

# THE NEW TIMES

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

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## AUSTRALIA'S IMMIGRATION POLICY UNDER ATTACK

**Australia recently acquired a new Prime Minister, Mr. Harold Holt; a long time politician with few outstanding attributes to commend him as one who will stand up to the onslaughts of the international policy makers. In fact when it comes to ascertaining Mr. Holt's real views on specific subjects it is difficult to get a clear viewpoint on any basic subject. His outstanding characteristic seems to be that of an internationalist rather than a nationalist.**

This was revealed when he announced in parliament that he was unable to alleviate the strains and injustices of his credit restrictions for which he was responsible as the Treasurer in 1962. His plea at the time was that he had made a commitment to the World Bank to hold Australia's credit balances to an agreed amount until a given time.

It would appear that the readily acquired technique of the successful professional politician of not committing himself to any policy unless sufficiently pushed was a lesson learnt very early by Mr. Holt. Unfortunately Mr. Holt is not Mr. Smith who has already declared that Rhodesia must not only be politically independent, but must have financial sovereignty also. The contradictions between Mr. Smith and Mr. Holt do not stop at the question of finance. Mr. Smith has shown clearly that he refuses to allow external forces to dictate to Rhodesia how they should conduct their internal affairs regarding race relations, and from upsetting what has been a successful partnership for many years, to change to the chaotic conditions prevailing in nearly every newly "independent" state to the north of him. But within a few days of ascending to the Prime Ministership of Australia, Mr. Holt had bowed to the pressure from left-wing front organisations promoting one or other of their policies for the breakdown of Australia's national sovereignty, in this case the attack was on our Restricted Immigration Policy. A policy, which over the years has been vindicated by all political parties in Australia, including the Labor Party. In fact it was Labor who over the years had greater cause to uphold Australia's immigration policies, as it was the working class who suffered most from the uncontrolled inflow of Kanakas and Chinese into the country late in the last century.

In accepting the view that because of the "changing scene" it is time we allowed Asian migrants to stay permanently in Australia after a period of five years instead of fifteen, Mr. Holt has accepted a proposal which will endear itself to the hearts of those international leftists who for so long have been attacking our immigration policy as "immoral" or "insulting," and that Australia as a part of the geographic area of Asia could not afford to offend her neighbours.

Evidently in talking about the changing scene, Mr. Holt has felt that such criticism was justified. But has Australia really adopted a crude, shut the door completely, policy against Asian immigration? Many Australians aware of the dangers fraught with introducing pockets of alien migration with all its attendant problems are no doubt shocked by the figures of Asian immigration such as were given by Robert Macklin in the Melbourne Age on 22nd February. According to his figures over seven hundred Asians were granted Australian citizenship last year, and the figure has been increasing each year.

With the tenure of time Asian migrants are committed to stay in Australia reduced from fifteen years to five it can be expected that this figure of seven hundred will be considerably stepped up in the near future; Simple arithmetic on the figures of from fifteen years to five could indicate a three hundred percent increase, assuming the backlog of those waiting for admittance is as great now as gave rise to the 700 admitted last year.

In the past both the lead of the opposition, Mr. A. Calwell, and the past Prime Minister, Sir Robert Menzies, made it clear they were not in favour of breaking down barriers to Asian migration for very substantial reasons. They have been joined at various times by educated and responsible Asians who understood the valid reasons on which our migration policies are based. Dr. Ushe Mahjani who in 1964 was a research fellow in the Department of International Relations at the Australian National University said then that it was "totally incorrect" for people to criticise Australia for her policy on immigration. "No Asian who has travelled in Australia can find even a tinge of racial prejudice." At the time Dr. Mahjani was speaking, Sir Alan Watt, Australian diplomat, had been making the usual criticisms, which emanate from our vociferous intellectuals as to how the "White Australia" policy should be "abolished and officially interred."

Now that these views are gaining legislative recognition it would be well for Australians to bring home to their political representatives just how important the question of exploiting racial relations and tensions is to the international Communist conspiracy.

