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

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EDITORIAL

PRESIDENT DE GAULLE RIDES THE TIGER

General Charles de Gaulle, in his progress through life, has left in his wake a career which some observers have described as enigmatic. There can be no doubt at all about his devotion to his country, France, and of his sincere determination to restore France to what he considers is her rightful and important place in the Councils of the World; to restore French "grandeur" in his own words.

Charles de Gaulle came to power some few years ago as a result of what amounted to a French North African Army Rebellion against the ineffectualness of the Paris Government, particularly with reference to the conduct of the war against the Algerian insurgents. De Gaulle agreed to assume power on condition that he was given, more or less, a free hand. In fact, the present French Government is a dictatorship; its duration almost certain to end with the passing of de Gaulle.

It is a fact of history that de Gaulle double-crossed the Army generals who were responsible for his rise to power through his subsequent sell-out in Algeria. His treatment of the O.A.S. was merciless, and further points to the enigmatic character of the man. The O.A.S. was made up of French patriots, in the main, whose burning obsession was to keep Algeria French. It represented the interests of the "colons," settlers and descendants of French settlers in Algeria, who have since the Algerian sell-out largely migrated to France and Corsica, and are causing de Gaulle a few headaches.

De Gaulle was definitely out of step with the Money Power's intentions and plans as a result of his stand against Britain's entry into the Common Market. He unwittingly (?) did Britain a huge favour and benefit by his famous veto, thus preventing the Money Power from springing the trap, which would have destroyed the Commonwealth. His insistence upon the development of an independent nuclear striking force for France, and the development of the French H-Bomb, in the face of howls of protest from Yankee land, lends assurance to our belief that de Gaulle is not the lackey of the Internationalists. What these International Gentlemen (?) had in mind, of course, was for "America" to hold all the nuclear cards in the Free World pack, and then to throw in the hand to the Kremlin when the time was ripe. Any independence of action, anywhere, upsets the International apple cart.

However, de Gaulle's latest action in the granting of diplomatic recognition of Peking (Red China) will bring joy to every Communist breast, and should send a shiver through every thinking Australian. This bodes ill for our beloved country.

This French recognition of Red China must ultimately be followed by recognition by other nations, (even our own Mr. Calwell has said so, and recognition of Red China was a plank in A.L.P. policy) and perhaps especially by

"newly emerging" African "nations," former colonies of France, and still within the French sphere of influence because of French loans, technical aid, etc., and who will "vote" in the United Nations for Red China's admission to that world body. This was probably a part of France's deal with Peking.

There is little doubt in our own mind that it has been economics, which has brought about this new and grim development in international affairs. The Common Market, hailed with hysterical adulation by the economic "experts" as the panacea for the economic ills of the free world, is proving a king-size flop, as it was certain that it would from the outset. The Common Market never was, at basis, a plan for the economic betterment of Europe at all, although much propaganda to that effect was flung in the ears of the free world. The Common Market was, and is, solely a political snare to destroy the sovereignty of member nations. Britain escaped by the skin of her teeth, thanks to de Gaulle. The same export problems bedevil the Common Market countries as they do Australia, or any other industrialised nation. The Common Market countries can't absorb each other's surplus production, so each must inevitably search elsewhere for markets. Germany is exporting massively to Iron Curtain countries, Japan, Indonesia; France is eager to re-build her influence in Asia; de Gaulle has said so himself, and this French recognition of Peking will pave the way for a concerted French export drive into China and South East Asia. De Gaulle has fallen for the economic bait; he is now astride the tiger. Peking is immediately placing pressure on France to sever diplomatic relations with Chiang-Kai-Shek. Peking intends that France become irretrievably committed in Communist Asia so that the economic weapon can be further wielded to bludgeon her into yielding political concessions, and influencing her allies to do similarly. If France refuses, Communist Asia stops buying; chaos at home, the old, old story!

Continued on page 4

CHRIST AND THE PROBLEM OF SANCTIONS

By E. Rock

We know that since the beginning of communal life, men have been faced with evolving a state of society where justice and equity prevails; where each individual no matter what his station in life can be assured of safeguards against the deprivation of his liberty by the actions of his fellow men. The Christian makes a particular claim to the solving of the problem.

