

# THE NEW TIMES

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

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## AFGHANISTAN AND THE GRAND DESIGN

*By Eric D. Butler*

Those who wish to understand the realities of international politics must look behind the empty rhetoric of the shallow and self-seeking politicians. Last year the American public opinion polls showed that President Jimmy Carter, brought to office with the backing of that sinister international organisation, The Trilateral Commission, headed by Mr. David Rockefeller, was rapidly heading for the political scrap heap. President Carter then "discovered" what he had previously denied: that the Soviet Union is waging war against traditional societies everywhere. It has been no secret that Cuba has over many years been built up as the Soviet's major base outside the Soviet Union.

President Carter suddenly "discovered" that the Soviet had troops in Cuba and told the Americans he was demanding they be taken away. The troops are still in Cuba. And Soviet troops are going to remain in Afghanistan until the Soviet is ready to reduce the numbers. President Carter and his principal allies, like Prime Minister Fraser of Australia, may gain some electoral benefits from their posturing, but will create little more than amused contempt in Moscow.

The basic feature of the international situation is that after Lenin and his fellow terrorists were installed in power in Russia with the backing of the Wall Street based international financial groups, they and their successors have been sustained by the same groups, who have made available the massive financial credits to enable the life-sustaining economic blood transfusions from the West to be provided. Those economic blood transfusions have been readily made available by the West because of the "favourable balance of trade" dogma. The Achilles heel of the West is not the current inability to defeat the Soviet in any type of conventional military conflict, but the suicidal finance-economic policy, which allegedly makes it "inevitable" to continue sustaining the Soviet. Communist teaching has from the time of Lenin, insisted that the "capitalist" system was doomed by its "inherent contradictions", to strive with increasing intensity to export vast quantities of its production, even if to the Communists. Prime Minister Fraser of Australia has endorsed the Communist view. Faced with the challenge of whether he was advocating a complete economic boycott of the Soviet Union, he promptly backed away, pleading that such a policy would be "counter-productive"! And so the staunch (verbal) anti-Communist, who insists that Australian runners at the Olympic Games would be endorsing the Soviet invasion of Afghanistan, wants to continue sending the big supplies of Australian wool, some of it no doubt being used to keep Soviet troops warm in Afghanistan.

There is no excuse for any Western political leader not being aware that without Western food and technology, there would be no global Communist problem.

Dr. Antony Sutton has carefully documented the whole treacherous story. *National Suicide*, published early in the 70s, documented how for example, the biggest industrial complex in the world, the Karma Truck factory, was being built almost down to the last nut and bolt by Western industrial organisations and financed by David Rockefeller's Chase Manhattan Bank and similar international banks. That complex, now in full production, can produce more multi-axle, heavy trucks than all the American manufacturers put together. Trucks from the Karma project have been used in the Soviet invasion of Afghanistan!

### HOW TO HALT THE SOVIET

When he came to the West, Alexander Solzhenitsyn tried to warn the West that they were building up a monster, which would eventually devour them. If the Carters, Frasers and Thatchers of the Western world are genuine in their proclaimed desire to halt Soviet expansion, they can, as Dr. Sutton stresses, do this without firing one shot, without risking any type of major conflict. All they have to do is to halt the economic blood transfusions, treating the Soviet Union in the same way that they treated Rhodesia, continuing to do so until the Soviet starts to disintegrate from within. Such a programme would, of course, require major changes in the internal financial policies of the West, to enable the people of the West to enjoy the full benefits of their vast productive capacity. The real standard of living could go up, thus removing the basic cause of much of the social unrest being exploited by Marxists and other subversives.

While there is plenty of stupidity amongst Western

politicians, those exercising power through the credit monopoly, now being increasingly internationalised, understand what they are about. Reduced to basic essentials, the Communist threat has to be sustained so that what is left of the free world can be stampeded into accepting the New International Economic Order and World Government. The Soviet domination of Afghanistan, which started years ago, not recently, is not the greatest threat to world peace since the end of the Second World War. There has been no peace since 1945, only continuous conflict and revolution . . . Korea, Vietnam, the Middle East, Africa . . . The physical, moral and spiritual destruction has been so enormous that it is impossible for the mind to fully comprehend.

