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

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Is Canada and Australia helping Red China to Conquer the World?

We are indebted to the Canadian Intelligence Service of April 1966, which had reprinted the following article from "Canada Month." We have slightly altered the headline from *Is Canada Helping Red China to Conquer the World?* for obvious reasons. Both Canada and Australia are becoming more deeply involved in a policy which must lead both Commonwealth countries up a dark alley where the Communist gangsters will apply the coup de grace, either in the form of political blackmail, or economic chaos engendered by the sudden cessation of trade, a condition which would be exploited by revolutionary forces already at work in our respective countries.

Trade figures reveal that roughly for every ten dollars worth of goods sent to Communist countries we receive approximately one dollar worth in exchange. If this economic subsidisation, now given to help Communists survive, were applied to the needs of our own people it would have a two-fold blessing. It would strengthen this country against outside attack, and force the Communists to apply more realistic policies to their own problems.

The agreement to sell Canadian wheat to Communist China that was signed last fall is the largest, richest grain contract the Canadian Wheat Board has ever won. Prairie farmers, to whom it will bring a large income, were understandably glad about the money. It is income that will filter throughout the economy, too. Yet the Chinese Reds are generally agreed to be "the main visible long-term danger to the peace of the world." Should Canada be selling them wheat? Here *Canada Month* analyses the Communist Chinese plan for world domination and their means of achieving it; looks at what wheat means to the Red army and industry; asks questions that no Canadian politician has yet had the courage to answer.

No serious student of Chinese Communism can doubt that the present regime's purpose is world domination. Everything Mao Tse-tung and his colleagues have said and done for the past 30 years substantiates the idea, nothing they have said or done denies it. Never even a hint of the "peaceful co-existence" the Soviet Union likes to speak of. Always an insistence on revolution and on the destruction of Western "imperialism" and capitalism. The push for mastery of the world is obvious to everyone who has studied the situation at all seriously, whether with sympathy or with antipathy.

The noted British historian, Arnold Toynbee, said recently: "China has been colonizing for 2500 years. They intermarry with others make them Chinese. That is going to continue. Southeast Asia will become Chinese; much of Siberia will become Chinese.

A more detailed prescription was given by Anthony Harrigan, a member of the Institute for Strategic Studies,

London, and currently associate editor of the *Charleston, S.C. News and Courier*:

"... Asia and Africa face a period of increasing starvation which poorly organized governments will have difficulty in combating. Asia has known famine in the past, and it seems certain that famine will once again become a familiar terror. But famine alone—one of the historic regulators of populations—will not restore the balance. Today's governments are unlike the fatalistic governments of the past. They will be forced into action—into war and conflict.

"Here we touch on one of the age-old pressures behind human conflict—the pressure of people seeking food. It is this pressure that sent waves of humanity across the plains of Asia in centuries past, waves that in time bore down on the civilized Roman Empire. The truth is that a population explosion shortly produces a military explosion."

Harrigan considers where the Chinese might go. He points out "there is no end to Chinese national ambitions or expansionist goals."

"The Chinese," he goes on, "are not only stirring revolution throughout South-east Asia but are active in Yemen on the Arabian Peninsula and in Albania on the European continent. Furthermore, they are threatening territorial claims against the Soviet Union in Central Asia. Because of this the Soviets must be deeply alarmed for the future and mindful of the need, from their standpoint, of channelling Chinese aggression in a southerly direction."

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NOT ENOUGH MONEY

Causes Inflation

Economists like to define inflation as, "too much money chasing too few goods." That is true, when "demand, backed by money" exceeds supply, and there is no price control. Traders respond to quicker buying by raising prices so as to cash in before stocks are depleted. This did not occur in Australia in World War II, except with second hand goods; controls, though crude, were as effective, and self-defensive as sound traffic rules. When there is no control, it is because delinquent authorities require chaos for their own ends, as in Germany in the early 1920s.