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# CHRISTIAN GOOD SENSE

By D. Watts

**Christians today talk much about Christ's compassion and love. They should talk more than they do about His good sense. He was pitiful, but He was never maudlin. He loved but He never doted. He was compassionate, but He was not soft.**

Practical, everyday affairs are related to wisdom in good sense. Without good sense moral feelings are ridiculous and moral practices defeat themselves. The absence of good sense among some earnest Christians has invited ideologists to come forward and pretend to supply it in the form of materialistic utilitarianism and a false social science, so that now, in not a few cases, the relation, instead of being between practical affairs and wisdom, is between practical affairs and—to use an old-fashioned term—anti-Christ.

There are three major issues upon which quite a number of Christians have had a brotherly meeting of minds with anti-Christ. These are social class, crime and race. The isolating of tolerance and love from good sense has enabled anti-Christ to persuade some Christians that Christ was a socialist, even a Communist; that He was concerned almost exclusively with the good of the common people; that He loved criminals and sinners and was an upholder of racial equality.

Actually, His was a doctrine of Spirit. He never did, in His interest in individuals and concrete situations, lose sight of spiritual principles. An examination of those teachings that have been used to show Him as a modern ideologist reveals that.

## Class

The human race begins its earthly experience at the animal point. There, right is physical might, and virtue is physical strength. The strongest animal becomes the head of his group. When the group becomes larger and more complexly organised, the leader's power is no longer from his own personal strength, but from the organisation; but might is still right.

As the spirit becomes stronger, there is recognition of values other than those of material possession and physical and organisational power; but original instinct supported by old custom tends to make men apply the old order of worth to the new kind of worth. The king can do no wrong. The lord is noble. The person of wealth is estimable.

During the last few centuries even the majority has perceived that many bad men are in the ruling class and very many good men in the lower classes. The bad and good in particular individuals who were used to personify their classes came to be transferred to the classes; and the abstracters' way of correcting a morally unsatisfactory state of affairs was to drag the "bad" upper or bourgeois classes down and make the "good" lower classes the ruling class. Moral worth, be it noted, was still associated with class.

Christ made no such mistake. Dives, of the parable, was not sent to hell because he belonged to the rich

upper class, nor did Lazarus go to heaven because he was in the poor, lowest class. Christ was making the point that there is no inevitable relation between social class and moral or spiritual worth.

When He said that it is harder for a rich man to enter into heaven than for a camel to pass through the narrow city gate known as Needle's Eye, He was referring to individuals, not to classes, and was saying that riches can be a hindrance to spiritual development. Looking at the social scene today, it is plain that this is as true of the affluent common man as of the affluent aristocrat.

## Sinners and Criminals

Christ did not love sinners and criminals because they were sinners and criminals. He looked for an awakening spirit and encouraged it when He found it. It was not because the woman taken in adultery was a sinner that he defended her, but because she was a human being capable of being redeemed. He did not say to the thief on the cross "this night shalt thou sup with me in paradise" because He had a special tenderness for thieves, but because that particular man showed signs of spiritual aspiration. He did not say that to the second man suffering beside Him, although he, too, was a thief.

In the parable, the father did not rejoice over the Prodigal Son while he was spending his substance on riotous living; his joy was when the son repented and returned home.

Christ, himself, foregathered with sinners and publicans, not because He admired their earthy conventionality and like their way of life, but because, as He himself said, He thought them most in need of redemption. His attitude was very different from that of those who, loving without sense, cherish and defend all criminals and admire sin as well as sinners.

## Race

Christ taught no doctrine of racial (or any other) equality. He began by looking upon Jews as being a superior race, specially qualified to receive His advanced teachings. The assumption was reasonable. From their religious position they should have been ready to take a further step. When He was frustrated by the influential makers of public opinion, he was obliged to turn for understanding elsewhere and to begin the Christian movement with the assistance of a handful of humble disciples instead of with that of the Jewish intellectuals.

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## A LETTER FROM SOUTH AFRICA ON RHODESIA

We have been literally inundated with letters from people in both Rhodesia and in South Africa expressing admiration for our efforts on behalf of Rhodesia. The following is a letter sent to us by Mr. J. R. McLaren, Watakai Farm, Jumbo, Rhodesia. However, the letter was not written by Mr. McLaren but was written and circularised by a South African business friend, Mr. Richard Day. Mr. Day widely circulated his friends in England with the letter.

