivist disease rampant within our midst.

The meeting was addressed by Mr. R. T. Eason, who dealt with various aspects of the attack on Christian civilization, and posed consideration of the strategy, both military and philosophical, necessary to combat such attacks. Mr. Eason was accompanied by Mr. E. Rock, Assistant National Director of the Australian League of Rights, who, with Mr. Auchterlonie, had arranged for Mr. Eason to speak.

Every individual is invariably one of a group within the geographical and social limits of his environment. The Narracan and Trafalgar communities are no different from others, in as much that they have various active groups operating within the community inevitably finding expression for those beliefs held most strongly by the more influential members of such groups.

One such group operating in the Trafalgar-Narracan area is the Apex Club, which among other things is at the moment sponsoring the compulsory mass medication scheme for fluoridating the water supplies.

The ideal motivating the Apexians is beyond question, and much of their social welfare work for pensioners and others is highly commendable; but in the matter of fluoridation these ideals are so removed from an understanding of the principles of individual freedom and responsibility as to constitute a grave threat to our society. The establishment of the principle of mass medication is a major step along the path of erecting the complete totalitarian police structure. The right to choose what form of medication you prefer is indispensable in a free society.

### UNINVITED GUESTS

As one individual belonging to the Apex Club, but having a sound grasp of fundamental principles of association, it was evident at the meeting that Mr. Auchterlonie had caused quite a division within the Trafalgar-Narracan communities, so much so as to cause an uninvited stranger from the immediate community to be present, who at question time took the opportunity to indulge in smear tactics. His imputation was that those responsible for the meeting were motivated by "anti-semitic" sentiments and that fluoridation was only opposed because it was originally proposed by Jews—which was certainly news to those present—and that this was offensive to himself and others present.

(Continued on Page 4)

## CO-OPERATION REQUIRED FOR NEW FEATURE

We enclose with this issue a Supplement, which originally appeared in the August issue of the League of Rights "Intelligence Survey". There is at the moment a reorganisation of all activities associated with "The New Times", in preparation for an anticipated big expansion. Those charged with the responsibility of furthering activities are constantly seeking more effective instruments and methods. The experience of our overseas colleagues suggests that the publication of journals in two parts, one being a separate Supplement, dealing with one specific issue, and available in quantities for distribution, not only enables more effective work to be done in the community at a lower financial cost, but is also more productive of new subscribers.

While it will be necessary on some issues to use the Supplement from "Intelligence Survey" in "The New Times", it is also proposed to use "The New Times" for issues, which should have a greater appeal to our readers.

In order to ensure that the new technique is adequately tested, it will, of course, be necessary for all supporters to co-operate. Any comments will be appreciated. And we will report on progress at the end of approximately six months.

### Lesson in Small Gippsland Town

Cont. from page 3

There is little doubt this meeting demonstrated once again, that to insist on the right to individual and national sovereignty brings down upon the individualist the wrath of those who are the products of collective philosophies, the exponents of which are being churned out by the modern educational system (one of the more vociferous fluoridationists, who is a school teacher, agreed that modern education is largely a matter of brainwashing!) complete with all the ready-made clichés to usher in the collective society. The clichés and catch phrases, community welfare, all men are equal, race and culture are accidental and are without meaning, etc., are presented with a sincerity and able-ness which indicates years of indoctrination by their proponents.

Big brother is the final authority, the state and not the individual is paramount. There are no spiritual or moral laws, which cannot be challenged by the collective majority vote.

Readers of this journal have a great responsibility. They can accept that responsibility only if they are equipped. The correspondence course offered to readers clears the jungle growth in our minds. The Heritage Bookshop makes available books unobtainable elsewhere, enabling the individual to equip himself more thoroughly. But the *individual* must decide for himself whether or not he will avail himself of these services.

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## Mr. Robert Thompson, M.P., To Speak In Melbourne

The leader of the Canadian party which calls itself Social Credit, Mr. Robert N. Thompson, M.P., will address a meeting at the Empire Room, Federal Hotel, Collins Street, Melbourne, on Friday, September 27, at 8 p.m.

