

# THE NEW TIMES

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

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## ISRAEL - INGREDIENT OF GLOBAL WAR

The present heightened tension in the Middle East — in which Israel is the prime factor, the necessary ingredient — is part only of that continuing war encompassing a complete global strategy. That strategy has as its objective the destruction of Christian civilization and the erection of a collective world society patterned along the lines of the prototypes practised in Russia and China. Israel also practices an advanced type of collectivist control of agriculture and social life.

The Middle East has always been one of the key strategic factors in this long-range policy. The Mediterranean is the gateway to Europe and the key to the African continent. The surrounding Arab states produce 70% of the free world's oil, without which the armies, navies and the economy of Europe would grind to a halt.

It was these realities, which produced the last desperate throw of the British and French to safeguard their vital interests by asserting their rights in the Suez Canal. Had they been successful the Middle East today would not have been poised as a threat to European civilisation. It was the combined forces of those "advisers" inside the U.S.A. (whose advice also lost Eastern Europe to the Communists at Yalta, prepared China for Communist takeover, helped Mossadegh to deprive the British of oil rights in Persia) which now combined with the U.S.S.R. to ensure that the Suez adventure was lost and that the Communist nomination for leadership in the Middle East, Colonel Gamal Abdul Nasser was left in the saddle.

Few people if approached with the suggestion twenty years ago that the Arab population could be mobilised on behalf of the International Communist conspiracy would have rejected the proposition out of hand. The Moslem religion was held to be the antithesis of Communism. But just as Christianity has its "new moralists" and "progressives" who inevitably line up with the left-wing, so the Koran has been successfully reinterpreted, and Moslem leaders have no trouble justifying support for the "socialist revolution."

But the success of Communist penetration in the Middle East with the drive to solidify Arab unity under Nasser could never have approached success without the stimulus provided by the burning hatred of Israel by the Arabs. So twenty years ago, before the emergence of Nasser, it was the trusteeship of Palestine under the British, which loomed as the gigantic question mark for the 62,000,000 Arabs of the Middle East. The terrorist campaign which brought the partition issue to crisis point, and the subsequent establishment of the State of Israel, which accompanied the destruction of solemn promises made to the Arabs, ensured the existence of an explosive factor which brought to the right point of development, could be ignited when it suited the promoters of the world revolution. Again it must be remembered that it was that peculiar alliance of the U.S.A. and the U.S.S.R. which

ensured the necessary voting strength in the United Nations to establish Israel as a Jewish State. No other event in the historical changes of this century, now being enacted almost daily, have been any more significant than this single event.

### COERCION OF ARABS TO JOIN NASSER

While Nasser, supported by all the resources of massive Communist aid, has conducted all manner of intrigue and punitive interference in the affairs of fellow Arab States, he is still far from being accepted as the leader of the Arabs. King Hussien of the important state of Jordan and King Faisal of Saudi Arabia could not be counted upon to give him loyalty. Traditional ties of friendship with the West although they have undergone great strain are still there. The brutal assassination of strong pro-western friends like King Faisal of Iraq and his lion hearted Prime Minister Nuri as-Said failed to browbeat Hussien, the cousin of Faisal. For years now Hussien has

As this Editorial went to the Printer military war broke out in the Middle East. Events in the near future will determine whether the Middle East is to become a complete preserve of the Communists, or if the conflict will merely result at this stage in the expansion of Israeli territory.

employed every device he knows to maintain his independence against Communism without any semblance of support from the West and especially Britain. Even though Jordan and Britain have been traditional friends bound by treaty obligations. While Syria, the Communist satellite, has been goading Israel, the reaction has always been against Jordan. It is apparent that Jordan is being forced into the Nasser camp with the co-operation of those shadowy forces instrumental in the creation of the State of Israel. Forces whose influence crosses national barriers and uses indigenous peoples as mere pawns in the pursuit of their objective.

