

# THE NEW TIMES

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

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## EDITORIAL

### DANGER IN THE NORTH

The threat last week by Air Marshall Suryadarma, Chief of Staff of the Indonesian Air Force, that Indonesia's new Russian jet bombers might have to be used "to end colonialism in West Irian" (Dutch West New Guinea), must be examined against the background fact that during his visit to Washington in May, President Soekarno received certain assurances from President Kennedy. Indonesian claim, made as Soekarno neared the end of his recent world tour, that there was a "new Kennedy look" on New Guinea, was undoubtedly well founded.

Although nothing of importance was said in the communiqué issued by Kennedy and Soekarno after their talks in Washington during May, it was noted by observers that Soekarno was given very special treatment by Kennedy. Writing in the Melbourne Age of June 26. Bruce Grant, correspondent in South-East Asia for this paper, said that Indonesia's confidence concerning Washington's attitude is based on assurances given to Soekarno by Kennedy during his talks and subsequently supported by a message sent to Soekarno while he was in Moscow. Kennedy's attitude follows logically, of course, from his decision to boycott the establishment of the first Local Government Council earlier this year.

There can be no doubt that the power groups surrounding Kennedy have determined that Soekarno's colonialism is to replace Dutch colonialism. And there is increasing evidence that some of the Dutch themselves have decided that, in face of what amounts to joint pressure from Washington and Moscow, little further effort should be made to hold West New Guinea. Indonesia has, of course, no legitimate claim whatever on West New Guinea or the natives. But this does not matter in a world where black has become white, where those who attempt to defend themselves against aggression, find themselves labelled as the aggressors.

Nothing demonstrates more clearly the humbug masking the realities of the world situation, when President Kennedy, allegedly leader of the strongest anti-Communist nation in the world, supports a Communist stooge like Soekarno under the guise of halting Communism. Propagandists for Soekarno's arrogant demands upon West New Guinea have consistently put forward the view that Indonesia's claim to West Irian was but an expression of "nationalism", and that opposition to this "nationalism" could only assist the Communists. Quite apart from the fact that there is no such thing as a genuine Indonesian nationalism, that the Government at Jakarta has had to use force to oppress numerous groups which have attempted to break away from Jakarta's control, the Communists obviously do not share President Kennedy's assessment of the situation, and so they enthusiastically support the very policy which it is claimed would, if successful, weaken Communist influence. The fact that apparently intelligent people can accept this type of double-talk indicates the extent of brainwashing in these dangerous days.

Kennedy's policy is a continuation of the Roosevelt and Truman policies, which sought to break up the European colonial empires everywhere during and after the war. Or, rather, it is a continuation of the policy of the power groups, which have never lost control in the U.S.A. Dollar diplomacy, is actively aiding the expansion of International Communism. How many Australians of the variety who cling to a pathetic faith that the American Administration really cares about the future of this country, have pondered on the fact that the very jet bombers which the Indonesians are now threatening to use to force the West New Guinea issue, were bought with millions of American dollars? Dollar loans and Communist military equipment are two of the most decisive factors in the West New Guinea issue.

The technique to be used to pass control of West New Guinea to Indonesia is now starting to emerge. There will first be "incidents". President Kennedy will, naturally, publicly deplore these and call for "moderation". The matter will be taken under the jurisdiction of the United Nations, and a U.N. trust operation will control the passing of control to Indonesia over a period of a few years. The period will no doubt be seriously reduced in practice. All this may not worry many of the Dutch unduly who, after all, have received no real support from anyone. But what about Australia?

It is as certain as the sunrise that Soekarno's "nationalism" is not going to stop at West New Guinea; Soekarno and his Communist allies are then going to discover that the rest of New Guinea requires "liberation"; that continued colonialism by Australia is "a threat to world peace". There will be the usual incidents.

Indonesian demands upon Portuguese Timor are further evidence of the fact that Indonesia is being used as a tool by an unholy alliance of dollar diplomacy and International Communism. Once the whole of New Guinea has been "liberated", then there is Northern Australia, which can be demanded on the basis that Australia has no moral right to hold undeveloped country in the face of Asian population growths.