### THE INFLATION ENEMY WITHIN

Western politicians are alarmed that the Soviet will halt Middle East oil for the industries of the non-Communist nations. But Oil Minister Yamani, of Saudi Arabia, warns that his country will have to lower oil production.

not because of the threat of the Red Army, but because inflation in the U.S.A. — now the highest since the end of the Second World War — and other Western nations is so high that the real financial return for oil makes it increasingly unprofitable to continue increasing production. Moscow welcomes Western inflation as a destructive influence, but does not cause it. Inflation is the result of the finance-economic policies being pursued by those who slavishly accept the dictates of the credit monopolists.

The Afghanistan crisis will pass like all previous crises. But there will be further crises. And all the time the grand design for the complete control of mankind will be advanced. The only hope that remains is that thorough exposure of those responsible for the deepening crisis, and their strategy and tactics, will force a change in financial policies before the whole world is plunged into chaos and revolution. The political representatives everywhere must be hammered as they have never been hammered before. Never before have people everywhere wanted to know the truth about the deepening world crisis.

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### ON THE TARGET

**As predicted by Dr. Alfred Lilienthal, the distinguished American Jewish authority on the Middle East, Soviet fragmentation and penetration of the Moslem world would continue so long as the West adopted an unyielding pro-Zionist stance. Dr. Lilienthal stressed that the key factor in the Middle East crisis was the plight of the Palestinian refugees, and that the West could only recover lost ground in the Middle East if it applied sufficient pressure to Zionist Israel to force an acceptance of the establishment of a sovereign Palestinian State on the West Bank of the Jordan, one of the areas taken over by Israel following the 1967 war. But at the very time that the West is desperately attempting to encourage a united Islamic stand against the Soviet, Israel is pushing ahead with the establishment of further Jewish settlements on the West Bank. The future of the West depends upon whether it can find the courage to come to grips with the whole "Jewish Question".**

A recent report from Washington throws a revealing light on the nature of "racism". Black leaders have been in the forefront of the campaign to accuse whites of practising "racism". But now a black Washington councillor has levelled the charge of "racism" against the city's mostly black taxicab drivers. Nine empty cabs, nearly all driven by blacks, ignored the councillor's attempt to hire them. However, the black taxicab drivers put their point of view to a Washington newspaper: Blacks do not tip, and have a habit of robbing drivers and sometimes killing them! So much for the American multi-racial society!

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One man who had his eyes opened by the exposure of the "Holocaust" myth by Dr. Butz in "The Hoax of The Twentieth Century", made the comment, "If we have been hoaxed on this question then perhaps we have been hoaxed on many other questions". The question of the "six million" is not one of mere academic interest, but is closely related to the whole international drama. The fact that large numbers of people have believed the "Holocaust" myth is a frightening example of what can be achieved with mass suggestion. And then there is the role of those Marxists who have, for tactical reasons, been encouraged to adopt an anti-Zionist stand while at the same time defending the "Holocaust" myth. No Zionist spokesman in Australia has been prepared to attempt to

refute the arguments or Mr. John Bennett, the secretary for the Victorian Council for Civil Liberties, except to keep repeating like a cracked record, "The Butz work has been thoroughly discredited by the most competent authorities". The only major attempt to answer Bennett has come from the well-known Jewish Marxist, Albert Langer. Langer is anti-Israel and conceded that the Zionists collaborated with the Nazis; but then very cleverly dismisses any suggestion that the "Holocaust" is open to debate, stating that it would be just as ridiculous to suggest a debate on whether the Second World War actually took place. The recently formed Institute of Historical Review (which can be contacted through P.O. Box 1306, Torrance, California, 90505, U.S.A.) has formally offered a payment of \$50,000 to anyone who can prove that Jews were gassed during the Second World War.

The latest contribution to the "Holocaust" myth has been in France, where French historian, Professor Robert Faurisson of Lyon University; who disputes the story of "the six million", was to have gone on trial on January 16, for "causing anguish to France's Jewish population by denying that Jews were gassed by Nazis". The trial was abandoned when the prosecution team found that some of the proposed evidence had been falsified. Needless to say, this news has not been widely publicised.