I have just returned (via Cyclone Claude!) from Rhodesia, and I could not help thinking that you would be interested in the Rhodesian question—I give you the truth as I see it.

We had a pleasant trip up the coast, disembarked at Beira and motored approximately 190 miles to the Rhodesian border through a very picturesque storm, to a delightful hotel at approximately 7,000 feet, overlooking a lake and waterfall with excellent trout fishing and a beautifully groomed golf course. Our native servants were a happy lot—particularly the caddies.

I think this country is probably the last stronghold of a happy and contented Victorian standard of living. In fact, having done quite a considerable mileage by road since our stay in the mountains, I have come to the conclusion that it is one of the happiest countries I have ever enjoyed staying in—and this is my third holiday there.

The native population, of whom there are more than four million, continually wave and smile as you pass them on the road, and on one occasion when our car broke down in the "bundu", a youngster willingly volunteered to run to the nearest farm, where he obtained a mechanic.

Their police force is certainly the smartest I have seen anywhere, officered in the main by young Englishmen, Rhodesians and South Africans, and supported by native personnel, whom I have encountered in the native reserves, often a sole European rider and completely unarmed. It has obviously taken a high degree of intelligence and patience to establish this confidence in the white man, and believe me both they and the permanent military personnel and reservists make a well-trained and formidable force.

On farms, which are often many miles apart, people still live and sleep in their farm houses with the doors and windows wide open, which after reading some of the English papers, really surprises me! It is only the urbanised native with his Communist agitators, who have been responsible for a few sporadic demonstrations in the towns. We stayed at two charming bungalow type hotels in the country—with our bedroom doors and windows open at all times.

This is the background as I see it and the result of a fair and just self-government of approximately 40 years by men who understand the native and his codes. Against this background your colonial office (who ratted on their Federal Constitution and then bust it, as it obviously did not fit into their policy of appeasing the neighbouring African states with their Communist advisers) want black majority rule.

Both the Russian and Chinese are actively interested in these latter countries, and they have poured arms into the Congo across Lake Tanganyika (now Tanzania). This information I obtained from a Congolese Mercenary and many others, apart from the local press.

These Rhodesians are well posted and know what is going on, and understandably are not prepared to accept the Labour Government's policies. Wilson's tactless "diplomacy" (if you can call it that) really left them no alternative—either they had to declare independence and put up a fight for it, or subject themselves to a black majority government in the foreseeable future, with the resultant chaos already more than evident in the neighbouring African states.

The Zambian radio (Northern Rhodesia) has been advising "kill, kill, kill" and the destruction of crops and sabotage. In general discussion with an old army colleague, he informed me (and he is in the know) that the raping of white females is not an uncommon practice in Zambia today. Further, that a high government official in Zambia attempted to assault his European secretary after normal working hours. She leapt through a window and was fortunate in catching the night plane out of Zambia. She has subsequently been offered an increase of 70% + to resume her job. These offences, as also assaults on whites, are not officially discouraged and there is little, if any, legal redress. This and more, after only a few months of independence.

Why one of your respected papers do not send men out to see for themselves and publish the unbiased truth, is something we English-speaking people cannot understand. After all, it is the least you could do for your own kith and kind. Instead we have pictures published in the U.K. of the natives resting on the shady lawns at mid-day in Cecil Square, Salisbury. It is the daily habit of hundreds; yet the photograph is printed over a caption to the effect "Rhodesians cannot bury their dead"

The B.B.C. recently refused an enquiry into similar complaints of inaccuracies. Why all this bias—why? is the query on everyone's lips here and in the north.

To the east, in Malawi, political intimidation is again practised. A farmer friend of mine, who, like most farmers has one or two police boys (reservists) in his labour force, told me that one of these returned from his annual leave last week and reported that he was compelled to join the ruling government party with an entrance fee of 7/6, to purchase a small lapel badge with the portrait of the prime minister on it for 2/6, and agree to contribute 2/6 per month to the party funds. Two men out of their small village of 12 huts had opposed

this— they had both disappeared. People are removed by truck, their hands tied behind their backs and a mealie sack and stone placed over their heads. They are then thrown into a dam—of which there are a large number in Malawi. One European was fined £25 for not removing his hat and stopping his car in the street when the prime minister drove by—and the English press have the nerve to refer to Rhodesia and South Africa as "police states." It would be laughable if it were not quite so serious.