In what the economists call "cost-push" inflation, the money flow is increased after the price rise has been started, but this fact is soft pedalled by the authorities. Indeed, there is little evidence, if any, that they understand it. Firstly, a wage increase is granted. Then, employers increase their overdrafts to meet the bigger pay out of wage costs. Those who can't raise their prices, primary producers for instance are losers. The others, to maintain their own "wages," or increase them in line with employee's increase, must raise prices by a greater amount than the extra cost. The process is repeated every few months so that, within the conventions, price flow is always well ahead of the increasing overdraft flow. This has been understood by Douglas's students since 1920, but, according to E. V. Morgan in "A History of Money," the "cost-push" explanation was not accepted by many economists until the 1950s, and reluctantly at that!

Over a wide range of reading I have not met an "orthodox" economist who knows that shortage of money, in relation to goods produced, is at the root of "cost-push" inflation; yet the above proves it is so. The following from a retailer's February prospectus should make the phenomenon clearer. Because of the purchasing power deficiency, this firm, like others of its size, has an overdraft of \$5,000,000. Its hire purchase department employs 51 executives, and over 1,800 office clerks, at a wage cost of \$4,751,060 yearly.

Also, in 7 years, bad debt write-off \$3,747,526. This year \$686,278. This means that, excluding interest, customers had to pay prices inflated by \$5,437,300 in round figures, for the year. If consumer's buying power were equated with "value" of their production, most of the 1,850 debt recorders could be freed for creative activity financed by the \$4,751,060 of bank credit now being paid to them yearly. The total of wastefully employed, must run into hundreds of thousands. This is an instance, of what Douglas termed "dilution of the purchasing power of effort." The loss to Australia is the wealth, that could be produced either in the form of goods, or, freedom through reduction of working time, to say nothing of the staffing of schools, hospitals, and so on.

THE RETREAT FROM SOCIAL CREDIT IN ALBERTA

We have over the years recorded the retreat from Social Credit philosophy and principles in the Canadian Province of Alberta, which has had a Government terming itself Social Credit since 1935. Apologists for this Government used to argue that it was impossible for the introduction of Social Credit financial policies in the face of opposition from Ottawa, and that the Government should concentrate upon providing "good government" while Social Crediters pushed "on to Ottawa." Sound, conservative administration of the growing oil revenues enabled the Manning Government to maintain its electoral support. But as less and less genuine Social Credit was taught in Alberta, the "On to Ottawa" movement progressively lost its impetus, while the Manning Government, supported by many who believed it had become a "good conservative Government" with no "funny money" nonsense, slowly but surely adopted more and more socialistic policies. And the Province's educational system has helped to spread socialist teachings.

Even the most biased of the Manning Government's supporters were shaken when legislation was proposed to reduce the two-thirds majority previously necessary for the introduction of the policy of compulsory mass medication known as fluoridation. A genuine Social Credit government would, of course, declare the policy of mass medication unconstitutional and contrary to the principle of free choice and personal responsibility. But someone persuaded Mr. Manning that simple majority of people should be sufficient for the introduction of fluoridation. Meeting a deputation protesting against the proposed retreat from fundamental principles, Mr. Manning said that he personally had no deep convictions about fluoridation but, nevertheless, he was certain that no one would be harmed by it. His Minister for Health, a keen fluoridationist, demonstrated his grasp of Social Credit philosophy by observing that there was really no compulsion with fluoridation: those who did not like it could move away from the place in which it was introduced!

The Manning Government's retreat from principles on the fluoridation has produced a wave of protest from Albertan electors. We are informed that long-time rank and file supporters of the Social Credit are resigning from the Social Credit League on the fluoridation issue. Some observers believe that unless the Manning Government reverses its proposed policy on fluoridation, it could suffer substantial losses at the next Provincial Elections. The Government is also under heavy criticism for legislation like that on "Human Rights," which looks very similar to that imposed in the U.S.A. by the Socialist planners. It seriously interferes with individual property rights, and violates the traditional British concept of the justice.