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Studies of Socialist societies, including that operated  
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by Hitler in Germany, shows that all depend upon enough individuals prepared to act as petty officials. The late C. H. Douglas once referred to the fact that most of these, including those who believe they can plan in detail the lives of others, are recruited from what can be described as the lower middle class. All countries have their share of those willing to act as petty officials, generally overcome with a little power, unimaginative and prepared to ruthlessly impose regulations however silly they may be. A typical example of the petty official type of mind was recently provided in Melbourne, where a businessman kept, as a service primarily for his elderly customers, an old-fashioned weighing machine that they could step onto for checking their weights. Officials from the metric board discovered the existence of the scales and ordered that they be removed or that a fine would be imposed. Failing this, they would be removed. The businessman removed them to the rear of his premises. Presumably there is no regulation, which says that old-fashioned weighing machines cannot be kept as antiques!

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The World Council of Churches repeatedly quotes the Catholic Justice and Peace Commission in its propaganda

attempts to "play down" the bestial activities of the "Patriotic" Front in Rhodesia. The Commission has even suggested that it was the famous Selous Scouts who were responsible for the terrorist killings of missionaries. It has now been revealed that the mysterious American voice broadcasting anti-white and anti-Bishop Muzorewa propaganda from Marxist Mozambique, was that of the American nun, "Sister" Janice McLaughlin, expelled from Rhodesia in 1977 because of her support for Mugabe and Nkomo. A University-trained journalist, McLaughlin has served as press officer for the Catholic Justice and Peace Commission, and co-ordinated a stream of pro-Patriotic Front propaganda into Rhodesia during the election campaign. At her trial in Salisbury for subversive activities the self-professed pro-Marxist nun admitted that she would support revolution "and the use of guns and explosives . . ." One of her diary entries read, "I want revolution. Few would go as far as me. If I spoke openly I would be anathema to the Government and the Church". There are today thousands of Janice McLaughlins masquerading as Christians. The re-generation of a practical Christianity requires that these traitors be thoroughly exposed.

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## SLAVERY

Commenting on Aristotle's statement, "The lower sort are of nature slaves, and the slave exists by nature", Sir David Kelly said, "He was stating a general tendency which has been obscured in Europe, during a brief period of history, by the counteracting influence of Christianity. There seems to be an eternal tendency to lapse into slavery in return for security".

But this tendency exerts its maximum influence only when the people are conditioned to believe that they cannot have both freedom and security. The truth is that material security for all is possible in the world of today, with the individual, thanks to his inheritance, being placed in a situation where he has more free time. Genuine education, not brainwashing, should be directed towards preparing individuals how to use that free time.

## THE CONSERVATIVE RETREAT

The distinguished French writer, Gustave leBon, best known for his work, "The Crowd" (1895) made many wise and penetrating observations concerning the nature of man. He said that mobs are, in essence, mad, destroying their individual members. Also, "The mental constitution of a race represents not only the synthesis of the living beings who compose it, but above all, that of the numerous ancestors who contributed towards forming it. It is not the living but the dead who play the preponderant role in the existence of a people".

LeBon foresaw the retreat from conservatism now taking place everywhere. He wrote, "The modern bourgeoisie (property owners) are no longer sure of their rights. Or rather they are not sure of anything, and they do not know how to defend anything. They listen to everything

and tremble before the most pitiable windbags".

Many years later, C. H. Douglas, the author of Social Credit, analysed the central cause of the break-up of Western Civilisation, the centralising of power through finance, and predicted that unless conservatives came to grips with this issue, all that they could do was to fight a series of rearguard actions. Consider the plight of the world today. After spending years in the political wilderness, the Conservatives in Canada came back for a brief period in office, primarily because of the Trudeau disaster, and then destroyed themselves with an insane budget designed to increase taxation. And so brought Trudeau back. Mrs. Thatcher's British Government is actively engaged in digging its own political grave, having at the same time helped to destroy Rhodesia. The Fraser and Muldoon Governments in Australia and New Zealand are doing exactly the same, their best hope of survival being that the Labor-Socialists are unable to present themselves as a credible alternative Government. But the Marxists in the bureaucracies everywhere know that they do not need Governments labelled Socialist to advance their programmes. After all, crushing taxation is an old Marxist principle for destroying the property owner.

The conservative retreat will continue until sufficient property owners unite to defend all forms of private property as an essential for an independent society. They must at the same time attack those primarily responsible for the erosion of private property: the credit monopolists and their policy of escalating debt, higher taxation and progressive inflation. The conservative counter-attack cannot be conducted through the orthodox party political game, but only through a political movement designed to unite people.