There was another indication of the immature mentality of the African gentlemen. This African appealed to the magistrate to obtain for him the balance of a fee promised for the liquidation of a girl whom he had killed for a disgruntled suitor on the banks of a river, and which fee had not yet been paid in full. He referred to himself as the "crocodile man." This case was published.

The only method of consultation adopted and recognised by the British Government over all these years has been through a council of tribal chiefs, Wilson and Bottomley, for reasons best known to themselves, now do not accept this machinery and there has been talk of "one man, one vote"—a Communist plea, but it is these chiefs who have seen the chaos in the neighbouring African states and are concerned for the welfare of their tribes and who now support this Smith Government and independence. It is truly a majority wish, and as such it is no longer a rebellion or an illegal government. There are many precedents. Zanzibar rebelled—and its Communist Government was recognised by Britain a few weeks later.

To us of English heritage, the blocking of Rhodesia's financial reserves in the Bank of England has hurt. Today people laugh when anybody mentions "Safe as the Bank of England." Bankers, too, are disturbed and worried at this precedent and the breach of confidence that must result internationally.

Thriving English insurance companies here and in Rhodesia are taking a bad knock—their claims cannot be paid through the head offices in the U.K. to Rhodesia — people say it might happen to us too, and we're switching.

Rhodesians today do not buy British if they can help it. He and his whisky were seldom parted at sunset. Today it is South African brandy—one hotelier complained to me that his sales had dropped by 80% despite that fact that % increase on brandy was much higher.

English and U.S.A. cars and other products will lose a market (and maybe a large one here too, as sentiment is strong), which they will not regain for many years.

Other Commonwealth countries are sympathetic to this government and sanctions are acting as a temporary deterrent and can only result in hurting most the man we are trying to help—the African.

Seven percent of the Rhodesian population is finding the tax money for all the education, health and other services, and they have done well — far better than Britain has done in our neighbouring protectorates.

Zambia (Northern Rhodesia) will crack before S.R., as she is less disciplined and equipped to resist the sanctions backwash. Europeans live with their bags ready for a quick move: and the British taxpayer is footing the bill again. Petrol delivered (approximately 70% of their needs) is costing the equivalent amount in fuel to transport it.

These hardships, of course, could result in unrest and violence if carried on, for which Wilson only can be blamed and which could set Africa ablaze.

It is obvious from the foregoing that South Africa's gun line must now move up from the Limpopo to the Zambesi, if things do take a tough turn.

I have heard uncomplimentary references to us (British) by other nationalities in my own country over the years, but I have never heard so many vicious attacks on the British by born and bred English people in Rhodesia and in this country today. And all this and more for what? Is it foolish, non-existent prestige, which the colonial office lost in Africa long ago? Wilson cannot beat Smith. The Rhodesians have no alternative — it must be an independent white rule for very many years — and we must back them. Their only alternative is to forfeit all they have built over the years, get out with what they can salvage (as in Kenya, Nyasaland, Zambia, the Congo, etc.) and observe the dry rot from the sidelines. They obviously, being British and South African, would rather make a stand now — and they and four million plus blacks will be hurt in the foolish process.

## **"THE OTHER SIDE OF THE COIN" THE REAL PROMOTERS OF "ANTI-SEMITISM"**

The eminent American Jew, Alfred M. Lilienthal, former American State Department expert on the Middle East, and author of "What Price Israel and "There Goes The Middle East," has made another major and courageous contribution to an exposure of the tactics of the Zionist movement. The chapter on brainwashing is a frightening example of Zionist power exercised in various ways. Mr. Lilienthal shows how the "anti-Semitic" smear is used to exploit both Jew and Gentile in the interests of international power politics.

Heavily documented, and with extensive notes, this major work is a necessary hand book for those who wish to expose what is behind the persistent "anti-Semitic" smear used against those who question Zionist policies. There is some most revealing information concerning the activities of the notorious Anti-Defamation League.

Order from The Heritage Bookshop 273 Little Collins Street, Melbourne. Price \$6.63 post-free.