PACKED RHODESIAN MEETING GREETES ERIC BUTLER



A section of the large and enthusiastic Salisbury audience, which greeted Eric Butler when he spoke at his first Rhodesian meeting on Monday, May 16. Amongst the many distinguished Rhodesians present to hear Mr. Butler were Lord Graham, Minister for External Affairs, and Lady Graham, and Sir Charles Meridith, who was in charge of the Empire Air Training Scheme in Rhodesia during the war.

"You have struck a major blow for civilisation," Eric Butler tells Rhodesians at his first Rhodesian meeting;

RON GOSTICK TO VISIT AUSTRALIA

Mr. Ron Gostick, promoter of the Canadian Intelligence Service will visit Australia under the auspices of the Australian League of Rights in August, September and October. Mr. Gostick, over a long period of years, since serving with the Canadian Armed Forces in the Second World War, has been to the forefront of the fight against Communism.

In 1961, Mr. Gostick took the battle a step further when in addition to supplying thousands of Canadians with Intelligence material on the Communist conspiracy, he took steps to bring into existence an organisation which is playing a key role in the battle within Canada. So was born the Christian Action Movement.

In the words of Mr. Gostick in July 1963, reviewing this decision. "For some years, I, and others associated with me in many parts of Canada, have felt that something positive and constructive must be done. And so, just two years ago, in June of 1961, I took the initiative in calling a conference in Toronto of those of our readers and supporters

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ANNUAL DINNER AND SEMINAR

The date of the annual dinner and seminar this year is as follows.

DINNER: The VICTORIA, 215 Little Collins Street, Melbourne.

DONATION: \$ 3.80 SEMINAR: CHEVRON HOTEL, The Bamboo Room, 519 St. Kilda Road, Melbourne.

Notable visitor and guest speaker will be Mr. Ron Gostick of the Christian Action Movement in Canada. Mr. Eric Butler, National Director of the Australian League of Rights is at this moment lecturing in Canada under the auspices of the Christian Action Movement in Canada.

Mr. GOSTICK'S TOUR OF AUSTRALIA

Mr. Gostick, Leader of the Christian Action Movement in Canada will be touring Australia from 27th August when he arrives in Brisbane from New Zealand. Those wishing to make use of Mr. Gostick's services and can arrange meetings please contact us at the earliest possible moment to enable us to arrange his itinerary.

Watch for further announcements regarding the above functions.

BLACK MASS

By D. WATTS

Before England ever became a Great Power she was, in the better sense of the word, a great nation. Had she sunk to being a third or fourth rate Power, but remained a great nation, though there would, perhaps, be cause for regrets, there would be no cause to grieve. We have cause to grieve.

Like every other nation, England produced her quota of criminals and fools in both high and low places, but she had reason to be proud of her many men of genius and her law-abiding, intelligent citizens. What particularly made her a nation to admire was that the great men and the decent folk were able to give her, her character.

The poor quality of her cultural output just after World War II would have dismayed had one not been able to think that it was due to war-exhaustion and the disruption of civil life; but in all the subsequent years of peace there has been very little recovery. That there are still in England people of great mental ability, and that most people are admirable individuals and good citizens, is surely indisputable; but the tragedy is that these no longer give the nation its character.

Certainly cultural decadence is not, in these days, peculiar to the English. It is worldwide. But it seems to be appalling that England should no longer be true to herself and that the little island set in a silver sea should be up for auction, to be knocked down presently to some international bidder. It matters to more people than the English that it should be so.

DECLINE OF STANDARDS

A number of factors have contributed to the decline. The loss, or submergence, of that truly aristocratic element which a democracy needs has resulted in government by shady politicians and narrow-minded doctrinaires. The gearing of cultural production to socio-political ideologies has discouraged the genuine inspiration, which gives birth to originality, and has led to the suppression of mental independence. The mistaking of pleasure for happiness has cheapened taste. The lowering of moral standards is a factor of every negative factor, for the different modes of cultural expression are more than just related. They are inter-penetrating.