## Centenary

This year we (or some of us) have been celebrating the centenaries of the births or deaths of many people famous in their various ways: Rowland Hill, originator of the Penny Post; the newspaper magnate Beaverbrook; the actor Garrick; Captain Cook, the explorer; Einstein with his Theory of Relativity. The bicentenary of Grimaldi, the clown (born December 18, 1779) is yet to come.

The centenary of one remarkable man, however, does not seem to have been celebrated at all, or even mentioned in the world at large. He is C.H. Douglas ("Major Douglas"), the Scots engineer and economist who originated the theory of Social Credit and was born on 20 January 1879.

That Douglas should be dismissed as an obscure crank is natural enough. What is interesting is that he should, in the centennial year of his birth, be totally ignored, passed over as though he had never existed, even as a curiosity. Why should this be so?

In his book, "The Monopoly of Credit," published in 1931, Douglas wrote: "Considered as a means of making people work (an aim which is common both to Capitalist and Socialist party politics) the existing financial system, as a system, is probably nearly perfect.

"Its banking system, methods of taxation and accountancy, counter every development of applied science, organisation and machinery, so that the individual, instead of obtaining the benefit of these advances in the form of a higher civilisation and greater leisure, is merely enabled to do more work."

Douglas believed that the ultimate outcome of this system, reached through wars and catastrophes on a scale he could not then foresee, would be a Total Work State - the One World for which we are constantly exhorted to hope and pray.

Had Douglas discovered, in his deceptively simple but percipient Scots engineer's way something about the modern world, which it is not thought good for us to know or even speculate about? Is this why the centenary of a man remarkable by any standards must go unremarked?

- Peter Simple in *The Daily Telegraph*,  
London, Oct. 19, 1979.

## BASIC FUND PASSES \$30,000

The League of Rights' 1979-80 Baste Fund of \$45,000 is still filling, but the rate is such that several planned projects are being delayed. The Fund has now passed \$30,000, which, means that, with the Fund being closed at the end of May, an average of over \$1000 a week is required. We know that a number have waited to see how the Fund is progressing, before contributing. But the League's steady expansion over the years has been the result of forward planning in depth. Now that two-thirds of the Fund has been provided — by a minority — the remaining one-third should be relatively easy. We would like to conclude the Fund appeal as quickly as possible. All Queensland and Northern N.S.W. contributions should be sent to Mr. Jeremy Lee, Ravensbourne, Queensland. Western Australian contributions to P.O. Box 16, Inglewood, W.A., 6052, and all others to Box 1052 J., G.P.O., Melbourne.

## DISTINCTIVE MEN

" . . . *man*, an abstract creature, did not design the Parthenon or build Taj Mahal; *man* did not discover America or write Hamlet; *man* did not write The Origin of Species, discover the positive-negative nature of electricity, or formulate the universal law of gravitation or the general relativity theory. Distinctive men were crucially important in every one of these and in all other historical events".

—"Free & Unequal: The Biological Basis of Individual Freedom". By Roger J. Williams.

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## THE CHURCH AND THE TRINITY

By Dr. Geoffrey Dobbs

**The following article is recommended to the close study of those Christians concerned about the failure of Church spokesmen to give an authoritative lead in demonstrating that the Doctrine of The Trinity is of the greatest importance to any consideration of the realities of politics and the principles governing human associations:**

Every Trinity Sunday I make a point of going to church, usually a different one, in the hope of hearing a faithful and convincing exposition of the central doctrine of Christianity, and, hitherto, I have always been disappointed. Indeed, recently, I have not even heard that 'Confession of our Christian Faith, commonly called the Creed of Saint Athanasius' sung or said on the day dedicated to the Holy Trinity; and the last time I heard it (it was three years ago) it was 'explained away' in the sermon as an out-of-date formula, devised by the early Church to defend the *unity* of the Godhead (with no mention of the *diversity*) against certain heresies which are now only of historical interest.

Only of historical interest! No wonder the Church itself is deemed to be irrelevant to 'this modern age' if it cannot see the direct relevance of this unique, precise, lucid and immensely valuable exposition of the nature of God as revealed to us by His acts of the Incarnation and the gift of the Holy Spirit, to our situation at the present time,

How could it be anything but relevant to the situation at *any* time? But at this time of all times, when, as in the early Christian centuries, all sorts of perversions of the Faith are rampant, and none more so than modern variations of the two particular heresies which the *Quicumque Vult* was especially designed to correct, how pitiful it is that the Church should be setting aside the lesson which it teaches, and blinding itself to the very dangers from which it was our shield and protection; and all this, in the name of keeping abreast with the times!