## From C. H. Douglas

"Now the word 'religion' again going back to its etymological derivations, derives from a word meaning to bind back; it is related to the word ligament, and so forth, and sometimes it is defined as meaning to bind. Well, it obviously would have a slightly unpleasant flavour if you define it as being to bind, but I think that the agreed definition, its original meaning, was to bind back. In the sense that I am going to use it, and I think I will be using it correctly, the word religion has to do with a concept of reality. It is the binding back either of action or of policy—particularly of policy in the sense that I was using the word policy—to reality.

"There is a meaning of objective, a strong essence of objective, in the word 'policy.' It is not merely administration. It is actually, if you like, governmental action, but it is action taken towards a recognised and conscious objective, and it is in that sense that we use the word 'policy;' it is little more, but it comprehends and comprises the word objective."

—The Policy of a Philosophy.

"There is a curious potency in a correct technique, applied to an essential proposition or objective, which makes it succeed. Good will always be vanquished by evil, so long as evil understands its tools better than good; but if good can only be taught to use its tools correctly, the good will vanquish evil. And what I mean by good is something, which is just as much in the nature of things, as gravity is in regard to physics.

"In my opinion, the same thing is true of things that we usually talk of purely metaphysically, and if you get the right science of metaphysics—and this essence of social dynamics is for the moment one very small part of it—applied by the right type of personality, then the right type of personality will be attracted—but not if you don't know the proper rules of social dynamics."

—The Policy of a Philosophy.

"... Communism and Socialism, which can be easily linked with Frederick of Prussia as their first prominent and identifiable exponent, are essentially the policy of a religion, of which the energising factor is physical force and the fear of it. And the policy of that religion is plainly labelled in the names of Communism and Socialism—it is the treatment of men as a collectivity. The civilisation, which results from that policy, is exemplified in Russia and in that to which we are fast moving in this country, the Police State, with its 'direction' of 'labour.' Its essential characteristics are fear and violence. The civilisation of Christianity was incompletely embodied in the culture of mediaeval Europe, and is exemplified in Magna Carta. Its essential characteristic is courage, allied to 'love,' 'Perfect love casteth out fear' (a rather unsatisfactory translation). The knight of chivalry, the militant Christian ideal, watched his armour alone in the chapel through the night, and then went out to do battle alone for love against fear and oppression—a very complete allegory. The 'mass' in unsaveable, just as a mob is

insane ('without health'); the object of Anti-Christ is to keep mankind in ever larger mobs, thus defeating the object of Christ, to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good because it is good. The energising factor is attraction, inducement."

—The Realistic Position of the Church of England.

"... As it was in the beginning, is now, and ever shall be: world without end." What do they mean by that?

## FROM PENGUIN ENCYCLOPAEDIA

"Fabian Society. Founded 1884 by a small group of socialists; named after Fabius, the Roman general famous for slow but sure strategy. Early Fabians, e.g., George Bernard Shaw, Annie Besant, H. G. Wells, R. H. Tawney and Sidney and Beatrice Webb, contributed greatly to building the Labour Party. Rejecting the Marxist concept of the class struggle and violent revolution, the Fabians believed in the gradual but inevitable spread of collectivist ideas throughout society. Convinced that objective study would prove the need for socialist remedies, such prominent Fabians as the Webbs were prime movers in the foundation of the London School of Economics. The society continues as a research and fact finding body affiliated to the Labour Party, to stimulate new thought and writing among democratic socialists."

To the above definition from Penguin Encyclopedia we would add the comment that the policy of socialisation by stealth, which was the announced policy of the early Fabians, has been carried on successfully to this day. The most successful instrument they have penetrated and almost dominate are the relevant departments which teach history, economics and political science in the universities. The results of this teaching can be witnessed whenever there is a left wing demonstration for any prevailing international - socialist - cum - Communist cause, anti-Vietnam, Rhodesia, or the Australian restricted immigration act are all current targets. The humanist view of man, which flows from their teachings, brings a breakdown in morality and ethical standards disguised under pleas for freedom of expression and progress.

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## THAT RUSSIAN MOON PROJECT

A number of outstanding American scientists and scientific writers have over the years expressed doubts about many of the Communists' claims concerning their achievements in space. The alleged photos of the back of the moon by the Russians were subsequently discovered to be an incredible hoax. "The Review of The News" (U.S.A.) of February 3-9, raises some thought-provoking questions about the latest Soviet exploit, the alleged landing of equipment on the moon.