What we write about is not the figment of a fevered imagination. It is a grim reality reflecting one facet of the vast conspiracy, which threatens civilization every-

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# THE METAPHYSICS OF MONEY

By NORMAN WEBB

**"Social Credit assumes that society is primarily metaphysical, and must have regard to the organic relationships of its prototype." (From "What is Social Credit" by C. H. Douglas.)**

## THE PRESSURE OF ECONOMIC EVENTS

That is the Social Credit assumption as stated by its author. It implies among a host of other things, the understanding that there are rules for the game of Life, even though we are still ignorant of all but a fraction of them. Something in our temporal, human sense of things has gone before, the Word; and there actually exists something—including the whole shape of things—which in some entirely super-mathematical sense is to follow. Mankind, human consciousness, is not accidental. There is nothing startlingly new in that view of Reality. It is, in fact, the connecting theme of the Bible in its entirety: the idea of an immediate, fully established Natural Order, wanting for nothing, waiting for nothing, except our exploration and appreciation of its natural marvels. To the individual who has penetrated most deeply into the matter, it was a concrete phenomenon, which he called the Kingdom, and his findings have commended themselves to most of the best intelligences since then as the most reasonably simple and obvious explanation of much in this life that without it tends to remain a rather unwholesome mystery. In spite of this, however, Jesus of Nazareth had no illusions as to his account of things getting by unchallenged; anticipation justified by events. No statement ever made by man has raised such a storm as it did, and still does; threatening—in appearance at any rate—to divide the whole of society into two great camps, and even to split mentally the unhappy individual who attempts to keep a foot in both of them. So great and concerted has this challenge grown, especially in the last hundred years, since the formulation of an articulate creed—more correctly, perhaps, ideology—of physics by Karl Marx, known as dialectical materialism, that its exponents now feel strong enough to put their beliefs forward as a serious alternative to the natural order of things, and to bring their negative philosophy to an international conclusion.

The saying that there is nothing new under the sun is profoundly true, and merely a confirmation of the foregoing. None the less, it looks as though the coincidence, just at the present juncture, of a number of circumstances too numerous and too complex to go into here—though a number of them are dealt with in Douglas' writings—has conspired to concentrate and, so to speak, momentarily focus human affairs, and present them to society in general, and to what we call the Western World, in particular, in a specific form so strange, and even dramatic, as almost to amount to complete novelty, for which no historical precedent is to be found. As a result of this, the hitherto general and somewhat ill-defined obligation under which every sincere student of Christian teaching is constantly placed, to act on all occasions in the most balanced and tolerant and realistic manner of which he is capable, is to be tested as it never was before.

Here and now—not somewhere, sometime, in the rather abstract and confusingly emotional atmosphere in which these immensely important matters are traditionally presented—the sheer pressure of economic events that is surely being generated, must force, at least upon the more responsible minority of the community, the necessity for a deliberate effort of realistic and imaginative thinking, to meet and to match this providentially narrowed issue. One hears talk, at moments of general frustration, of the need, and even the approach, of a revival of Religion; but it is nothing sensational, nothing emotional, in that sense of the word, that is asked for by the present crisis. You cannot expect that succeeding generations can be indoctrinated through their educational system with the cult of materialism, without becoming allergic to the very term Religion, and employing it as an excuse for dismissing all serious speculation as "religious", and as justification for adopting an irresponsible attitude of agnosticism. What the situation demands is nothing revolutionary in the customary, objective sense of that term, which has heretofore been allotted a disproportionate share of human history. Perhaps, since the truth requires scientifically precise images for its expression, to call it a half-revolution would come nearer the mark; a readjustment in our concept of the nature of money, and of the relations between its metaphysical and physical aspects. It is quite likely that this semi-revolution, this half-turn, confined to a single department of our overwhelmingly complex economy, will be found to have involved a much wider field than was originally anticipated—possibly our whole mental picture of life and consciousness; of reality, in fact—but have we not temporized and disputed long enough over these matters, two thousand years almost?

For those of us who can still appreciate the elemental values, conditions would seem to grow daily more fantastic and unconvincing; as one regretfully watches such obviously commendable things as quality and finish and balance and propriety, and even decency in every sense of that term, becoming luxuries we seem no longer able to afford. In whatever direction one looks, the eye is met by confirmation of the fact that this material universe, which less than a hundred and fifty years ago, while it may not have been a moral paradise, was one of almost unqualified natural beauty and domestic comeliness, is being demolished before our eyes; not in order that it may be replaced by something better and more appropriate to the inevitably changing conditions of modern times, but under the urge of some apparently unquestionable and mysterious impulse towards abstract physical expansion and multiplication, inorganic, theoretical, and insignificant. It is a collective condition of the body politic as out of balance and abnormal as that of an individual sufferer from