Nowadays it is considered to be improper to discuss morals unless they be treated as being but customs or conventions. I shall treat them as being practical expressions of recognised values; and I may not be so very far away from impending trends by doing that, for the very rejection of moral standards is demonstrating their essential usefulness.

In an article on the Moors Trial, appearing in The Sydney Morning Herald, Mr. Evan Williams says perhaps more than he realises. He remarks upon the "accelerating removal of traditional concepts of taste and decency" during the past ten years and notes that the barriers to permitted violence and artistic freedom have been pushed back, that atrocities that would never have been allowed five years ago to appear on the television screen may now be watched by an indiscriminate audience and (I should take this next to be a printer's error but for

subsequent pronouncements) "there are good reasons for welcoming this."

DEPRAVITY DRAMATISED

Mr. Williams tells us that pornographic and sadistic literature can be bought in London without trouble by any youth, and that for a couple of pounds anyone can visit a club and see women dressed as school girls stripped and beaten.

He observes that the implications of a morally permissive and intellectually free society are rarely dramatised, so that a "tendency to deprave and corrupt" had little meaning for most people. The Moors Trial does dramatised those implications and this, Mr. Williams fears, may lead to an "irresistible clamour for tighter censorship of books. Such a demand, unfortunately, would strike receptive chords." (Emphasis mine.) The British Government, says Mr. Williams, is not notable for artistic or literary sympathies. He remarks regretfully that any regression to censorship in Britain would have effects upon all the English-speaking part of the world.

If I misjudge Mr. Evan Williams, it is his own fault for not making his position clear. Perhaps it is not clear to him. His article gives the impression that he has mingled with those intellectuals who play, with a feeling of brave freedom, at being Satanists. They have found, to their dismay, that they have actually raised the Devil, and do not quite know what to do with him.

INOCULATED AGAINST SADISM

Their predicament is not without its humorous side. These "radical" intellectual cliques really need a philistine bourgeoisie, smug middle classes or a dull suburbia to give them a feeling of being precious and superior. Their permissive morality has a delightful flavour so long as it is rare. But such intellectuals have succeeded in converting the general public to a tolerance of their laxity and arty savagery, so that now they have no classes or generations to shock. The precious souls, once set apart, are now among the commonplace.

What will they do now? Are they to disassociate themselves from their too apt pupils and find a new kind of precociousness? That is not so easy. Sadism and violence and leaky sex are like a drug. A person becomes an addict and then needs increasingly stronger doses to stimulate him. That, and not intellectual and

artistic freedom, explains why television shows are pushing gross sexual exhibitions and brutality, and why "Lady Chatterly's Lover" seems tame beside books that pass the censor in these days.

Middle class hypocrisy was never as disgusting as the present intellectualist hypocrisy. No matter how perverted a piece of writing, or how perverting, the cant is that if it has even the thinnest tint of literary merit, it must not be censored.

That is humbug. If some book with as much literary merit as "Lolita" or "Fanny Hill," but without their salaciousness, were to be lost to the lending libraries and bookshops, there would be no outcry. If the true desire were for good literature, a man can find more books that qualify without titillating the prurient mind than he can read in a lifetime. He would not need to be self-sacrificing to forgo a little literary muckiness for the sake of the psychological health of the community.

BEAUTY DEMANDS ETHICS

Man is both aesthetical and ethical. We have been hearing for generations how wrong it is for those of a puritanical nature to destroy or reject the beautiful in order to concentrate upon the ethical. Let us be consistent. It is equally wrong to destroy morality and reject ethics and to concentrate exclusively upon the aesthetical, even though it honestly is beauty and not immorality that is valued.

Look sanely at the subjects upon whom the immoralists fix their interest—sex and violence. Sex has both an ethical and an aesthetic value. But bawdyhouse sex has neither. Biological sex is more marvellous than a miracle, and it is a kind of blasphemy to see anything cheap or disgusting in it—or to make it cheap and disgusting. The saying that if anyone sees something dirty in sex it is because he has a dirty mind is almost hackneyed; but what of the man who makes it dirty? He, too, has a dirty mind and, in fact, he is nothing more than an extroverted prude. He exhibits what the introverted prude tries to hide; but they both have the same kind of minds.