It is true enough that the Church must be prepared to change and adapt itself to new knowledge and new events and an ever-changing world situation if it is to survive; but survival implies life, and living adaptation implies continuity and growth, not the destructive gelatinisation of its essential character, which is what seems to be happening, in its attempt to merge with its environment. Are there no new insights to be had from this tremendous revelation, which is still relatively new if viewed

in terms of human history?

To begin with, some of the ancient heresies seem scarcely to have changed at all during the intervening centuries; others have taken different forms, but their essential errors remain the same: either they divide the Unity, or they confound the Persons, of God. Sabellianism, or modalism, which trivializes the three Persons into mere aspects or modes of manifestation of one Divine Person is very fashionable today. A sure sign of it is the selection of the most trivial meaning of the word *persona* to denote an actor's mask, thus retrogressing our faith's image of God to that of a Monarchical Jehovah, merely play-acting with his people by appearing to them in different guises. The practical significance of such a belief as it works out in human affairs is catastrophic.

As for Arianism, which 'divided the substance' of God by placing the Son and the Spirit at a lower level of Godhead than the Father, there are all sorts of it current today among the speculations of the theologians, who will, no doubt, find little difficulty in pointing out the differences. But these are all matters of detail of minor importance. The destructive essence of the heresy is that it makes Jesus something less than God Himself, whether he is a sort of Junior God, an angel, or merely a very special sort of human being with a special sort of relationship with God, or even a rather remarkable Jewish rabbi. Whatever it may be, it entirely changes our idea of the love of our Creator, which required Him to give Himself for our salvation. If the ultimate reality of love is that it requires the sacrifice of someone else, then the Universe is quite a different place, and the belief in this is quite a different religion from Christianity, and ought not to masquerade under the same title.

In the same way, if we are Medalists, or Monarchists or Unitarians of one sort or another, who deny the reality of the Persons of the Trinity, then we exclude all those properties which belong to diversity from our idea of the Godhead, including those of mutualism in love, of association and of diversification, which is of the essence of creation. We have set limits upon God, and reverted to an earlier, childish conception of Him as the autocratic Monarch and Dictator of the Universe, whose love is the apotheosis of self-love, even though it may be extended to His creatures, which can be no more than extensions of His homogeneous Self.

Among other forms of ancient heresies which are in tremendous vogue today are innumerable sorts of Gnosticism, combining elements of Christianity with the what is believed to be the secret wisdom and illumination of the East, as purveyed by a variety of 'gurus'. Salvation is through man's own 'wisdom' and by the practice of certain 'techniques', but the whole multifarious movement also tends towards the merging of all religions into one World Religion incorporating 'the truths' from all the others, which, however, may be retained as different 'ways' to the truth through Christ, Mahomet, Moses, Marx, Buddha etc. In passing, it may be noted that this tendency, which is destructive of all religions, but most of all of Christianity, runs very conveniently parallel with

the obvious drive towards World political domination.

The other formidable heresy of the ancient world, Manichaeism, with its belief in an eternal dualism of conflict between God and Satan as the ultimate reality, survived for at least twelve centuries and kept bursting up again and again, even within mediaeval Christendom. Now it towers over more than half the world and permeates the other half, including the Churches, in a form which, because of its superficial differences, seems to deceive the learned and to be obvious only to those with a simple grasp of essentials. But because Marxism-Leninism, with its materialism and atheism, rejects both God and Satan, it is not thought of as a religious heresy, and its fundamental identity with Manichaean dualism is seldom pointed out. Yet its philosophy of dialectical materialism is now imposing its policy of continuous conflict and confrontation upon the whole world. As Lenin said: "Development is the 'struggle' of opposites" and "dialectics is the study of the contradiction *within the very essence of things*".

It is beyond my understanding how it can be that the Church, after maintaining, century after century, its dynamic equilibrium in the glorious revelation of the Triune nature of God against the battering of these heresies, should now to so large an extent be abandoning its hold upon its own faith and policy, and is now so often to be seen, publicly and increasingly following an infidel World into the related errors of Monopoly (or Totalitarianism) and Dualism in the form of dialectical confrontation, instead of leading the World out of them. Instead of stressing and expounding in the clearest terms the tremendous constructive and healing significance of the Athanasian Creed for a World torn with conflict for monopolistic power, the Churches, especially the Anglican and the Nonconformists, have almost abandoned it, in practice, if not in precept, for the heresies it was designed to correct.