diabetes or goitre, or any other glandular excess. Does this picture suggest panic? From a purely logical angle it does look as though we were approaching a point in human affairs where they are gone quite beyond our intellectual resources to cope with them along the restricted physical line on which we are proceeding. Hence the cry for a religious revival; for to those of us who can see no rational alternative, it is, frankly, an intimidating prospect, which is bound to grow more, not less, so, as long as we cannot bring ourselves to act realistically. But to those who, thanks to Douglas, are aware of this hidden monetary cause, the above merely indicates the approach in world affairs to that point at which the self-appointed Planners will be compelled by events to hand over. The important question will then be to Whom or to What? Will it be to the forces of sanity or distraction? Obviously, the former, because the metaphysical direction of this universe is emphatically in the line of integrity and not towards disintegration.

## II

The economic channels of society are chronically choked with goods for human consumption—potentially even more than actually—and we are directly confronted by the urgent need to discover an authority absolutely great enough to issue the tickets with which to claim them, i.e., the money to buy them. In what direction should we look for the correct principle upon which this simple and purely mathematical operation requires to be conducted? To use the language of religious convention, should we look manward or Godward for the realistically correct and common sense answer to our practical need? It is obvious surely that our choice of direction will depend largely on the conclusions we have previously reached as to the nature and origin of money. Does it present itself to us as primarily a physical phenomenon, or a metaphysical one? And again that conclusion depends on something even more profound.

In coming to grips with this matter, it might be helpful if we expressed it in more scientific terms, less weighted with the religious and moral associations, to which modern university education tends to make the rising generation more or less hostile. Suppose we put the matter in the dialectical form of a choice between alternative principles of distribution. For instance, ought the authorization, the issue, of the community's credit (money) follow as a natural and equivalent consequence upon the volume of its productive activity; as the reflection in a mirror follows the movement of the object reflected; ought it, as Douglas puts it, "have regard to the organic relationships of its prototype", like any other organism? Or, alternatively, must it of physical necessity continue to be "managed", as it is at present, on a basis of fallible human conjecture and judgment; in short, on what the uninspired human intellect terms expediency? (1)

(1) The use of the terms *ought* and *must* are not to be understood in any didactic or moral sense, but scientifically, as in the reversible statement: "That is good which works".

## TWO LINES OF APPROACH CONCERNING DISTRIBUTION

Here, then, presenting themselves to the reasonable judgment and choice of this generation, as clearly and as definitely as a fork in the road to a traveller on it, are the alternative lines of approach to this vital problem concerning policy which confronts every modern community, involving the fullest, and most equitable and generally acceptable, distribution of the fruits of their association. The mathematically increasing necessity to face this problem and the invariable failure throughout history to do so has hitherto, and in differing forms, been the accompanying phenomenon of the decline of all major national groups of individuals, of which Rome serves as the pattern. From this, one may get a hint of the exceptional significance of the present age, and of how pressing is the necessity for all highly developed modern states, and particularly for the British Commonwealth, whose philosophy as well as economy has been under marked and specific attack and strain for at least the last century—how important it is that their citizens should be in possession of as clear and unconfused a picture as possible of the operation and potentialities of their own economy. However, the intimidating mass of unnecessary and circumlocutory procedure which has accumulated over the years, (2) has resulted in surrounding one of the most essential functions of the national economy, that of Distribution, relating to the comparatively simple and straightforward calculation and issue of the community's purchasing power (credit) with the atmosphere, almost of an esoteric religious rite— ". . . of signs and wonders to seduce, if that were possible, the very elect", to quote the Gospel warning. (3) Among the many undesirable results of this, perhaps the most unfortunate has been that it brings under the unquestionable control of monetary and economic experts, far-reaching decisions regarding matters that are not economic at all, in the etymological sense of that much-abused word; not arguably party-political even, but questions of the most profound ethical significance imaginable involving the whole future of mankind.

Now, the expert's reaction to the foregoing in regard to its impact on World Affairs is typical of expediency forced into service as a first principle. For him the situation contains no saving element of choice, no alternative, because his subconscious warns him that to see one would be fatal to the expedient he has established as his guide. As Bernard Shaw expressed it through the mouth of his revolutionary, John Tanner, in *Man and Superman*, "The Golden Rule is that there is no golden rule"; which in spite of its deceptive suggestion of broad-mindedness, is a denial of the existence of what we call God, Truth. So far, the economic expert has succeeded in bringing the community with him, and in getting the layman to accept all his panic-inspired shifts and changes, almost without

(2) As an example, look at the entirely superfluous and time-wasting operation of orthodox taxation collection.