As to the second preoccupation: contrary to what some apologists argue, vicarious participation in acts of violence and cruelty is seldom, if ever, cathartic. It nourishes an ugly hunger. When this hunger becomes greater through feeding, the feeling is then that there can be catharsis only in real acts of cruelty or violence; but there is no final relief. The unholy ecstasies need to be constantly repeated. Even though no craving is induced, constant exposure to horror can develop almost an emotional immunity, and on account of this, ever-sharper blows upon the emotions must be made to arouse them. If anyone is to make money out of sadism and brutality, producers and writers must keep thinking up atrocities that out-blacken those formerly presented.

What appears to be humanitarianism need not be inconsistent with a gloating over that kind of evil, and may

even be an excuse to do so. So often it is the vicious, the torturer and the murderer who evoke tenderness that one begins to wonder, when the feeling happens to be for the innocent in misery, whether analysis would show that the love is for the sufferer or for the suffering.

PERVERSION MAY LEAD TO REVOLT

From Mr. Williams's article and from much else that has been said and printed, it is probable that those who, for vanity or pleasure or out of perverted idealism, have done so much to foster moral decadence will still, in the face of the evil created, believe that they are serving good. The only hope now is that the teeth of the younger generations will be set so much on edge by the sour grapes that their fathers have eaten that they will revolt against the diet and look for something sweeter.

There is no need for temples or churches or rituals in the celebration of the Black Mass; it can be celebrated in the heart; and a person who might not be considered evil in the eyes of the law may be evil in his very being. The impious hymn of these celebrants is in praise of freedom. Freedom is for high inspiration and original ideas and individual thought, not for pornography and sadism even though there be found in them a scintilla of literary merit. Freedom is for good, not for evil. Freedom can be so abused that the only remedy left is to curb it. Those who take part in the fashionable battle against censorship are not defenders of freedom unless, at the same time, they fight against those who by their licence make censorship necessary.

WHITHER ENGLAND?

So, through the efforts of the worshippers of the dark god, in England now there is a morally permissive and intellectually completely untrammelled society; but where is the England of great poets and philosophers, of far-seeing statesmen and law-abiding, kindly citizens? Culturally feeble, morally collapsed and certainly no advertisement for democracy, what a mangy, toothless old lion she seems to have become. Every small, upstart African state can have fun poking ultimata at her. Has she been brought so low that she must treat with deference any aggressive urchin who tries to kick her around? Has she really become the obscene sacrifice on a black altar? It is hard to believe. Remembering the past and how always, when the need arose, England could find a slayer of dragons, it seems that surely, even at this late hour, a deliverer will appear. Never before in her history has an incorruptible leader had such an opportunity to show his greatness. Never before have the English people had such a chance to show the world that the beauty of moral strength can be overpowering. If England cannot exorcise the evil spirits that infest the world today, what nation can? Perhaps in the world there is some small, despised nation that will keep safe for future generations the knowledge that beauty is virtue, and virtue is beautiful; but it should have been England.

COMMUNIST CHINA AND BUDDHISM

The present conflict in Vietnam demonstrates the way Communism seeks to pervert and use religious sects for the furtherance of Communist policies. Because it is important to understand the deliberate intent of the Communists we have extracted from Dr. W. G. Goddard's book, *The Story of Formosa*, part of the chapter, *Religion in Communist China*, which deals specifically with the subversion of the Buddhist religion. Dr. Goddard's book is valuable for the information given on the penetration of all religions by Communism.

The roots of Buddhism are deep in Chinese history. Some believe that it first became known in China about 100 B.C., and that the first Buddhist monasteries were built about A.D. 70. However, it reached its zenith during the Sui and Tang dynasties that is between the years 589 and 907. Since then, although Buddhism never expanded, its philosophy gradually became part of the general culture of China. Result has been that it has played an important part in the spiritual life of the Chinese people.