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## AFTER THE REFERENDUM

Most of us have probably had the unpleasant experience of seeing double at one time or another, but it would seem that the similar disease of talking double is on the increase. As a particular example of this double talk, the recent referendum provided just about every aspect.

In the first place, only a handful of M's.P. opposed the Government's attempt to increase the sizes of the House of Representatives without correspondingly increasing the Senate. One would suppose that when no "party" issue was involved, the debate would be less acrimonious; but surely it is obligatory for the Opposition to oppose? The people know well enough that there is always an opposite viewpoint: their only concern is that the Government should have taken it into account, and, if necessary modified their proposals accordingly. Otherwise there would be no point in Parliament, and all matters could be simply decided on by the Government by virtue of its election to office. But in this case all the parties were officially on the bureaucratic side, the Canberra side, in the fight between centralisation and decentralisation. And this is where the double talk comes in. As argument in favour of their proposal, the wily politicians of all parties assured us that they wanted to increase the number of M's.P. so that they could look after our interests better. Yet when the people said, in effect, "Well, if you want more M's.P. then you must also have more Senators just as it says in the Constitution because we happen to think they also look after our interests," the Prime Minister immediately said in effect, "Forget it! We'll go on as we are." Which might easily be interpreted as meaning that they hadn't really been thinking about our interests at all. And clearly it turned out that as far as representation was concerned, it was only that handful of dissentients that represented the expressed interest of the people!

### DISCRIMINATION AND THE ABORIGINAL

In the second place, the most obvious "double-talk" was to put two questions together, so that we were not allowed to vote for counting the aboriginals in the census, without at the same time giving Canberra power to make discriminatory laws about them. Nobody really thinks it matters a Tinker's curse whether he is on the census or not (though most of us would probably prefer not if given the chance) yet this was given the main publicity on the grounds that the present section 127 was discriminatory, and that discrimination must be ipso facto bad. And here comes the neatest bit of double-talk of the whole show. Tied in with this objection to section 127, and at least partially obscured by it, we find paragraph xxvi of section 51. This clause, the politicians claimed, discriminated against the poor aboriginal by excepting him from being discriminated about like everybody else! And in this country where the double negative is not only commonplace but in some places is as essential to discussion as the great Australian adjective itself, this argument confused the voters to the point where they

actually accepted the proposal! Appropriately, one is left doing what the Yankees call a "double take" in stunned disbelief: because we have thus, on May 27th, 1967, given the Government a clear mandate to introduce "separate development."

### INCREASING POWER AT CANBERRA

If Parliament had really only intended to remove the discriminatory words "other than the Aboriginal race" from the constitution, and had no discriminatory axe to grind later, they would have removed paragraph xxvi altogether. The Kanaka issue and the Chinese issue within the States are as dead as the dodo, both being taken care of by selective immigration, and one doubts if Parliament is seriously thinking about the Jewish question. Integration doesn't need discriminatory laws: in fact quite the reverse.

So all that has been achieved is the concentration of power at Canberra. The issue itself has in no way been resolved. With all the parties, and even that handful of dissentients, agreeing that some sort of discrimination is necessary, it is only necessary to decide what form this should take. The politicians themselves refer to discrimination as "making special laws for the people of Aboriginal race," and the Dictionary agrees. Should they not now consider the special laws made for the Red Indians in the U.S.A. when that race chose separate development in the reservations? Should they not consider how the Jews also chose it in establishing Israel? Of course they should. But they will need all the facts. The Yes vote has merely brought the racial question into the limelight. Let us prepare now for the coming performance.

—"Gremlin."