Discussion on what constitutes rewards and punishment is the main theme running through all books of the Bible. Man's relationship with God and His laws are constantly dealt with by all the writers. Even that which is prophetic must necessarily have as a backdrop the reconciliation of man with God; in as much that God is recognised by Christians as the Father of us all, and claims unquestionable obedience to the laws formulated for the benefit of His children. Just as in a balanced family life the father is expected to be the key authority when guidance is needed. God claims such obedience but does not enforce His claims. However He makes it clear that departure from His laws brings certain results. Those results are often referred to by priests and Christian laymen as God's judgment. Be that as it may, the advent in the person of Jesus Christ 1963 years ago was an important part of the revelation of God's purpose in the historical development of man's striving towards justice and equity.

Supreme Authority

That Jesus Christ is the embodiment of supreme authority, unquestioned, uncompromising, —"he that has seen me has seen the Father" "before Abraham was, I am,"—is not to be argued academically. Either you agree or you don't, or by conviction or conversion you come to believe, but to the Christian there is no other alternative. Final and absolute authority is derived from the trinity of persons, God the Father, Son and Holy Ghost. All other postulations of authority, the eastern religions, secret societies or any group mystical or otherwise making a claim on the allegiance of man's mind and spirit, these are of merely academic interest to Christians. It may be possible to learn more about the truths of Christianity by gaining an understanding of other beliefs, but they can never supplant what is the only authority. Therefore, "the keys of the kingdom" are in the hands of Christian leadership, if justice and equity are to prevail, then the incarnation of the Christian belief, i.e. the embodiment of that reality resulting from belief in Christian law is the only way justice and equity will be realised on earth. Some of the blessings fought for and won by our Christian forefathers include the writ of habeas corpus, the belief that the accused is innocent until proved guilty, and the whole embodiment of law which puts the responsibility on the crown to prove the accused guilty, the protection of private property rights, parliamentary representation and the balance of power exercised to safeguard the individual from hasty legislation. All these though largely

under attack today only became law and laid the foundations for a Christian society because of the faith of our forefathers that they were put on earth to serve their heavenly father.

The problem of power and who shall hold it, and the question of sanctions and how they shall be administered is then the charge of Christian leadership. When asked how did man inherit eternal life Christ replied that we must obey, no observe or agree with, but obey, the commandments. It must necessarily follow that Christian leadership must define how these laws are to operate in modern society, and also realize the futility of trying to reach agreement or co-operate with those who profess as their first objective the destruction of such laws. To quote Marx on his objective, "to dethrone God and destroy Capitalism." Capitalism to Marx was the ownership of property and the functioning of a free economy. That the Marxists have always understood the difference between genuine free enterprise and finance capitalism is evident from the great support they have always received from the manipulations of currency, usurers in the true sense of the word: without whose help the "pilot plant" of Godless materialism, i.e. U.S.S.R., could not have been established.

Sanctions

So we pass on to the question of sanctions. To the materialist, finance and its manipulation automatically brings power to control individuals, and through this control to destroy the ultimate sanction—God's Laws. The Christian rejects this mechanism as being the servant, not the master, "It would be easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of Heaven." In this sense it is the rich man who uses his wealth for the wrong end who is rejected by God.

Through finance comes control of news and information. News commentators with the right slant rise to the top, politicians follow. The poison permeates all sections of the community. Education is particularly affected, and it must be remembered that this century with its rapid advances in all the technological arts has opened up myriads of ways for the mind to be conditioned; films, television, glossy magazines with the latest color photography, paper backs and the attack on sex and moral restraints, advertising to convince that the worship of material things is the essential cult, etc., etc. Never before in the recorded history of the world has there been such a mounted attack made upon the mind of man on such a vast scale. Jesus made it clear that all issues should be resolved with a simple "yes" or "no", this is the essence of truth, and the moral laws as laid down in the commandments do not prevaricate.

Clear-Cut Alternatives

In the absence of clear-cut leadership, both moral and political, it is little wonder that we are witnessing the death struggles of the greatest civilization built by man. We are surely moving swiftly towards the crisis of Christian Civilization. Either we go on and establish a society completely controlled by a hierarchy of super bureaucrats,

where the individual becomes the conditioned by-product of mechanistic forces; or alternatively we emerge into a new era where the laws of God become a reality, where truth and justice prevail, and their fruits become the heritage of all believers. Such a society is beyond the comprehension of most people today, dominated as they are by fear, forgetful of the wonderful assurance that "the Kingdom of Heaven is within you", or of the charge, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." or the order of priorities, "To love God with all your heart, soul, mind and strength." Here are the clear alternatives, the light that is not hidden under a bushel, but set high on a hill for all to see if they have "eyes to see". The message comes like a clarion call for all who have "ears to hear". Just as Jesus ignored the fears for his safety when he was "about my father's business," so too must we.