(3) Mark, 13:22.

question; for panic is the most infectious and least reasonable of emotions. But if we here are sincerely engaged as one hopes, in exploring with Douglas' help, the almost totally neglected metaphysical aspect of money, and its potentialities for meeting all the conceivable requirements of a naturally expanding economy, we have no cause for panic. Our only care being to remember that it is a naturally expanding economy we have in mind, and not the one we see so monstrously proliferating all about us, with an almost suffocating impression of irresistible necessity, in the name of Science and scientific progress, and under the artificial stimulus of an indiscriminate application of physics. As Social Crediters, we have no proposals to put forward that might help to mitigate or prop-up existing conditions, which are the direct result of false monetary methods put to false uses. We have *no plans for social betterments of any kind, beyond our advocacy of the substitution, by scientifically sound ones, of those false principles.* Sound principles can be relied on automatically to create their own healthy conditions.

### THE STRENGTH OF SOCIAL CREDIT

The strength of Social Credit, and its persistence as a phenomenon, rests on the practical correctness of what it has to reveal in regard to money in both its aspects, metaphysical and physical, and in its appreciation of the potency of that combination in a relatively correct balance, *and in that sequence;* proportionately exposing the physical limitations of the present monopolistic system, and its obvious inadequacy for dealing with the results of its own lack of balance and direction. For unqualified physics—or metaphysics, for that matter—has no substantial comfort for the restless human mind; nor, as our nationalized industries are demonstrating, abundance for the human body. (4) We have it, not only on Douglas', but on the very highest Christian authority that the end, of man, as to its precise nature and timing, is unknown—"neither the Son, but the Father"—in the sense of being beyond our present range of vision. Our intellectual pride no doubt tends to regard that as a damaging admission, and to deny its truth. But sooner or later it will be found that no relatively balanced and realistic individual can bring himself deliberately to prefer an absolutely explored nothingness, which is the ultimate goal dialectical materialism holds out—an exploded myth, in short—to a relatively unsurveyed somethingness. Indeed, the two supposedly contrasted states defy comparison as alternative realities; the mere attempt to visualise such a possibility as a positive alternative to Reality, is to stop thinking, in any coherent sense whatsoever. In fact, to think of nothing.

And it is to Douglas that the immediate debt is due, who in this generation has taken the vital first step towards Christian realism, in a specifically limited, but all-embracing area; making it relatively speaking easy and

(4) Within the limits of statistical veracity, recent official figures show that, after Japan, some of the most socially advanced, and domestically comfortable, nations of Europe, show the highest suicide ratio.

attractive to his students, through their understanding that, in going with him, they are taking the only practical line open to us all—but pre-eminently Western society—of avoiding the Satanic fate of a head-on collision with Nature (God) and the natural, which otherwise appears inevitable.

(To be continued)

## PLAN NOW FOR ANNUAL DINNER AND SEMINAR

The Annual Dinner and the Seminar are the highlights of the movements, which *The New Times* supports. It is the duty of all those who possibly can to be in attendance at these functions. Will supporters please plan now to attend. The Dinner this year will be on Friday, September 22, and the Seminar on the following day, Saturday, September 23. Supporters are specially requested to make arrangements for their wives to attend. The Dinner is basically a family gathering.

The theme of this year's Seminar will be "World Revolution" and we are pleased to announce that one of the Papers will be given by that very distinguished Australian, Sir Raphael Cilento. Sir Raphael Cilento was associated with General Sir Frederick Morgan on UNRRA and was a prominent member of the World Health Organisation.

## "SOUL-DESTROYING PHILOSOPHIES" PAVE WAY FOR COMMUNISM

Preaching at a service to mark the opening of the convention of the Law Council of Australia, the Anglican Primate of Australia, Archbishop Gough, warned that "soul-destroying philosophies", which could pave the way for Communism, were being taught in the Universities. Dr. Gough warned that "the adoption of such philosophies took away man's power to discriminate between right and wrong, and he became an easy prey to brain-washing, and subject to despair".