## DOUGLAS ON THE MENACE OF GOVERNMENT

"There probably never was a time in which disinterested legislation was so rare, just as there probably never was a device which was so effective in silencing criticism of interested legislation as this idea that self-interest on a worldly plane must necessarily be wicked. I would therefore make the suggestion, in order to add to the gaiety of nations by creating a riot at once, that the first requisite of a satisfactory governmental system is that it shall divest itself of the idea that it has a mission to improve the morals or direct the philosophy of any of its constituent citizens. Sir Walter Fletcher said: 'We can find safety and progress only in proportion as we bring our methods of statecraft under the guidance of biological truth.' I think that this is one of those remarks, which illuminate a subject much as the skyline is illuminated upon a dark night by a flash of summer lightning. We know little about ourselves and less about our neighbour, and almost nothing at all about the nature of a healthy society. Nor do we display any particular anxiety to increase our knowledge in these directions.

"Yet there is, nowadays, none so poor that he is not prepared to produce at short notice the plans which will

put every human being in his place, within the space of a few short weeks. Preferably with the aid of a few good machine-guns. It is no less than a tragedy that **the inductive method, for which in particular, the English temperament is specially suited**, is not in itself a reliable instrument in this emergency. The physical scientist, who wishes to obtain a sure foundation for the formulation of laws, begins by standardising his re-agents.

"Temperature would be meaningless if we had not something to call 'Zero'. But in regard to biology we are in a difficulty. We do not even know how unhealthy we are, though we have a strong suspicion that we are very sick indeed. To those, then, who are anxious to make a definite contribution to the solving of a sick world, it may not be impertinent to suggest that the natural creative forces of the universe might plausibly be expected to produce at least as good results if left alone to work themselves out through the agency of the individual, as may be expected from planning which is undertaken without any conception of the relation of the plan to the constitution and temperament of those who are affected. If all history and all observation has not been mis-read, there is implanted in the individual **a primary desire for freedom and security, which rightly considered are forms of the same thing**. There is no such thing as a freedom and security, which is held upon terms, whether these terms are dictated by the State, by a banking system, or by World Government. Until it can be shown that, with the resources which science has placed at his disposal, the individual is incapable of making freedom and security for himself, this multiplication of organisations whose interference he cannot avoid will only make a world catastrophe more certain."

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## GOLDBERGISM by Douglas Reed

We live in the century of the isms. This suffix, ism, (my dictionary tells me), denotes "any distinctive doctrine theory or practice—usually in disparagement." True enough: I have times beyond number added ism to Hitler's name, in disparagement. I have also added it to the names of Lenin and Stalin, intending even greater disparagement: for Hitlerism, as I saw with mine own eyes, was but the carbon copy of Leninism and Stalinism (as any of their victims knows).

Yet those who use the word "Hitlerism" today wince like salted slugs (an acknowledgement here to Mr. Wodehouse) if disparaging reference be made to "Leninism" or "Stalinism." This indicates an ulterior thought, for the sufferers experience no difference between Leninism, Stalinism and Hitlerism: to be a Pole, Czech or Hungarian under either or all is equally dire. How, then, can any truthful being adore the one and abhor the other?

This duplicity is the particular earmark of today's new ism: Liberal-ism. Now, because this oldest of the isms has during a century been turned upside down and in-

side out. It originally meant, "becoming a gentleman": next, a generally benevolent and enlightened state of mind; and today, a movement aimed at constitutional change (a definition and aim equally agreeable to Lenin, Stalin and Hitler).

Today, "Liberal-ism" is, in my opinion and by the daily evidence of word and demanded deed, the cover-name for the worldwide movement to set up a World Authority on the debris of nations routed and dispersed. All the ties linking man with his family, his people and his country must be loosened and finally broken in order to make way for this denouement. The firm has been taken over: business is still done at the old stand under the old name, but by new folk. To contemplate the beings that gather round this hustings today is, to my mind, like taking a peep into a cocktail party in Dante's Inferno. In this throng, where Folly and Falsehood meet, are the clerics, high and low, the politicians and literati, all talking of war, and force, and violence, and joining in the chorus, as they gather and disperse, of Holier Than Thou: Liberals Of The World Unite!

Ugh (as the Victorian novelists used to say)!