At the time of the Ch'ing dynasty it was estimated that Buddhist monasteries numbered not less than 800,000 and this number probably included temples. There were said to be at least 5,000,000 monks and nuns.

It has been estimated that these figures were valid as an estimate of the strength of Buddhism at the time the Communists took over control in 1949. Especially was Buddhism strong in the rural districts.

REVISIONISTS SOUGHT BY THE COMMUNISTS

Like Christianity and Islam, Buddhism had to be revised in order to suit the sinister purposes of Mao Tse-tung. It had to play its part in bringing about and developing the "New Democracy." This meant that professing Buddhists had to be found who would re-interpret Buddhism and its sutras according to the "thought of Mao." This was not difficult. Chen Ming-shu, a member of the Central People's Government Council was a professing Buddhist or had been. Then there was Li Wei-han, Head of the Ministry of the United Front of the Politburo of the Communist Party. He too was a professing Buddhist. But it was considered advisable to recruit others from the provinces to assist in this reinterpretation. Kim Mei, a Buddhist nun, who had allied herself to the Communist cause, was such a one. Another was Ning Yuan, a well-known Buddhist scholar. It was true that he was living in retirement in Kwangtung Province but he could be summoned and persuaded to co-operate. He could revise the Sutras.

So it was that the revisionists got to work, with Ning Yuan revising the Buddhist texts, giving them a Mao-Marxist twist.

Everything was ready by June 1953. On that date the Buddhist Federation of China was formally inaugurated in Kang Chi Temple in Peiping. A steering committee had already agreed on the officials to be elected. It presented its nominees to the meeting. They were unanimously elected.

Who were these men?

Chen Ming-shu, the President was, as I have already stated, a Communist official. As it would not be convenient for him, with his many other duties, to attend to

the working of the Buddhist Federation, an Acting President had to be appointed. And who could be more suitable than the former Chairman of the Chinghai Provincial Government. But every organisation must have an active secretary, so a former member of the Political Consultative Conference back in 1949, Chao Pu-chu was appointed. His assistant was Chu Tsan, who had earned a commendation from Mao Tse-rung for the work he had done in the Communist cause.

NEED FOR "NEW BUDDHISM"

The Presidential address at that inaugural meeting set the course for the future activities of the Buddhist Federation. Here are a few extracts from it:

"Today we are in a new era. It is necessary to open wide our eyes and realise that the philosophy of materialism embodies the intricacies of Buddhism and sets forth the utterances of Buddha. "The tasks facing us as Buddhists are numerous. We must call on everybody to rise and perform these tasks, to take part in and support production and construction, to initiate struggles against all reactionaries, to encourage our Buddhist brethren in Japan to rise and overthrow their reactionary government.

"We must establish the New Buddhism, which will be suitable for our new social structure." Everything was now ready for this revised Buddhism to go into action. New temples had to be built in which the revised Sutras could be recited. Selected monks travelled the country to explain this New Buddhism, based on the discovery of the real Buddha. Here is a sample from Ning Yuan, the scholar monk of Loh Yung Temple:

"Yao Shih-fo has now healed the wounds of our country. Long have I studied the pragna paramita but not till now have I understood it. "Its meaning is now clear. Chairman Mao has been sent to be our great healer. He has been born, as the true expression of the mind of Shifa-Chia-fo. He has come into the world to save it. "As we repeat the holy Sutras, let our minds think of Chairman Mao and find his thought, which is the real meaning of our faith." By the way, Yao Shih-fo is the Buddhist healer and Shih Chia-fo the Buddha himself.

In Shanghai, Shao Tsung of Pu Chi Temple became the militant monk. He preached this New Buddhism with zeal worthy of the most fiery evangelist. The call of the New Buddhism, he said, is "to make our religion and our politics one." This was the theme of all his missions.