CHRISTIAN DEFENCE OF "WHITE AUSTRALIA" POLICY

Following his defence of the "White Australia" policy from a Christian and rational viewpoint late last year, Dr. Rumble, well-known for his "Radio Replies," was attacked through the columns of "The Catholic Weekly" (Sydney) by a Father R. J. Buchhorn. This in turn produced a scholarly defence of Dr. Rumble and his views by Mr. Bede Nairn, Associate Professor of History at the University of New South Wales. Mr. Nairn's statement, which appeared in a letter to "The Catholic Weekly" of December 26, is so well presented that we bring the major portion of it to the attention of our readers:

.... Father Buchhorn claims that Dr. Rumble attempts "to whitewash the White Australia Policy," and is unable "to see it as a violation of Christian charity". The truth concerning Father Buchhorn's first point is that Dr. Rumble, on the basis of an appreciation of the historical complexities of Australian immigration policy and of its moral aspects, when asked gives objective and informed replies which, in general, support Australia's current immigration policy. The truth concerning Father Buchhorn's second point may be left to any impartial observer. I think Dr. Rumble is among the best detectors in Australia of violations of Christian charity.

The White Australia Policy is one of the best tests available today for the assessing of anyone's ability to make informed and dispassionate judgments. Colored people in many parts of the world, and not only Asians, are in rapid process of asserting their rights; many so-called liberals in the Western world, including Australia, are overcome with feelings of collective guilt for what Europeans have done to colonial peoples, and have no thought for what Europeans have done for colonial peoples; there has been since 1945 a worldwide repugnance against racism because of the inhuman excesses of Nazism. These, and other forces, are at work making it extremely difficult to attempt objective analyses of Australia's immigration restriction policy. In "liberal" and certain

academic circles it is taken for granted that one must oppose the policy even without any serious thought about it.

Despite all this, it remains essential in the interests of intellectual honesty and the mental discipline that study is supposed to bring to students, that these pressures be resisted and objective analyses made about Australia's immigration policy. National policy has to take account, of charity, national interests and national objectives—in the right proportions. Sentiment, fear, and guilt-feelings do not help to get the proportions right.

Australia's immigration policy developed in the 19th century as a general reflection of the will to nationhood of the Australian people. The virtual exclusion of people of non-European extraction came to be symbolic of the extreme difficulty of founding a nation in a vast and hard continent: the emphasis on the "one-ness" of the Australian people was in large part a result of the great hardship of pioneering in a lonely and inhospitable land. In contrast, the peoples excluded in the 19th century not only differed from Australians in the minor matter of color, but also in all the major values of religion, politics, law, and general social and economic structure. If the White Australia Policy had not been evolved, there would have been no Australian nation. It is grossly misleading, and reflects on more than the scholarship of critics of the White Australia Policy, to condemn our forefathers as chauvinists and racists.

Today, certainly, excluded peoples have changed. But the essential differences substantially remain, and color is not one of them. Australia is completely justified in seeking to consolidate the nation in terms of its continuing values. Its immigration policy in relation to European peoples shows conclusively its determination to do just that. At some future time when its population has reached a critical point in relation to the size of the continent, say 25-30 millions, Australia will find it possible to remove most restrictions. Of course this will have to be done with careful study of all aspects of the problem, as British experience has shown.

Meanwhile, critics of our immigration policy, and this includes Father Buchhorn, might think seriously whether their peculiar emphasis on color and their wild charges of lack of charity and racial discrimination against those who disagree with them really serve their cause. Their contribution to a rational and orderly growth of policy would be immeasurably improved if they would bring its positive and primary aspects into focus. This would stop them from seeking, as Father Buchhorn does, to have for every ten immigrants, "eight European and two Asian tradesmen . . . settle here," and presumably thinking that this does not involve discrimination. Change in their method would also stop them from making, as he does, invidious comparisons between "the London educated Malay" and "a Sicilian farmer." These two examples of their thought indeed, reveal perfectly the muddle the critics have got themselves into.

EDITORIAL.