Seeking for a "distinctive" (and disparaging) name for this "doctrine, theory or practice" of today (for "Liberal-ism" still retains a little power to delude the credulous), I have decided that I shall hereafter think of it as Goldbergism, from one of the most vocal representatives of Liberalism at this time.

The American Republic was unlucky when the United Nations found its cuckoo's nest on the East Side, for the goings-on in the White Sepulchre have come, over the years, to look like a Black Mass. The bewilderment, which this first caused among the outside masses, is changing now into active resentment and apprehension. If the building on East 42nd Street were to sink into the East River one night, most folks (I find among the majority of the many I meet) would wake the next morning with a load taken from them, for they would know that peace would be secure for a generation.

Mr. Goldberg himself may have been equally unfortunate in being cast for his present post during the time when the body over which he presides has fallen into such disrepute (I say "presides" because that is in truth the case: the American Republic is the host, pays most of the cost, and calls the tune, whether and to what end the American voter and taxpayer like or not).

However, Mr. Goldberg is there and is identified with the recent doings of this body, which to my mind recalls The Mountain in the French Revolutionary assemblies, save that it clamours for war, not merely the guillotine. A great change has in this matter come over the American scene, and possibly the mass of American citizens still do not realize how perilous it is for them. Once on a time Americans Presidents, or their Secretaries of State, announced American State policy. Now its chief spokesman has come to be the man on East 42nd Street, and that

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## AFTER THE EMPIRE

by D. Watts

**It is of no use trying to build anything on to what might have been. It is nearly as unrealistic to behave as though what is will endure forever, or even that what comes after will be a characteristic continuation of what is now. Yet sometimes a look back over what might have been may help us to plan more wisely for the future.**

**The eagerness of British Governments to reduce Britain from a European nation to a European province suggests that the final calamity of a series is close at hand, and the curtain is soon to come down over a tragedy that has been played out. Britain's has been a material decline and fall because it has been a spiritual one.**

The English are a wine and porridge people. I suppose that that duality can be found in any people that has become civilised; but in the English the two types are particularly marked. There is the adventurous, sensitive, imaginative Englishman — the explorer of the physical and mental worlds, the man forever seeking "something lost beyond the ranges," the scientist, philosopher and poet. There is also the stolid, insensitive, unimaginative Englishman, perhaps stupid, perhaps shrewd. That type is needed to steady society but is likely to take the sparkle out of it. Men of that type stay at home in their counting houses and, alas, the Colonial Office.

When the men who were full of the wine of life were in the ascendancy, England had her brilliant Elizabethan period and later her great classical period, and was exceptionally successful in the art of government, but with the coming of industrialisation the porridge men began to take over, and though the glow from the previous eras continued to throw its rosiness over the English scene for some time, it has gradually faded and now seems to be extinguished. Under inspired leadership the British Empire could have become a civilised, peace-preserving Power; but to the porridge men it was only an asset producing material wealth. It could have become Greater Britain had it not been treated by the English rulers as a mere appendage.

### PEOPLE MAKE EMPIRES

The stodgy conception of empire was responsible for the loss of the chance to give the world a golden civilisation. The lack of imagination, which resulted in seeing the Empire as a collection of territories rather than of peoples, did cause a considerable amount of exasperation and indignation among the colonials, and it frayed their loyalty at times. It also gave fuel to feed the hell-fires that agitators are always trying to light. Besides damaging the Empire at large, the circumscribed vision so isolated Britain from her Empire that her Governments still had the idea that her real greatness lay, not in her expansion, but in her European status. The old game of dynasties and boundaries was more fascinating to the stay-at-homes than the new game of cultural conquest. It was this outlook that led her to become involved in the First World War.

Having fought in the First World War, Britain was obliged to fight in the second; but she need not have taken part in the first. Had she not done so, probably there would not have been a second global war; or even if there were it might not have been so expensive for Britain. As it was, she staked her Empire in a game of chance,

and though she, with her partners, took the last trick, she was the real loser.