### Luna(tic) 9

If you can believe Communists, it would appear that the Russians have achieved a "soft landing" on the moon. The announcement, of course, came from that fountainhead of truth, Radio Moscow. According to the *New York Times* of February 4, 1966:

*The Moscow radio interrupted its regular programmes to read the announcement and followed the brief statement with martial music.*

The statement, according to the same *Times* report, was as follows:

*"Moscow speaking. Here is a Tass announcement:*

*"An outstanding achievement of Soviet science and technology: at 21.45 Luna 9 achieved a soft landing in the Ocean of Storms. A communication link has been established with the earth."*

The *New York Herald Tribune* of the same day reported the same Tass announcement as follows:

*"Today, on February 3, 1966, at 21.45 Moscow time, the automatic station Luna 9, launched January 31, has made a soft landing on the surface of the moon in the area of the Ocean of Storms to the west of the craters Reiner and Maria.*

*Radio contact with the station on the surface of the moon is reliable. Transmissions are on 183.538 megacycles. The instruments on board the station are functioning normally."*

The impression both newspapers gave was that they were quoting the first official Tass announcement. Obviously both can't be correct, but accuracy is hardly a virtue of the American press.

Of course, no one had seen Luna 9 take off. According to the *New York Times* of February 4, 1966, "the spaceship was believed to have been launched from the Soviet cosmodrome at Baikounour, Kazakhstan, in the steppes of central Asia, a wide area closed to foreign travellers." Also, the time of the launching was not very clear. According to the *Times*:

*The landing occurred at least two-and-a-half hours before Western experts in Moscow had expected it.*

*This discrepancy was explained by the vagueness about the exact time of launching of Luna 9 on Monday.*

Of course. American space flights are made under the most exacting scientific conditions with television cameras and hundreds of witnesses from the press watching every move. The Soviet spaceship took off from an unidentified location, at an unidentified time, under the supervision of unidentified "scientists."

The next thing we heard was that the Jodrell Bank Radio Observatory near Manchester, England, was receiving pictures of the moon's surface via television signals

from Luna 9 which were then fed into two radio-photo processing machines which the Observatory borrowed from the *Daily Express*. According to Sir Bernard Lovell, director of Jodrell Bank, as reported in the *New York Times* of February 5, 1966:

*"The Russians appear to have made it possible in every way for us to receive these pictures without even asking for us to do so."*

This seems rather odd, for according to the same dispatch; "Jodrell Bank has a working arrangement with the Russians on space exploration."

One would assume that if the Russians had a working arrangement with Jodrell Bank on space exploration, they would go about making their arrangements in a businesslike, scientific manner rather than leave it all to chance. After all, if the Luna 9 landing was so important, the Russians would want to make the most elaborate and detailed arrangements to make sure that the landing and radio transmissions were recorded with accuracy and certainty. Yet, Sir Bernard was quoted in the *New York Times* (February 5, 1966) as follows.

*Sir Bernard remarked on the fact that the Russians had not yet published these photographs.*

*"I don't know the reason for that," he said, "but it is slightly strange, in that they have taken the trouble to announce the frequency and transmitted on standard scanning lines.*

*"I feel it may possibly be an indirect indication that they would be interested in us obtaining photographic material with the high sensitivity of our telescope. The Russians appear to have made it possible in every way for us to receive these pictures without even asking us to do so."*

A strange way to carry on an expensive piece of scientific research, to rely entirely on someone else understanding your "indirect indication." The whole relationship between Moscow and the Jodrell Bank Observatory sounds very peculiar indeed. Also, it was reported that no other tracking stations anywhere in the world were able to pick up the Luna 9 signals supposedly because they were all operating on different frequencies. It seems incredible that our vast space monitoring system would not have been prepared to monitor Luna 9.

President Johnson, of course, could not wait to send off his congratulatory telegram to Nikolai V. Podgordny,

"President of the Soviet Union. Its text was as follows:

*"You and the people of the Union of Soviet Socialist Republics are to be congratulated for the great success of Luna 9. Your accomplishment is one that can benefit all mankind and all mankind applauds it. Your scientists have made a major contribution to man's knowledge of the moon and of space."*

The moon photos released by the Jodrell Bank Observatory were, as any child could see, hardly convincing. Taken from approximately ten feet off the ground, they not only revealed the horizon but also the moon's curvature! It was then explained that Luna 9 had landed near the edge of a crater. But, on observation, the inside of the alleged crater looked convex instead of concave. Of course, these were bothersome details which Sir Bernard conveniently avoided mentioning.