In sponsoring this meeting for Mr. Thompson, one of the leading political figures in Canada today, the Australian League of Rights emphasises the fact that it has no special relationship with any political party, and that it has invited Mr. Thompson to speak primarily because of his opposition to Britain joining the European Economic Community, and his strong support for a revived British Commonwealth. The title of his Melbourne address will be: "Can the British Commonwealth be revived?"

Readers are urged to be present with as many friends and associates as possible.

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### Income and Taxation Divorced from Reality

Continued from page 3

which has been issued by the banks on loan (to employers) and is only held by the individual on its way back to the banks for a greater or less time according to the rate at which banks are calling in their outstanding loans . . . To put the matter shortly, every time money passes from one set of hands to another, what is expenditure in the first set of hands becomes income for the second set of hands, and at each transfer it is taxed by let us say 20 percent. Mathematically the whole of the money will be taken in taxation *if it passes through an infinite number of hands . . .*". Douglas did not say the money *does* pass through an infinite number of hands, but used hypothesis to illustrate the divorcement of money taxation from economic reality. Education on this matter now would ensure no wastage of mental energy through financial worry for the Malthusians when the time is ripe for bringing the moon back to earth and productivity.

### EDITORIAL.

Continued from page 1

ments which would have prevented her freedom of action, so can Australia and New Zealand best make their contribution towards stability in Asia by remaining true to themselves.

Mr. Santamaria's Pacific Confederation should be dismissed without any further discussion. It is a reactionary policy which can have no appeal to those Australians and New Zealanders who understand their traditions and know that the path to world peace and true unity will only be found by having far less Government and centralisation, not more of it.

Supplement To The Intelligence Survey,  
August 1963.

## THE CHRISTIAN CHURCH AND THE COMMUNISTS IN CHINA

By the Rev. Paul B. Denlinger

The Rev. Denlinger is an Episcopal priest. He first studied at Dickinson College in Carlisle, Pennsylvania, and then at Yale Divinity School. From there he went to China as an educational missionary, where, he says, he stayed "somewhat longer than I originally planned, and got a little more education than I had intended" because he was in China for 2½ years under the Nationalists and for 1½ years under the Communists.

Fr. Denlinger served in a rural area in China where the Communists did not "put on the show they did in Shanghai or Peking where they had a rather lengthy 'honeymoon' period." He says, "The part of China in which I lived had a rather brief 'honeymoon' period because we were introduced to the realities of life under Communism at a very early stage, since we suffered from food shortages long before I left China, and yet Americans didn't learn of the Chinese 'famines' until almost eight years after the Communist takeover."

Fr. Denlinger and his fellow missionaries, against their will but in order not to make the lives of their Chinese Christian brothers more difficult, returned to America. Following lengthy hospitalization as a result of his ordeal in China, Fr. Denlinger returned to the Orient, this time going to Tokyo as a Chinese language specialist working in the retraining programme for Chinese prisoners of the Korean War.

At present Fr. Denlinger is teaching the Chinese language at the University of Michigan. The following is talks given by him last November in Ann Arbor, Michigan, and published in the January issue of the "Newsletter for Episcopalians", *The Christian Challenge*.

I would like to discuss with you today the Christian Church as it was before the Communist takeover in China, and what happened to it after the Communists gained control. I think, from what I tell you, you will begin to recognize patterns that are also developing in this nation today.

### THE "SOCIAL GOSPEL"

One of the things which discouraged me most when I came out of China was that, while I thought I had learned a great deal at a fairly high price and was interested in reviewing the steps which had led to the loss of freedom in China, I could not find anybody who seemed concerned enough to try and go back over our experiences to determine where we "went wrong". It seems to me that, by looking back at the Church in China, there are lessons that can be drawn which should be relevant.