The Great Wars speeded up the invention of new weapons and modes of attack, and so made the British navy, if not exactly obsolete, yet something less than the instrument of power that it had been. Markets were lost and enterprises ruined. Ideologies, fed by war-propaganda, discredited her as a moral and civilisational force. Worst of all, she, herself, was spiritually depleted, and the porridge flowed over all.

### OPPORTUNITY LOST

Had the imaginative British at that time been the controllers of her destiny, they would have realised that even then all was not lost, and that a new kind of Empire could have been constructed of what remained; and they might have organised a new British nucleus of the well-governed parts of the Empire. A combination of Australia, New Zealand, South Africa, Rhodesia, Canada and perhaps Kenya, with Britain supplying the cohesive force would almost certainly have been able to impose order and to assist cultural development in the rest of the Empire. But all that the porridge governors of Britain could think of was money; so they formed the British Commonwealth, without any cultural or real political unifying element.

If, having formed an organisation centred upon the civilised members, it was found that cultural differences between peoples tended to be a disintegrating factor, then obviously, the parts discarded should be the culturally unprofitable units. There would, in that case, still be left a strong, civilised, united Power, which would have been able at least to modify some of the ideological extravagances that are at present begging the world.

### THE WEAK IN COMMAND

However, unimaginative people always distrust inspiration, and so they have reservations about the value of culture. On this account they prefer to jettison the culturally advanced in order to keep in with the culturally backward. Could that take them anywhere but from weakness to greater weakness? Less than a great imperial Power, they are stodgy enough to be content to be less than a nation.

Honour, justice, loyalty — these are aristocratic values. The meaner sort of people despises them because they do not really understand them; as they have shown. Loyalty, for instance, is only a form of obedience among less well developed peoples, where it is a one-way virtue and given from the subjects to the ruler. Among more civilised peoples, in return for the subjects' loyalty, the ruler

is expected to be loyal to them. Britain, by the act of taking possession of certain African countries, owed the inhabitants a duty; but she owed them only a little loyalty, and they owed her as little. She merely exacted obedience from them. In the case of South Africa, Rhodesia and the white inhabitants of Kenya the position was different. They were in more intimate and better-developed relation with her. They owed her their loyalty and, in the time of her need, they gave it wholeheartedly and without counting the cost; but when the time came for her to reciprocate she betrayed them. The betrayed owe no loyalty.

### **BACK SLIDING INTO COMMON MARKET**

The British bid to enter the European Economic Community shows that she feels no need of a sanctimonious, ideological excuse to leave her blood relations stranded. She says, rather faintly, that she will do what she can to safeguard their interests; but it does sound more as though she is hedging her bet. We had better not count on her consideration for us, as the politicians and businessmen know; and our outlook must be different from what it was twenty or thirty years ago when we confidently expected that what it seemed then might be would certainly come to pass.

Perhaps it is not altogether impossible for there to be a resurgent Britain. In the hope of that we may cling as long as we can to a cultural and political unity with Britain. For one thing, a monarchy, if not degraded, has advantages over a republic, and for another, cultural continuity is cultural economy. However, at present it seems as though Britain may have poured out all her wine in an oblation to Mars, and that the production by her, once again, of an inspired leadership is improbable; though one never knows.

At all events, we must face the fact that we are more likely than not to find ourselves left to fly alone. We must plan for that, too. Survival for us is not merely a matter of finding new markets. It is also a matter of defending the culture which is the fountain of a people's spirit; and it could become a matter of defending our very country and people from a fate similar to that of those who were in past times over-run by the hordes of Genghis Khan and Tamarlane and the barbarians who sacked Rome.