This is not the first time that Dr. Gough has made some penetrating remarks concerning the philosophical aspects of the Communist challenge. The following are extracts from the Anglican Primate's letter in the July issue of "St. Jude's Gazette", Randwick, N.S.W.:

Preaching on Anzac Sunday in the Cathedral I made reference to the tragic fact that when the second World War was over in August, 1945, we did not in actual fact enter into a period of peace, but into a troubled state of international confusion for which the horrible phrase of "the cold war" had to be invented. During these years we have skimmed over so many crises that many say we shall continue to do so, and there is no need for alarm. But to hide one's head in the sand, to refuse to face facts, is worse than being an alarmist. In addition to the great problems arising from racial tension between the peoples of different colours to which I referred in my last letter

there is emerging ever more clearly the even more fundamental cleavage between those who believe in God and those who do not between those who seek to guide their conduct by the principles of life laid down by the Creator and those who refuse to do so.

The Communist countries are atheistic and are in open rebellion against God. There are, of course, many individuals in these countries who are sincere believers but the policy, which holds them in its grip, denies the existence of God and ever increasing by moulds the life of the people around that thesis. In many of those countries, which are not under Communist control, there are active groups working for the spread of Communist ideology.

Such groups seek every opportunity to foment discontent among the people and to undermine Christian morality. We often hear that in Australia the Communist influence is very small, but I venture to suggest that such is a far too optimistic opinion.

For instance, I read in the *Daily Telegraph* recently that in the Commonwealth Council of the Amalgamated Engineering Union, which is a three-man council and virtually controls the whole Union, two of the members are Communists, and that in the current election to fill the third place it is quite probable that another Communist may be chosen.

The A.E.U. has some seventy-six thousand members, and is the largest Union affiliated with the Australian Council of Trade Unions.

Perhaps even more dangerous than this Communist trend in some of our Unions is the subtle infiltration of Communist ideas into the minds of our young people. Such ideas may not always be literally Communistic, but unwittingly are doing the work of Communism.

For instance, anything that weakens the Christian moral standards is greatly strengthening the attitude of rebellion against God's laws, which lies at the heart of Communist policy.

### **LOWERING OF STANDARDS—A CONTRIBUTING FACTOR**

The popular clamour for the relaxation of the accepted standards of sexual morality is a particularly glaring example of this kind of thing, and many television viewers must have been horrified to hear in a recent debate a University professor express the opinion that marriage is an out-dated institution and that men should certainly be allowed sexual experience outside marriage.

The Western world pays lip service to God and to a moral code. But it is largely lip service and every year sees a growing carelessness towards Divine standards.

The throwing off of moral restraints, the increase of crimes of violence and sex, a deadening of the conscience, a calling of black white, is all typical of the trend in the habits of the Western World. Whilst these tendencies may be particularly apparent among young people yet it is not really they who are to blame, but those of us who are older.

History proves that men and nations deliberately throw off moral restraints and give themselves over to greed and lust, then disaster lies ahead.

It would appear to me that this is the danger facing the peoples of the Western World today who are unwittingly drifting in a direction which leads not only to a personal misery and ruin, but to a national and universal tragedy. Those whose moral consciences are dead and whose moral strength is inactive fall easy prey to the leaders of Communist ideology.

The Communists, as we know, are adepts at brain-washing, the art of destroying a man's will to resist, and the Western World in losing its sense of right and wrong is playing into their hands.

This is evidenced, for example, in the slogan, which I understand is being widely spread among the people of the West: "*Better to be Red than Dead*".

To those whose moral sense is warped, such a slogan is readily acceptable, but to the Christian it is unthinkable.

Christianity stands for Freedom and the nations who base their policy on the Christian doctrine of Freedom have always regarded this as the greatest treasure that man possesses, and to safeguard it life must be willingly laid down. To be Red is to be a slave, a slave to Communist indoctrination, which prohibits a man thinking for himself and refuses to him the right to control his own life.

In Communism a man becomes a cog in the vast machine, and is indeed spiritually dead. It is therefore not really a question of alternatives of being "Red" or "Dead" in the sense that resistance to Communism might lead to physical death, but a case of being both "Red" and "Dead", both spiritually and mentally if one accepts Communism.

The Christian must always defend liberty of conscience and of mind and though many may have to lay down their lives in defence of this liberty, this does not really mean death but fullness of life.

Our Lord said, "Whosoever shall save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what has a man profited if he shall gain the whole world and lose his own soul? Or what shall man give in exchange for his soul?"