Continued from Page 1

What does this new development mean for us? It means that Red China will before long be seated in the United Nations. It means that Red China will strive to become the leader of the Afro-Asian group in the U.N., and it probably will. There's no doubt that Peking is the focus of power in Asia, and is already most active in Africa. Chou-en-lai wasn't touring there recently to hunt leopards. African "leaders" are being trained in Red China right now.

Australia then can expect to be the target of a full-scale attack in the U.N. from the Afro-Asian group, led by Red China. We shall be accused of "colonialism" and "oppression" in Papua-New Guinea; Indonesia will be screaming from the sidelines in West New Guinea, and may even produce some "evidence" of our enormities. Our White Australia Policy will be vilified, and it is likely that some toady of the Internationalists, it could be Bobby Kennedy himself, will discover after a very special mission that our White Australia Policy is a trigger which could explode a nuclear war! So we must fling open our North to the hungry hordes of Asia; for humanitarian reasons of course. All the befuddled clergy will be beating their breasts piously, and mouthing their insensate and nauseating homilies. Parsons such as the Rev. Alan Walker will be squeezing the last grain of publicity out of the new developments to puff up their spiritual pride, a deadly sin, and scraping the last barrel for any opportunity for advancing their "careers" in the new situation. In the meantime the hungry hordes now firmly entrenched in our north will be metamorphosing into soldiers of the Red Star, and marching south!

President de Gaulle may yet live to rue the day that he recognised Red China.

SCIENCE OR POLITICS?

A recent letter that the "Sydney Morning Herald" would not publish—

Sir,

... Mr. Carleton Putnam, author of *Race and Reason*, sent me a copy of a letter of his appearing in *Science Magazine* (Washington) and disputing the findings of a committee of the American Association for the Advancement of Science. Since you printed (Nov. 2) selections from that committee's report, he wondered if you would publish some material from his letter.

What you published must have left many of your readers with the impression that the dogma of racial equality is scientifically vindicated. Some correction is needed, for the derived policy of compulsory racial mixing, which must lead to miscegenation, needs more than political expediency and good intentions to justify it. The biological consequences for the human race of this policy, if wrong, could be too grave to be treated cynically.

Mr. Putnam avers that the article "Science and the Race Problem" from which the extracts printed in *The Sydney Morning Herald* were drawn, is a tissue of fallacies and confusion put forward by men of no special qualifications in the pertinent disciplines of anatomy and physical anthropology, who have acted with transparent political motivation; that (contrary to what was tortuously expressed in the quoted extracts) the U.S.A. Constitution does not embody a "principle of equality". There is reference in it to "equal protection of the laws," but nowhere in it is support for the concept of social or biological equality.

Evidence, he says, proves that the Negro child suffers more psychological injury from integration than from segregation.

The question then to be asked is: does the injury come from an awareness of lower capacity, pointed up when in contact with white children? Mr. Putnam answers the question by saying that if the Negroes' limitations were due only to environment, and temporary, a policy of intrusion by Negroes into white schools, with the accompanying turmoil, could conceivably be justified; but it cannot be justified if the limitations be genetic and permanent. He says that the cumulative and converging evidence from the fields of genetics, anatomy and physical anthropology and psychology overwhelmingly supports the theory that the limitations are genetic.

Mr. Putnam quotes a scientist who was head of the Department of Psychology at Columbia University as saying that he knew Franz Boas, the founder of the science of anthropology in America, personally, and was able to observe the extent to which Boas allowed his socialistic ideology to dominate his thinking and permeate his teaching, and that he has seen the Boas cult become so powerful as to suppress scientific evidence that contradicts its teachings and to intimidate those who might try to present this evidence.

The supplied evidence supporting the theory of genetic racial differences is too much to be included in this letter, but it is available.

D. Watts.

You can help break the News Blackout

There has, over the years, been published a large number of books by numerous authorities, exposing various aspects of the rapid growth of the conspiracy against Civilization. But in most cases these books have been ignored or smeared by the reviewers, with the result that after comparatively small sales, many have gone out of print. However, the growing strength of the anti-Communist movements throughout the English-speaking world have made it possible to bring back into print many valuable books. Some are also being re-published at a lower price. Also important new books are now coming on to the market.

The Heritage Bookshop now carries a wide range of books on the world revolution. Enclosed with this issue is a list of some of the books recommended for reading and distributing at present. We would also suggest that readers should when making their orders ask for extra lists to post to other people.