### **CULTURAL BASE ESSENTIAL**

To preserve ourselves we would need, not only military and economic alliances; we would need a cultural alliance as well. A century ago a defensive alliance between such scattered countries as Australia, New Zealand, South Africa, Rhodesia and Canada would have seemed too thin to be of much use; but now that the means of communication and transport have brought countries much closer together, such an alliance could be a harder nut to crack and, I think, a more workable co-ordination than is the Afro-Asian block.

Of course such an alliance, even with Britain in it or hovering on its periphery, would need a new rallying-

point. It would be hard, and even very foolish, to try to decide now where that centre would be, but we should be thinking about it. Australia? I have sometimes thought ruefully that Australians are a damper and beer people. Their cottage diet may not be quite so soggy as that of the English; but they drink their culture out of cheap glasses, not out of exquisite goblets. They ape, without discrimination, every overseas fashion; and there is not a great deal of inspiration in imitation.

Could we look to the U.S.A. for a new centre? She is at present rich and powerful, but her conduct of affairs in the international and domestic spheres does not give much confidence in her ability to provide an incorruptible leadership. Perhaps we may say, to extend the metaphor, that the U.S.A. is a whisky people. Whisky is stimulating, but there is not much poetry with it; you just swill it down. We dare not depend for self-preservation on the help of a government drunk on ideology.

What will emerge in the history of the future we cannot know; but we can take stock of what we have and be prepared to use it to the best advantage. To do that last we must avoid the mistake of ideologists, and not cling mulishly to forms that might once have been useful, or could be useful were things different. We must try to be adaptable without being unprincipled, and we must fear the barbarian on one hand and the degenerate on the other. As things are at present, it behoves the custodians beyond Europe of European culture to try to save what some Europeans, and especially some British, are ready to throw away.

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### **TEILHARD DE CHARDIN WAS WRONG!**

The fame of Fr. Teilhard de Chardin has gone throughout the world, from the sun's rise to its setting.

Men of all creeds, and of none, praise the vision, genius and holiness of the priest-scientist. His books, tremendously popular, have high prestige.

Yet Teilhard was awry; the Holy See says so. In proof we quote a letter from the Congregazione Per La Dottorina Delia Fede (formerly the Holy Office): —

"All the decisions of this S. Congregation concerning the books of Pierre Teilhard de Chardin are still in vigour."

The above reply is dated 3rd September 1966. In 1957, the Holy Office, in plenary session sent forth this decree, which is also binding today: —

"Books of Fr. Teilhard de Chardin are to be removed from the libraries of Seminaries and Catholic Institutes; they are not to be sold by Catholic bookshops; and they are not to be translated into another language."

A later enactment (1962) commented on the wide vogue Teilhard posthumously acquired and uttered a warning (monitum) that his "works are full of grave errors as to offend against Catholic doctrine." The Holy Office then went on to exhort Ordinaries, Superiors and Principals of Universities "effectively to safeguard minds, especially of the young, against the dangers of the works



of Fr. Teilhard and of his supporters."

Of course, some may cavil, by saying: The Holy Office is not the Holy See. Such we refer to the recent Vatican Council's Decree on the Pastoral Office of Bishops, Par. 9: — "In exercising supreme, full and immediate power in the Universal Church the Roman Pontiff makes use of the departments of the Roman Curia, which, therefore, perform their duties in his name and with his authority." With St. Augustine, we with every Catholic must say: "Rome has spoken, the case is decided."

Mention is made by the Holy Office of the theological and philosophical ambiguities in Teilhard's works. Vagueness in such matters is hardly the mark of a master. Yet a limpid delineation of Teilhard's basic belief emerges in his "Comment Je Crois."

There the author sings in lucid tones this confused Credo: — "If by consequence of some internal upheaval I came to lose successively my faith in Christ, my faith in a personal God, my faith in the Spirit, it seems to me that I should continue to believe in the World. The World, the value, the infallibility and the goodness of the World, such in the final analysis is the first and only thing in which I believe. It is by this faith that I live, and it is to this faith, I feel that at the moment of dying I shall, above all doubts abandon myself. To this confused faith in a World, one and infallible, I abandon myself wherever it may lead me."