If there does come a day when either as individuals or as nations we have to make the definite choice between Red or physically dead we must clearly choose the latter in the sure knowledge that through such death the liberty and life which we have inherited from our forefathers will be preserved for future generations. For again and again in history we find that the death of one or many leads to life for the majority. We who owe so much to those who died in the defence of liberty in the two World Wars dare not abandon this priceless treasure, and if need be we must follow their example.

However, if the Christian Church will only give a courageous lead to the Western World at the present time, I am convinced that there will be such a response by our people as will be effective in overthrowing the subtle propa-

ganda of materialism and of Communism and will stop the growth of Communist power. Such spiritual and moral resistance can be strong enough to avoid physical conflict.

## **DANGER IN THE NORTH**

(Continued from page 1)

where. Australians must awake to their peril and do that which it is urgently necessary if they are to survive as a European nation. For a start they can insist that their Government take a much stronger attitude of the question of Indonesia's demands in New Guinea. This is no time for dangerous neutrality, but the announcement of a positive policy—even if this means incurring the wrath of President Kennedy and his masters!

## **D. J. KILLEN, M.P., WARNS ON EUROPEAN COMMON MARKET SCHEME**

**In an article in the Brisbane "Telegraph", of June 28, Mr. D. J. Killen, Liberal Member of the House of Representatives for Moreton, Queensland, warns of the long-term economic and political consequences of the European Common Market scheme and urges an alternative policy for the British world.**

**The following are extracts from Mr. Killen's article:**

British talks with Commonwealth countries on the matter are nothing more than a fudge on what will be a pretty bitter dose for Commonwealth countries.

The United Kingdom's entry into the Common Market will, among other things:

- Wind up forever, Imperial preferences.
- Take away from Australia and other Commonwealth countries a vital market for agricultural exports.
- Involve a substantial surrender of British sovereignty and jeopardise that of a number of Commonwealth countries.
- Put an end to the possibility of the Commonwealth ever getting any sense of unity in world affairs . . .

Probably some advantages will go to the United Kingdom by membership in the Common Market—at least on the short range.

But the advantages must be assessed, not on the basis of six months or six years, but on the basis of the next generation and beyond.

A common tariff will be around all Common Market countries. A gradual elimination of internal tariffs among Common Market countries is an aim.

This will mean that the United Kingdom will do less business with Commonwealth countries and will get most, if not all, of her agricultural imports from within the Common Market.

The most disastrous result of the United Kingdom's entry into the Common Market will be that Commonwealth countries, which depend for their economic health on exporting rural products, will have to look to Communist countries for new markets.

Trade to the Communist is not an incident of commerce. It is a weapon of war.

It is classical Communist technique to get countries dependent on Communist trade and then to cut it off abruptly and produce internal economic strife within the dependent nations.

The Ottawa Agreement of 1932, with its charter of trade first among British countries, was seen by statesmen of the day as a means of protecting and spreading the strength of Empire countries.

Time and the tide of events have washed away most of the concepts of the Ottawa Agreement.

But the basic need of preserving the political integrity and strength of Commonwealth countries is greater today than it was in the thirties.

A new approach to the principles represented by the Ottawa Agreement—a Common Market within the Commonwealth, even with some disadvantages—is to be preferred to the submergence of the United Kingdom's economic identity within a group of foreign nations.

"A commonwealth within the Commonwealth" should be the anxious slogan of every person who takes a decent pride in the achievement and example of the British race.

## **LEAGUE OF RIGHTS OPPOSES COMMON MARKET SCHEME**

Just prior to the arrival of Mr. Duncan Sandys in Canberra, the Australian League of Rights sent telegrams to the Prime Minister and Cabinet Ministers urging them to stand firm against any betrayal of the whole British world. The National Director of the League has also sent a letter to every Australian daily, and to a number of country papers, stressing the point that the discussion on the economic implications of the proposal that Britain should join the European Common Market scheme was obscuring the long term political, constitutional and cultural implications. The League would be pleased to receive copies of papers publishing this letter.

The League has also been contacting patriotic bodies and prominent citizens drawing their attention to the full implications of what is proposed. There is very little knowledge concerning the implications of the Market scheme, the secretary of one patriotic body protesting that the League "was barking up the wrong tree", but admitting that he had never heard of the Rome Treaty, still less read it. The Rome Treaty makes it clear that complete political integration is to follow economic integration.