Before and after the Communists took over, there were two important personalities in the Chinese religious world. One was Chao Tse-ch'en (T. C. Chao), Dean of the School of Religion at Yenching University, a united Protestant school on the outskirts of Peking. This man was one of the Vice-Presidents of the World Council of Churches at the time of the Communist takeover, but he resigned this post at the insistence of the Communists. He was a very active leader in the ecumenical movement in China. He had studied abroad and had travelled extensively. He had many foreign contacts and was quite a sophisticated man, in that he was very much at home in the English language, and he had a certain amount of prestige in Chinese eyes because the Japanese had imprisoned him during their occupation of North China.

The second man was Wu Yao-tsung, who was director

of The Association Press, the publishing arm of the Y.M.C.A. and probably the Y.W.C.A. He had had a very good education—I believe at Union Theological Seminary in New York—and he also had extensive contacts with Americans. He had attended several international conferences. Both these men represented the point of view that distrusts imperialism, distrusts capitalism, and is interested in a kind of socialism, which is dignified religiously by calling it the Social Gospel. Both men lack roots in any particular Christian denomination.

T. C. Chao came into the Episcopal Church about three years before the Communists took over, but was only a nominal member. Both men were financed quite well by the ecumenical movement and were interested in the type of Christianity, which deals only with a social mission, or in socialism. These men eased the transition when the Communists took over by telling their fellow Chinese Christians that "Christianity must be prepared to adapt so that it can live in any political situation."

They preached that Christianity must be "flexible" so that it could "find acceptance in any kind of social order". They also urged in published articles that foreign Christians not be critical of the Communists lest, by criticizing, they make the position of Chinese Christians more difficult.

The articles by these two religious leaders usually went on to explain that "China was involved in a great social experiment and there might be some excesses or hard feelings" but that outsiders "should be patient with these birth pains and not criticize the Communist regime".

T. C. Chao, after a year, was put under house arrest, presumably because some of the "vision" began to pale, and he dropped out of sight eventually. But Wu Yao-tsung has remained a key figure in Communist control of religious activities, and the Chinese director of religious affairs usually works through him.

## THE ECUMENICAL MOVEMENT, WHICH BECAME USEFUL. . .

### REDS USE "ECUMENICAL MOVEMENT"

After the Communists had eliminated military opposition to their regime, the first thing they did was to instigate attacks on "imperialists", and they urged anybody who had any connection with the Church in any way to write articles in this vein. At this stage in the game, you didn't have to say anything in favour of the Communists if you just criticized the enemies of the Communists or one of the things the Communists were against. By this tactic, they very quickly learned which individuals were going to give them trouble and which would cooperate and become useful.

The Communists found it much easier to control the ecumenical organizations than they did the established denominations, even in China where the denominations had not been established nearly so long as in this country. The denominations all had grass roots, and the grass roots didn't react in the same way as the leadership did. But the ecumenical movement quickly became useful since it was never troubled with grass roots. The financing of the ecumenical movement came from overseas, and these sources of income were protected from any kind of disapproval that ordinary people might have. And so the very first organization the Communists were able to control was what would be the Chinese equivalent of the National Council of Churches.

The Communists gained control of this group by first demanding that it support a drive against American "imperialism", and then watching to see which persons dragged their feet during the drive. Social pressure or political pressure was then brought on these people, so they were quickly made to co-operate or resign. Very early, the Communists also took over the Church press by providing articles that the Church press was forced to print. Some of these articles, by the way, were even anti-religious, such as attacks on the "superstitions found in Genesis" in contrast with the Communist view that God did not create the world. Labour did. If you can imagine what is labour without a labourer, then you are a better philosopher than I. But, with the Communists, labour was the beginning of everything. Actually, this was merely an attempt to get people to work harder and harder for less and less.

The Communists were also sensitive about the seminaries, and quickly took them over. If any of the student seminarians appeared to be more interested in religious concerns than with political or social concerns, they were quickly sent away from the seminary. Communist teachers and courses were brought in, with the idea that the seminaries would have to adjust to life in the new regime.