In this World as in the next, the World with a capital W is for Teilhard supremely sovereign. By the negation of the Supernatural Life of Sanctifying Grace, he stands foursquare under the bleak banner of Naturalism.

The animating spirit of this deadly diseased harassing the supernatural is revealed in the Encyclical on Freemasonry by Leo XIII: — "The fundamental doctrine of the Naturalists is that human nature and human reason must be in all things mistress and guide. They either ignore man's duties to God or pervert them by vague and erroneous opinions. They do not admit any religious dogma or any truth that cannot be understood by the human intelligence."

The Christ Teilhard pictures is obscure, termed the God of progress and evolution, the Cosmic Christ, the Omega Christ, never the Saviour whose yoke is sweet. To use his own words Teilhard believed "In a Christ perceived no longer as merely the Saviour of individual souls but as the ultimate Motor of Anthropogenesis."

What Teilhard called "the oppressive gloom of reparation," he disliked, as a farmer resents thistles in prime pasture. On the Encyclical of Pius XI dealing with Reparation, he remarked: — "There are sentences which strike at the legitimate hopes of modern man, at least as much as did the Syllabus of Errors." (Letter to Mme. Carlhian).

Pius XII's *Humani Generis* in 1950, states in clearest style that the Pope in issuing an Encyclical uses the Ordinary Teaching Authority of the Papacy, and hence truths and principles set down in Encyclicals are corn-

pletely binding on Catholics. Shortly afterwards, Teilhard noted "the revitalisation of Catholic thought and life taking place around me - - in spite of all the Encyclicals."

When in 1924, his ideas on Original Sin were rejected by Rome he penned "The censor was astounded. I got off with the comment that I was heretical or had a screw loose." (Letter to Fr. Valensin.) With unperturbed pace Teilhard went on to deny outrightly, in 1955, the dogma of the Fall. Two days before his death, writing to Fr. Ravier, Teilhard put on paper: — "In the Universe of Cosmogogenesis, in which Evil is no longer catastrophic - that is no longer the result of an accident, but evolutive — that is the statistically unavoidable by product of a universe in course of unification in God." (*Janus* No. 4 1964).

To claim evil came on earth as part of the Creator's plan contradicts the Holy Spirit's: By one man sin entered the world. (Rom. V.I).

Teilhard's trespass against the orthodoxy of Original Sin brought alignment with allies he would have distained. For Leo XIII tells us "Naturalists and Freemasons deny our First Parents sinned."

Communists too, were to become Teilhard's comrades in arms; they like the Masonic sect are in the naturalistic camp, and as *Humanum Genus* has it "They are not opposed, as their principles are identical." Is it surprising then, that those who year after year push on the tide of Satan's war promote Teilhardism.

In his *Divini Redemptoris*, Pius XI pointed out a link between the world press and secret forces. Over two hundred years ago those sinister super Naturalists, the Illuminati, instructed their initiated: — "We must endeavour by every means to gain over reviewers and journalists, as well as book-sellers, who in time will see it is in their interest to side with us." (*Original Writings* - Munich, 1789).

Since the French Revolution, the anti-Christian movement has consolidated what Pius XI dubbed "the deadly detestable international imperialism of money." Our global money masters swing the world, a trinket at their wrist. "No one dare draw breath against their will (*Quadragesimo Anno*) hence the enemies of mankind, controlling the mass media, using them to devastating effect on the outlook, ideas, morals and opinions of the human family, have conquered the races far and near. To the Naturalist, Teilhard was a devil send. Teilhard's vision of the future was of "a rectified, explicit, reborn Catholic Faith." Fair words veiling a death's head. Maxime Gorce in *Le Concile et Teilhard, l'Eternel et l'Humain*, quotes a letter from Teilhard to Fr. G. an apostate priest. In this letter the reality of Teilhard's "rectified Catholic Faith" takes shape. He wrote: "To be more precise, I consider that the reformation in question -- much more profound than that of the 16th century - - is no longer a simple matter of institutions and ethics, but a matter of faith."