MAO TSE-TUNG A NEW GOD

From then on this New Buddhism, as a faithful instrument of the Communists, went into action. No longer that quiet contemplation and meditation that marked the religion of Guatama, but rather war on the non-Communists. Mao Tse-tung had succeeded in redirecting the course of the Buddhists into the channels of his own making. And so we find Hsin Yuan, a monk of Hang-show, declaring "we must resist America, not simply by means of slogans but by encouraging production and establishing Communism." Two other monks of Chi Hsiang Temple wander through the country "harmonising the New Buddhism with Communism," while monk Tai Jui holds special classes in the Chi Loh Monastery, demonstrating how "Communism is the latest manifestation of true Buddhism."

Meanwhile, the officials of the Buddhist Federation of China are in the field. Chao Pu-chu and his assistant Chu Tsan went to the "Conference of World Peace Supporters" in Tokyo. One moved and the other supported the resolution, calling on Japan to renounce its Mutual Defence Pact with America.

But there were and still are many Buddhists who will have nothing to do with this New Buddhism as concocted by Mao and his revisionists. They have successfully resisted all attempts at brainwashing. Many have been forced out of the monasteries to work on the roads and other public works. The monasteries themselves have been robbed of their treasures; indeed quite a lot of these are now in Soviet museums. The largest bronze Buddha that formerly stood in a Canton temple is now in the Moscow Museum.

BRAINWASHING THROUGH WORSHIP

Buddhist temples are open in Communist China. In each is a picture of Mao Tse-tung. The worshipper recites the Sutras, the precepts of Buddhism, but they are not the age long formulae. On the contrary, the name of Mao Tse-tung appears in quite a number of them.

The life of Gautama, the Buddha, has been the subject of close investigation by Hsuan Tsang of South China University. That is his religious name, taken from the great Buddhist traveller of Tang dynasty, who journeyed all the way from China to India and spent sixteen years there, studying the sources of Buddhism, and eventually returning home with hundreds of Sanskrit volumes, dealing with the life and work of Buddha.

This modern Hsuan Tsang was attached to the Loh Yung Temple in Canton. His zeal commended him to the Abbot, Hsu Yun, to such an extent that he was given complete control of the temple affairs. When the Communists took over, Yeh Chien-ying, Head of the Military Control Commission was so impressed by his vigour and activity that he offered him good opportunities of preferment under Communism. This offer was readily accepted and Hsuan Tsang "took off his monk's robe to stand on the side of the people," as he tells us, entered the university and today is the accredited exponent of the life of Buddha. That is, the Communist exponent. He has discovered, "after much research," that Buddha was "India's first Communist, who renounced all the luxury of the court to spend his life preaching the good news of Communism. He gathered around him many followers, who, after his death, went throughout Asia, instructing the people in the truth of Communism. Buddha was the first world teacher to realise that personality is of no account and that the individual must lose himself in Ch-ing T'u, the Pure Land. This was the Communism of Buddha."

Of all the religions, Buddhism has, probably, fallen the easiest prey to the subtlety of Mao Tse-tung.

BANK CHIEF ON OVERSEAS INVESTORS

Readers of "New Times" were the first to direct attention to the folly of borrowing money from overseas to enable Australian workers to use Australian materials for building factories, houses, and so on, in Australia. Naturally, the same loyalists were first to call for a new financial policy to enable Australians to carry out post-war development, and retain the benefits. For a long time the cry seemed to be unheeded; but the light was gradually penetrating. Some business heads and politicians, including Mr. McEwen, Minister for Trade, have moved fearfully a step in the right direction, but they've a long way to go. Some will be turned back by the front-page news item in "The Australian," 21/4/66. This reported a defence of overseas investors by Mr. B. B. Callaghan, Managing Director of the Commonwealth Banking Corporation: Overseas investors in Australia should not be branded as villains, he said, then glossed over the piling up of payment burdens, which could be even more onerous than those incurred by overseas borrowing, for pos-

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Where that would be Harrigan makes clear:

"... The only target of sufficient size and importance to Communist China, an attack on which would not represent a security threat to the Soviet Union, is Australia. A Chinese Australia would not be a threat to the Soviet. Indeed, attainment by the Chinese of this objective would mean a reduction in the mainland Chinese population . . .