If indeed Lenin was right, then the creative power of the universe is not love, but conflict, and the ultimate reality is divided against itself, whether we think of it as a personal God or an impersonal, and misinterpreted, Darwinian 'struggle for existence'. At this point I am not even arguing that Lenin was not right, but only that, for anyone who believes that he was, the Christian religion is a load of fantasy, quite out of touch with reality, and the whole of it, and not merely the Athanasian Creed, ought to be abandoned, as most people have already abandoned it for lack of any clear statement of what it amounts to. At present the Anglican trumpet is making such a confusion of dissonant, contradictory, and pitifully uncertain squawks that the natural reaction of many is to walk quietly away from it in search of some crowd of people who really seem to know what tune they are playing.

There are still a very large number of people who were born and brought up as Anglicans (or at least, 'C. of E.') and who still feel a sort of loyalty to it as they do to their family, their old school or their country (right or wrong) but can no longer feel any enthusiasm or want to take any real part in something that looks so very like a rather feeble and servile imitation of the secular political world,

with a positively eager plasticity to current fashion and mass prejudice. Considering that most of us are already bored to tears (when not driven to the verge of vomiting) by the dreary nastiness of the secular world, as presented to us continually by the media, it is really quite unreasonable to expect us to show more than a lukewarm interest in a Church which tries so desperately to adapt itself to every prevailing 'trend', and to reconstruct the fundamentals of its theology to fit every 'situation' which may be brought about by the vicious use of centralised financial or political power.

Of course, I know very well that there are many parish churches of which this is quite untrue; but it is true of the 'image' presented by the Anglican Church as a whole, now that it has adopted the main prejudices which are associated with modern dialectical 'democracy' with its implicit belief in verbal confrontation followed by the numbering of opinions. There is now scarcely a single fundamental element in the Christian Faith which is not being subjected to the dialectic process of public questioning and confusion from *within*, and not only from without the Church: the Fatherhood of the Father, the Sonship of the Son, the occurrence of the Resurrection, the reality of the Trinity, the virginity of the Virgin, the existence of Hell and of the Devil; indeed, even the existence of any reality corresponding to the meaning traditionally given to the word 'God' is challenged, not only by the declared enemies of Christianity, but by eminent theologians within the churches. In a world in which the word 'discrimination' has been politically inverted into a hate-word, there is no difficulty in confusing this sort of destructive dialectics with genuine, constructive discussion.

As a result, the churches, and especially the Anglican Communion, appear to be committing suicide. No doubt the rapid and flexible production of 'situation theologies' to suit the requirements of the manufacturers of 'world situations' and the manipulators of public opinions is very 'exciting' for the production team, as well as conducive to employment in the logging, pulping, ink-making, printing and publishing trades and the broadcasting media, but for the consumer the product is of negative value (like so many other products which the producers thrust upon us for their own purposes these days). If he swallows it, his own Christian faith (if any) is poisoned and weakened, sometimes fatally, while he is offered nothing to replace it in any way comparable in its precision, satisfaction and effectiveness.

There appears to be a general tendency for people to project their own errors upon others, and it is especially those whose religion has gelatinized into a vague, mystical, inter-personal emotion of 'concern' between the units of the human herd, and who shy away from anything so definite as 'doctrine' or 'dogma' as from a thorn-bush, who may be heard declaring that the Athanasian Creed is too 'mystical', obscure and incomprehensible to have any meaning in this day and age. The reverse appears to me to be true. Of course all language about God is metaphor, and we can think about Him only by analogies with our limited human experience; which is why, no doubt, our

Lord taught us by parables from everyday life. But even the Creed itself tells us that there are not three incomprehensible, but one incomprehensible, that is, God; yet it is the doctrine of the Trinity which is commonly supposed to be especially 'incomprehensible'; and it is this, of all things, which is nowadays so common-place, so familiarly built into our thinking, that it is taken for granted.

Consider how we think about our Universe of space, time and matter: all these three are trinities of one 'substance' or 'nature' but of three wholly distinct 'personas' or 'characters'. Space has its three dimensions; time its past, present and future, though it is significant that in Marxist thought the present is virtually abolished and time reduced to a duality — an everlasting struggle between the old and the new, the dying past and the developing future. Matter, again, has its three phases, solid, liquid, gas; all quite different, yet all of the same substance. A tripod is the 'first' thing, which will stand, since it requires a minimum of three equal forces to establish a stable equilibrium. There may, in fact, be more than three forces in equilibrium, but these can always be resolved into three, and not less than three. There is no stability in a monopod or a bipod.