We could let it rest there, but more must be said. In closing his wretched letter to Fr. G., Teilhard added: — "I still do not see any better means of bringing about what I anticipate than to work towards the reformation - as defined above -- FROM WITHIN."

Fr. Pierre Teilhard de Chardin is dead. May he rest in peace. Teilhardism lives on. The dethronement of God on earth is a crime to which we must never become resigned. Let us never cease to protest against it.

—Regina Notes, March, 1967.

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is why, in disparagement (for I think this is a bad thing), I speak of Goldbergism.

Among the many utterances of Mr. Goldberg, in his capacity as United States Ambassador on East 42nd Street, I take but one, which illustrates the whole of my theme. It is contained in his reply to Mr. Dean Acheson (an experienced and prudent former Secretary of State who denied the legality of "sanctions" against Rhodesia) and was published in the Washington Post of December 11, 1966.

Mr. Goldberg in his reply invoked our dear old friend, "the moral issue," which on East 42nd Street is held to apply only to Rhodesia and South Africa (this "moral issue" is not admitted to arise in the many states and nations enslaved by Leninism-Hitlerism-Stalinism between Berlin and the Russian frontier). Mr. Goldberg answered Mr. Acheson's charge that the Rhodesian situation "posed no threat to international peace" by saying that the Security Council had "precisely determined" that it **did** so threaten international peace. Imagine that: what could be more conclusive!

This talk of "a threat to international peace" has now gone on for years, and one might almost admire its brazen hypocrisy. What peace, the enquirer might ask, with a glance around the world. Wars have not ceased since the Whited Sepulchre went into business.

Aside from that, Rhodesia, and the other Southern African states, are almost the only remaining ones in Africa (after fifteen years of Macmillanism, Wilsonism and Goldbergism) which offer absolutely no threat to whatever peace there be. This, Mr. Goldberg or any other could discover for himself by visiting these countries. They menace none, mind their own business, and order reigns, within their borders (in great contrast to the chaotic confusion to the north of them).

This, then, is what, in disparagement, I think of as Goldbergism. I believe the public masses are slowly, gradually seeing through "Liberalism's" game to the ulterior purpose, and that this ism's day may be coming to its end. Now is the time to redouble the effort to give it its quietus and to get back to sound national policies of nation interest, mind our own business, and, for Pete's sake, to the trashcan with "moral issues": at the very sound of that phrase morality must hide its belaboured head.

—*American-Southern African Review*, May 17.

NEW TIMES—JUNE 1967

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Continued from Page 1

### PRESSURE ON VIETNAM

Events of the past few weeks have done more to consolidate Nasser's leadership in the Middle East. The whole Arab world deserted by any assurance of outside support is being forced completely into the Communist orbit. We are now moving into the final phase of the global strategy for world conquest. With the U.S.A. fully committed in Vietnam, the Communists are now demonstrating their capacity to instigate major revolutionary activity in different parts of the world at the one time, always fighting by proxy. Israel, the plaything and invention of those forces behind Communism could well be offered as the burnt sacrifice in exchange for the destruction of the last remaining influence of the West in this vitally important strategic gateway to Europe. Allied with the control of vital oil resources where would the Western leaders turn to for salvation? They would be offered one source of escape, the erection of the United Nations into World Government as offering the only alternative.

If there is still any national strength left in the British and the French; if the U.S.A. can see in time that she is being completely isolated, then the cancer in the Middle East, the State of Israel has to be dealt with. Guarantees that wrongs will be righted, that Israel will not be allowed to expand at the expense of surrounding Arab States, that the rights of Arab minorities in Israel be guaranteed, and that the dispossessed Arabs now languishing in the desert be reinstated.

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