### THE 'SALAMI' TACTIC

With this much of a foundation, the Communists then approached the presiding bishop of the Episcopal Church in China. He was told, "You now have the opportunity of co-operating wholeheartedly with us, or of having us crack down on your church. We offer you the chance to continue with us or of disbanding."

This was a hard choice for the bishop, but finally he adopted the attitude that, by going along with the Communists, he might be able to save something, of "holding back a little" in hopes there would be a better future. To him, this seemed better than letting the Episcopal Church go all at once. And so he made the Church available to the Communists in their educational and propaganda drives.

The first two years I was in China I used to despair because I would sit through a church service and not understand what the minister was saying. The last two years I was in China I despaired because I would sit through a church service and I *did* understand what he was saying! We began to get sermons in our local church about Jesus Christ being a great revolutionary and how he was interested in changing the world. Eventually, we got out-and-out Communism, not even cloaked in the Social Gospel. It got to be so hard to take that we could hardly say our prayers. I finally wrote to the bishop and suggested that, since our last right is the right to keep quiet, he should advise his priests not to preach at all, but simply to have Holy Communion services. In this way, I reasoned, the priest—though he wouldn't be saying anything right—at least wouldn't be saying anything wrong.

But the bishop replied that, although he felt this might be the answer, he was unwilling to take this kind of position for fear of reprisals against him or the church. So we continued to hear the pulpit abused by Communist propaganda. As this progressed, more and more people began to object to seeing the church doing things that would lead to its own destruction.

One of the men who spoke up was named Kimber Den, a priest who later became a bishop. He was imprisoned for his remarks. Another man who had a difficult time was Quentin Huang, who is now in this country. I shall tell you more of him later. The Communists moved against these people for political reasons, and the people who were their fellow priests and bishops not only didn't say anything against such Communist action, but actually said openly that the Communists were right to do such things. Rather than hanging together under duress, these people broke the fellowship in the church by siding with the regime. The church did not stick together to protect its own.

## ...Lay Christians began to organize Prayer Groups

Quentin Huang was a young bishop in South-west China. In this area, the Communists had moved in but could not maintain control. So the Nationalists returned and occupied it for about seven weeks. Then the Communists returned and managed to hold the area. During all of this, Bishop Huang stayed where he was and did nothing. When the Communists returned for good, they asked him why he had stayed under the Nationalists. They insisted that, by his remaining, he had indicated his preference for the Nationalists. Thus began a political persecution of Quentin Huang. Finally he was imprisoned for four or five months until some members of his diocese posted bond to get him out of prison. At their insistence, he escaped and got on a truck going down the Burma Road, and got out into Burma. With great difficulty, Bishop Huang made his way to Hong Kong, but he had virtually no money when he arrived. He notified the National Council of the Episcopal Church of what had occurred and asked for their help in getting to the United States. The National Council refused to help unless he returned to his diocese inside Communist China. But the bishop finally, at his own expense, managed to get to the United States. He worked for some time as an assistant in one of the churches in downtown Washington, D.C.

### WORLD COUNCIL OF CHURCHES UNCONCERNED

**The National Council—as well as the World Council of Churches—seems not to care what the Communists do to any Christian who speaks out against the Communist regime and for protection of the church. They appear only to want to have "good relations" with the Christians in the church whom the regime favours and who support the Communist regime. Notice that any refugee from, for example, the Russian Orthodox Church, gets no assistance from the World Council of Churches; but the Council is eager to have contact with the bishops who have the favour of the Russian regime. This sort of choice has been made by our own churches already.**

The hierarchy of the church in China was completely discredited in the eyes of Chinese Christians. Two of my best friends were priests in another diocese there. Both died from bleeding stomach ulcers, resulting from a combination of poor food and pressure from the Communist leaders. These were only two of the people who didn't cooperate. Any priest whom the people respected was under constant pressure from the regime, and under attack and criticism from the hierarchy of his own church.