When we come to human affairs, here again we find stability in tri-unity. The family, the basis of society, is triune, of father, mother and child or children. Under the prolonged influence of Christianity, Britain, the U.S.A., and the nations of the Commonwealth as well as many others which have imitated them, developed a triune constitution; in Britain of Crown, Lords and Commons; in the U.S.A. and her many imitators, President, Senate and House of Representatives. In World affairs, the balance of power between at least three major blocks is essential to the maintenance of peace, and what we most fear is a breakdown of this balance so that we are confronted with a duality of opposing World Powers, or an overwhelming preponderance of one Power.

Whenever and wherever a trinity breaks down or becomes unbalanced, monopoly or dualistic conflict takes its place with disastrous results, and monopoly itself always creates internal conflict among those struggling to reach the apex of power, which conflict is frequently directed outwards into aggressive warfare. The dualistic religion of Marxism is by now by far the most aggressive power in the world, psychologically, terroristically and militarily. It aims at total domination with no toleration of rival or counterbalancing powers, and even in its milder forms as seen in British socialist politics, it exhibits an arrogant impatience with the slight hindrance which the much enfeebled revisionist Chamber of the Lords and the vestiges of political power left to the Crown are still capable of giving to the will of the elected dictatorship of the Commons. The world is now torn with inter-socialist wars and terrorisms and hostilities, now that the fascist reaction has been reduced by conquest to a very minor element. Since the defeat of America, not so much in the jungles of Vietnam as on the campuses of the U.S.A., the sole organised resistance to the world dominance of

totalitarian collectivism is that which survives in Southern Africa, which, no doubt, explains why about one-two-hundredth part of the world population is almost universally denounced as an intolerable menace to the rest of the world.

In personal affairs, the abandonment of a Trinitarian concept is resulting in the breakdown of family life, as indicated, for instance, by the current misnomer 'one-parent family', referring not to a family which has lost one of its parents but to a duality of mother and child which never was a family, or to a family broken in two halves by divorce. The idea, also, that a child in a woman's womb is merely a part of her body over which she has totalitarian powers of monopoly, including life and death, is essentially anti-Trinitarian.

There are, of course, fashionable ways of evading careful consideration of these facts, of pretending they are not facts by denouncing them as some sort of 'numerism' or superstition about the magic properties of the number three; or some sort of illogical deduction of the nature of God from some chance occurrences of trinities in the Universe. But that is not the way it happened. The nature of the Holy and Ultimate Trinity was first revealed to men by the acts of God recorded in the New Testament. It was only after this revelation that the Trinitarian structure of the Universe gradually became apparent, opening the door to the immense power liberated by the growth of modern science, as well as to the concept of a balance of powers in human affairs.

The simpler trinities of the physical and temporal world are now so built in to our consciousness as to be taken for granted, but as we lose our hold of faith and imagination upon the reality of the Ultimate Trinity our moral and spiritual powers are becoming detached from our mental and physical ones as our world lurches back into conflict between monopolies of grossly magnified power.

It is pitiful that the modern Christian should so often flinch away in such namby-pamby fashion from the firm realism of the *Quicunque Vult* in its assertion that to think correctly about the Ultimate Reality is essential to salvation. Are there no such hard consequences attendant upon the lesser trinities — say, for instance, that of water? May one 'confound the phases' of water without penalty by diving head first into a frozen pool? And what of the man or woman whose sense of time confuses past, present and future, or whose spatial sense cannot distinguish between right and left, up and down? Or what, again, of 'dividing the substance' as might some inhabitant of the tropics, crash-landed among arctic or alpine snows, who obstinately refuses to believe that this white stuff is that same water which he needs to live? Could we even exist if we carried such confusions regularly into practice; for it is clear that it is the outcome in practice of thinking which carries the consequences of both life and death? There is no salvation in mere knowledge, but life has to be accepted and not rejected.