By the following day, the Jodrell Bank Observatory had changed its story considerably. On February 4 the *New York Times* quoted Sir Bernard as saying: "There have been so far two transmissions of about fifteen minutes each. One began four minutes after the landing and the other at 9 p.m., which went on until 9.15."

On February 5, the *New York Times* reported from Jodrell:

*The radio signals transmitting the photographs began at 3.31 p.m., and lasted 45 minutes. From the moment the signals began coming in, tension mounted in the satellite room at the observatory.*

This story was quite at variance with the story published only one day earlier. Radio Moscow had said that Luna 9 had made its soft landing at 21.45 Moscow time (9.45 p.m.), which is 6.45 p.m. Greenwich mean time, and 1.45 p.m. Eastern Standard Time. Yet, in the next day's newspapers we are told that the radio signals from Luna 9 began at 3.31 p.m., three hours before it was supposed to have landed on the moon, and continued for 45 minutes. What happened to the two 15-minute transmissions? The *Times* of February 4 reported that "Jodrell Bank had been tracking the spacecraft since 4.35 p.m., Greenwich Mean Time, about two hours before the landing, and had received a strong signal." One day later we are told that the radio signals began transmitting the photographs at 3.31 p.m. You figure it out!

Also at variance were reports about how the pictures were made. The *Times* of February 4 wrote:

*Two transmissions of television signals from Luna 9 were received tonight by Jodrell Bank . . .*

*Sir Bernard said the transmissions had been received as radio signals and had not been converted into pictures . . . "We are hoping by tomorrow to get them into picture form."*

The next day the *Times* wrote:

*All the observatory had to do was to focus its powerful radio telescope on the moon, tune its receiver to the proper frequency and feed the radio signals from the Soviet spacecraft into a radio photo processing machine lent to Jodrell Bank by the Daily Express. The radio signals transmitting the photographs began at 3.31 p.m. and lasted 45 minutes. From the moment the signals began coming in, tension mounted in the satellite room at the observatory.*

*Technicians from The Daily Express realized that they were getting a picture and Sir Bernard was called out of a meeting. He and his colleagues excitedly*

*passed the print from hand to hand. The small room at the foot of the telescope was soon crowded with technicians.*

Quite a different tale from that of the previous day. Not only has the tuning been changed, but also the sequence of events. No explanation is given for these discrepancies.

As for information coming out of Moscow, the Soviets waited two days before releasing two precious moon photos. Our Ranger 7 had sent back *thousands* of moon pictures from as close as 1,500 feet from the moon's surface. But the Russians had less than ten photos altogether. They also chided the British for rushing to release the intercepted moon photos without obtaining "the information necessary for correct reproduction of the image."

These were the views of Dr. Blagonravov, the Soviet space scientist, who was then quoted in the *New York Times* of February 6 as saying: "The most important thing in the interests of science is the trustworthiness of facts; the Soviet scientists were guided precisely by these considerations in carrying out such exceptionally important and responsible experiments."

That, of course, explains why Sir Bernard could say, "The Russians appear to have made it possible in every way for us to receive these pictures without even asking for us to do so." A most scientific way of conducting "exceptionally important and responsible experiments."

Aside from the original Tass announcement and the questionable Jodrell moon photos, the Soviets have released no other information about "one of the greatest achievements of Soviet science," as *Time* magazine described it. Was this an achievement of Soviet science or of Soviet Agitprop? Don't expect the *New York Times* or *Time* magazine to supply the answer.

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## AUSTRALIA AND SOUTHEAST ASIA

**Watch That Electoral "Reform":** It is often true that the best of causes have the worst advocates. Glibly suggesting that the basis of traditional parliamentary democracy is "one-man one-vote," both the Labor Party and certain Liberals are attempting to increase the influence of the swollen city vote in the Federal Parliament. Unfortunately the Country Party is not effectively presenting the alternative viewpoint. The British Parliamentary system was not based primarily upon the representation of numbers, but of interests. This was why at one time the British University cities had their own representatives at Westminster. The Australian rural industries are a basic feature of the Australian nation. Country interests are entitled to effective representation in the Australian Parliaments. It will be disastrous for Australia if all political power is based upon two or three highly centralised human ant heaps, which can be much more easily manipulated than country electors.