Seeing this, the lay Christians began to organize prayer groups in their own homes, ignoring the formal structure of the church. In this way they tried to preserve what

little religious life they could on an individual basis. The Communists, of course, considered such activities as being "counter-revolutionary". Often the local minister, if he discovered his church members holding such meetings, would report them to the local Communist authorities. With this kind of a situation, church life tended to stagnate completely. The formal church structure is preserved as a shell, but is maintained for the use of meetings or propaganda facilities.

The Communists had intense anti-religious drives, and they insisted that the church schools had to teach their anti-religious propaganda. The National Council of the Episcopal Church, by the way, was still paying the bill for these church schools while they were being used in this way, for at least six to eight months.

### "LAST THING I WILL EVER WRITE..."

During this time, there was one fundamentalist—an old Chinese gentleman from the China Inland Mission—who within eight months of Communist occupation, had had a bellyful of the attacks on religion. He wrote a book, in which he began by saying, "I am an old man and this is the last thing I will ever write, but since we all have to die we might as well die for something worthwhile." This was followed by a knockdown, drag-out attack on materialism and the false scientism of the Communist position, and a good defence of the Christian religion. This book was printed privately under the Communists in Shanghai and circulated from hand to hand. So far as I know, this was the only thing ever printed which criticized the Communist attacks on religion and stood up for Christianity. It was one man's venture of defiance.

When the seminary students got hold of this book, they were preparing for exams, but they all stopped studying and began reading this book. It was exciting because nobody had expected anything like this to happen. I regret I cannot tell you what happened to this man.

One thing that all of this taught me is that socialism pretends it has a warm heart. But it is pretty cold when you get through the rind. The Chinese were famous for their low suicide rate before they ran into Communism, but it has become a great deal higher under Communism.

**My greatest disappointment is that American leadership is reluctant, first, to acknowledge that we suffered a defeat in China, and second, they are anxious to forget the whole China situation. Unless we are willing to look at these events and study them, we cannot hope to prevent a similar occurrence here. Instead, we go on making the same mistakes and probably will continue to do so until it becomes so costly that people cannot longer ignore it.**

## "THE STORY OF CHANG LAO"

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## CATHOLICS ALSO "CONDITIONED BY COMMUNISTS"

The Rev. Denlinger's remarks concerning the general indifference concerning what has happened in China, apply to all Christians. It is appropriate to recall the famous address given in Philadelphia, U.S.A., in 1956, when Bishop O'Gara, C.P., a victim of the Chinese Communists' prison camps for 22 months, warned that even American Roman Catholics were being conditioned by the Communists. The following extracts from the Bishop's address, published in *The Tablet*, of October 20, 1956, are perhaps more applicable today than when they were seven years ago:

"Our pseudo-liberalism and our indifference to the persecution of the Church abroad are very sure marks of Communist 'conditioning' in this country.

"It has muddied the well-springs of thought even in our Catholic classrooms. It is reflected in print, in periodicals widely read by Catholics and enjoying an otherwise fine reputation for the defence of Catholic principles.

"In these may be seen the same kind of fuzzy thinking, the same kind of arrogance, smugness and intellectual pride, the same lack of logic and absence of understanding of the principles of Catholic philosophy I saw revealing itself in China before the Faith was betrayed to atheistic Communists. "And who was this enemy? Painfully I must tell you the enemy was made up of those whom we had once thought were our close collaborators and friends, who, like thieves in the night, had stolen our people and had undermined the Church where we thought it was the strongest.

"Red agents had infiltrated our hospitals, our schools, and our orphanages . . .

"In short, what I observed three years ago, and since, is the very sure earmark of a certain amount of success in Communist conditioning here in this country, discernible not merely in the apathy and indifference of which I have just spoken but in other disturbing signs which are only too familiar to one who has seen a country taken over by the godless hordes of Communism.

"Perhaps by far the most disquieting factor to me has been the miasma of pseudo-liberalism which seems to have gained acceptance even in certain Catholic quarters—even in some of our Catholic classrooms, among teachers and students, where the wellsprings of Catholic thought can be muddied so easily.

"In other words the corroding, blighting process which I have seen here in this country, I first saw in China and in my own diocese."