"THE SOVIET willingness to indulge in attacks on Australia is not widely recognized in the West. But the depiction of Australia as an alien outpost crops up periodically in the Soviet press . . . The existence of a grand design against Australia is sometimes — in the United States, for example—regarded as far-fetched. But what is far-fetched about an objective, which was one of the central ambitions of Japan, a much smaller country than Communist China, in the 1940s? ...

"The country-continent of Australia, which is markedly under-populated, would represent for the Chinese people an America beyond the seas. Capture of this vast land space would free the Asian mainland occupied by Communist China of its crushing population problem . . .

"Indeed all the preliminary skirmishing in South Vietnam and Malaysia between the free world and Chinese-supported forces is precisely that—a rehearsal for the confrontation that, in time, must take place over the destiny of Australia.

"The United States, in World War II, could not afford to let Australia be invaded by imperial Japan. How much less the United States or any of the free-world countries could afford to let the Chinese colossus menace Australia in the 1960s or 1970s!"

Not surprisingly, in the light of Anthony Harrigan's review, the Australians are openly concerned about China. Two years ago their External Affairs minister, Sir James Plimsoll, confessed, "China constitutes the greatest threat to the security of the region in which we live."

Then last fall he outlined his government's two-part policy:

"The negative aspect of our policy is to contain Chinese expansion—to deter Chinese military expansion, and to resist it where it occurs. Hence we have entered into various military and other associations, such as SEATO (the South East Asia Treaty Organization); we supported India when it was the victim of Chinese aggression; we are acting in South Vietnam to prevent aggression and Chinese expansion; we are resisting subversion and infiltration inspired by Peking."

Then he went on to say, with a charity that less confident and less moderate men might find hard to summon:

"This negative policy is essential, but is not enough. It has to be matched by a positive policy. The Australian government sees the need to try over a period to accommodate China in the region, and to bring it in as a co-operative member of the family of nations."

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terity to meet. On this point, our contributor, Mrs. W. Stegar wrote to, "The Australian":

Dear Sir.

I was among the first to point out that Australia need not resort to servile surrender of resources to foreign investors; if money (bank credit) is needed for the mobilisation of Australian workers and materials, our Reserve Bank can create it, and cancel it when the work is done; while capital equipment and know-how not yet produced here, can be purchased abroad with our export earnings. In all those years I never heard of the term "villain" being applied to investors from overseas, nor had the idea entered my mind until Mr. B. B. Callaghan planted it there (Australian, 21/4/66). Investors everywhere merely respond to the acquisitive urge. If we got in first, as we could do by use of a realistic monetary policy, the "give away Australia" cult would die out. If there is any villainy involved it must be in the realm of responsible Australian authority, although I hope it is only lack of understanding. Mr. Callaghan's nonchalance is understandable as his industry, banking, is impregnable, even if the Communists take over. Personally, after a long life of battling for the future freedom of Australians, I am dismayed at the economic bondage being arranged for my grandchildren by today's authorities.

Yours faithfully, Winifred Stegar (Mrs.)

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in Ontario who were interested in considering the feasibility and advisability of positive Christian action. That conference was attended by more than seventy men and women from nearly every section of the Province — teachers, clergymen, businessmen, professional people, labour leaders, craftsmen, "New Canadian" representatives, security officials, and former military men ranging in rank from private to general."

The theme of the Christian Action Movement is that "Men Must Be Governed By God Or Ruled By Tyrants." The Movement's policy statement is, in its essence, a stand for "God and Country." It proclaims the sovereignty of God, our dependence upon Jesus Christ, and the validity of God's Law in every aspect of our personal and national life.

Mr. Gostick will be the chief guest and speaker at the Annual Dinner of the New Times and the Seminar conducted by the Australian League of Rights. The theme of the Seminar will be on Race. This year's Dinner and Seminar promises to more than keep up the high standards of previous years. Book as early as you can.