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Already claims to Australia as South Irian have been made in Indonesia where Sukarno is now rapidly consolidating his position after losing some ground in the September coup. We have no doubt that in the semantic warfare, which the Communists exploit so ably a future Asian minority in Australia could be supported in the U.N. as having legitimate claims to increased entry, or to territory within the State. The old technique of justifying intervention in another country's affairs on behalf of a dissident minority was a technique successfully exploited by Hitler.

The recent press report of racist expressions in a letter from an untraceable correspondent in Sydney to the Manila Tunes is indicative of the techniques being adopted to fan international strains. Newspaper correspondents can always be counted upon to get the ball rolling and seize on any opportunity to exploit sensationalism. It is highly doubtful that the Filipinos are any more concerned than Dr. Mahjani about Australia's immigration policy — any more than Australians are concerned about the policies pursued in this regard by the Government of the Philippines. But while there are correspondents like Dennis Warner of the Melbourne Herald, and Teodoro Valencia of the Manila Times, ready to fan any spark into the flames of racialism we can be sure that the left wing agitators will be standing by ready to pour fuel on to the flames.

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**Christian Good Sense** - Continued from Page 1

But even in turning to gentile peoples He did not preach racial equality. Had He done so, the disciple Peter would not have needed a vision to persuade him that foreign peoples are not, in the Jewish sense, unclean. Nevertheless, though none be unclean, it does not necessarily follow that in all being clean, all are equal. Whether they be not, Christ did not teach it. As racial equality has been taught in our time, and often in His name, it has understandably led Negroes to look on the white race as being virtually unclean. That is what comes of doting.

The Good Samaritan was not held up as an example of a good neighbour because he was a Samaritan—an alien. The idea sought to be conveyed was rather that handsome is as handsome does. The orthodox modern, putting the parable in an up to date setting, would, without any doubt, convert the Samaritan into a Negro, not to indicate that virtue knows no race, but to show what lovely people Negroes are.

From the Testament it seems that Christ thought that the Jewish race had ten talents and some other races fewer, and that He did not expect as much from those with the least as from those that had more. It is hard to believe that were He among us in person today He would be sentimental about any social class, or maudlin about young and old criminals, or would dote extravagantly upon coloured races. More likely He would be preaching in the wilderness about the need for good sense.

## COMMUNIST PROGRAMME OUTLINED

Mr. M. Suslov, the member of the Soviet Central Committee's Secretariat, who is known to be one of the main architects of Soviet policy, has explained to the Bulgarian Central Committee precisely what that policy is today . . .

1. The need to unite all "progressive and anti-imperialist" forces in the world, no matter on what continent they are to be found.

2. The need to develop "Socialism" as the dominating thought and influence in all continents and at the same time to undermine the influence of the "reactionaries and imperialists" everywhere.

3. The need to encourage and support the "revolutionary and liberation movement" on a worldwide scale.

..... Suslov said, "In 88 countries of the world there are today Communist parties or groups strong enough to influence events decisively."

He claimed that in the West, there are 46,000,000 Communists working "for peace" and the realization of Moscow's other aims. Through them, the thinking of millions of other people is being influenced. As a result, the Communist world movement is striding confidently forward. Meanwhile Moscow intended to step up its aid to the Vietnamese "democrats" to enable them to cope more effectively with the American "provocations."

Further on they reckon "trends" setting in, in many parts of the world are isolating the "imperialists" more and more.

—*WEEKLY REVIEW (England), 2/7/1965.*

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## THE TRUTH ABOUT RHODESIA

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## COMMUNISM VERSUS CHRISTIANITY

By Edward Rock

The many readers who enjoyed Edward Rock's article in the Christmas issue of "The New Times" will be pleased to know that it has now been published in booklet form so that it may reach a much wider audience. This booklet will make a valuable contribution to an understanding of the basic clash in the world today.

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