It seems that, while these everyday trinities are accepted as realities, the Ultimate Trinity is becoming increasingly

unreal to many Christians — a matter of theological speculation and opinion, a vague idea unrelated to everyday life and mainly of academic interest. In science, in business, in the practical affairs of life we do not operate on such vague ideas without disaster; and indeed we see the consequences of such abandonment of reality in family life, and in social, political and economic affairs generally; and in the Church the same rot is far gone. It is impossible to progress, to go anywhere except down into the mud or to do anything constructive when immersed in a quagmire. We are the rich inheritors of the revelation of the Triune Nature of God which, far from entitling us to rest smugly upon it as if we were the possessors of all truth, is, and was surely intended to be, a firm basis on which to carry out the first duty of man - to grow in love and understanding of his Creator. But how can we do this if we abandon this firm basis of our faith and wallow in a mire of contemporary 'feelings' and 'opinions'? Is it not a first essential, especially for those who want to advance and progress in the Christian faith, to return to the firm path they have left, and to look again at the great Confession of the *Quicunque Vult* in a fresh and practical way?

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## TENG SAYS U.S. STILL 'THE ENEMY'

Teng Hsiao-ping, who played a major role in the U.S.-Red China "normalization," delivered a 45-minute speech before the Chinese Communist Party 10th Central Committee on July 20, 1977, prior to visiting the U.S. The Central Office of the CCP disseminated the text as a confidential document to all political commissars and higher-level personnel to study. The highlights of the speech were later published by Free China's Institute of Current China Studies publication, "Inside China Mainland" (P.O. Box 14-19, Taipei, Taiwan, ROC), and it is further condensed here. Teng minces no words as he sets forth his opinion of America and his intentions toward Taiwan.

We belong to the Marxist camp and can never be so thoughtless that we cannot distinguish friends from enemies. Nixon, Ford, Carter, and future American imperialistic leaders all fall into this category (of enemies). They want to use the split between us and the USSR to destroy the world socialist system in order to manipulate and lessen the Soviet threat toward themselves. Why can't we take advantage of the contradiction and grudge that exists between them and initiate actions that would be favorable to our national policy?

We cannot be our master if we overly rely on others and do not take the initiative. This will definitely not happen to us. We must seize all opportunities to acquire things that we need under conditions set forth by us. What we need mainly is scientific and technical knowledge and equipment.

Improvement in China-U.S.A. relations is inevitable. And as this relationship develops, the American imperialists will defer to our wishes. Once normalization between China and the U.S.A. is finalized, it will naturally be beneficial to us in resolving the problem of "liberating" Taiwan.

After that, the sources of all our internal problems will vanish, and even the confused and complicated issues of Tibet and Sinkiang will also be resolved.

Many American imperialists have been rushing to our country, including two presidents, two secretaries of state, congressmen, and other influential military and political figures. Carter also has the same desire, and sooner or later he too will come. Up to present we have yet to send a vice-premier-level representative . . . on a special visit to the United States.

### "ABSOLUTELY OPPOSE THE U.S.A."

From this alone, it is possible to see how important our position is in the world today . . . Also, we can see... that they are begging us, and we are in complete control as the initiators. From a political point of view, we must take advantage of our present situation and speed up our present foreign policy.

We have long ago warned nations of the world that

the outbreak of a third world war is inevitable because of the two vicious super-powers—the U.S.A. and the USSR searching for world hegemony. They plunder the world in their fight for supremacy, and perhaps this catastrophe will befall all mankind in the next 10 or 15 years.

The most important point in the present stage of our foreign policy is to absolutely oppose the USSR and the U.S.A.

The liberation of Taiwan is but a matter of time. The Carter administration . . . are so childish that it is pitiful. If the situation is not in our favor, and under our conditions, we will never agree . . . At present we all know that the solution to the Taiwan problem is not a simple one, and in the end it must be resolved through military action.

### THE HOAX OF THE TWENTIETH CENTURY

by Dr. A. R. Butz.

Although a number of authorities, including the French Socialist Professor Paul Rassinier, who was a left-wing prisoner of the Nazis in Buchenwald during the Second World War, it remained for an American researcher to provide a thoroughly documented exposure of the biggest hoax of the twentieth century. The Butz study has been smeared but not one person, including historians who have uncritically accepted the Holocaust story, has come forward to try to contest its massive documentation. One eminent Australian academic who satisfied himself that Butz is unanswerable, has observed, "If we who consider ourselves well informed have been hoaxed on this question, how many more issues have we been hoaxed about?" Yes, indeed! Price \$5.80.

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