

THE NEW TIMES

Registered at the G.P.O., Melbourne, for transmission by post as a newspaper.

\$5.00 per annum post-free. Box 1226L, G.P.O., Melbourne.

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

Vol. 36, No. 12

DECEMBER 1970

"THE ANT-HEAP OF ANONYMITY"

By EDWARD ROCK

The above words were used to report a sermon preached by the Dean of Melbourne, the Rev. T. Thomas on November 1. He was reported as saying, "People should be on the alert against everything in society which debased the individual."

"We should be on the alert against everything tending towards mass control, all of which exalts the machine and the system above the human being, the worship of know-how at the expense of know-why, the cult of passivity and conformity."

"A major problem which confronts us in our modern mass urban culture is the slide towards an ugly ant-heap of anonymity." The report went on to say; Dean Thomas said the greatest bulwark on the earth against the creeping cult of anonymity was the Christian faith with its worship of a personal God and insistence on the ultimate worth of every individual human being.

"From beginning to end, the Bible brings us words of strength and encouragement from this personal God.

"We are not orphans in the storm. We are children of that divine Being whom the greatest authority ever known taught us to call our heavenly Father."

While there is a great deal of reassurance in the words of the Dean, reassurance in itself is insufficient if the words are not accompanied by any indication that they may become more than words. To return to the press report of the Dean's sermon. "... the greatest bulwark on the earth against the creeping cult of anonymity was the Christian faith with its personal God **and insistence** on the ultimate worth of every individual human being." (Emphasis added.)

It is elementary that any "insistence" by the "Christian faith" carries with it the dynamic of authority. How does such authority express itself if not through individuals? The body through which the Christian faith insists upon the divine rights of individuals is the Christian Church, the body of Christ, that group of people who have accepted the leadership of Jesus Christ. Those accepting such leadership acknowledge they have been redeemed and regenerated in such a way as to enable them to resist and overcome evil. It is also elementary therefore that if "the slide towards the ugly ant-heap of anonymity" is destructive of individuals and Christian personality, it must be resisted by Christians armed with the know-how of Christian leadership. There must be unification between Christian faith, "the greatest bulwark against the creeping cult of anonymity", and the actions, which insist "on the ultimate worth of every individual human being." The belief of Christian faith must be united with the actions

which make a reality of such faith. The apostle James told us "faith without works is death". Jesus himself said clearly, and devastatingly, putting the issue beyond argument, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." To emphasise that right action (he that doeth the will of my Father) is the result of a process Jesus preceded the words quoted with the analogy of good fruit coming only from a good tree. "... every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not every man who saith unto me, Lord, Lord, shall enter into the Kingdom of heaven but he that doeth..."

POLICIES DESTROYING THE INDIVIDUAL

It must be obvious that there are policies receiving assent from the highest quarters in the land, which are destroying individual ownership and individual responsibility, thus driving the individual towards the ant-heap of anonymity. The fruits of such works are corrupting and must be challenged. If this is not done, the society we are constructing, failing to bring forth good fruit, will be cast into the fire and burned. Already many Christians

CHRISTMAS GREETINGS

To all our readers we extend Christmas Greetings and our best wishes for another year of hopeful achievements. 1970 witnessed a tremendous expansion in the activities and influence of The Australian League of Rights. But the situation demands much greater expansion in 1971.

have accepted with a fatalistic denial of the promise that a good tree will produce good fruit, the concept that the situation is beyond the control of man. In doing so they are denying that they are among the chosen vessels of God, and although they may continue to say, "Lord, Lord," they have in effect cut themselves off from the source of power that enables them to become "doers of the word, not hearers only".

The policies destroying individuality are those, which take away from the individual the power to make his own decisions and control his own affairs. These policies are the result of the deliberate teaching and acceptance of principles, which ensure bigness for the sake of bigness at the expense of the individual's personal sovereignty. Today we live in a world of Big government, Big business, Big farming, Big education, and increasingly we are being told that the solution to division between Christians is for all Christians to come together in one big Church.

There is no doubt that there is an urgent need for unity of belief, which will result in the exclusion of those forces now destroying individual sovereignty. This form of bigness leads to freedom, not the slavery of the mass ant-heap.

The bigness, which is destroying the individual, results from breakdown in the inability of spiritual leaders to define causes. Failure to define causes and point to alternatives which Christians must pursue in acceptance of opposing policies. Thus the support by many calling themselves Christians of the Communist terrorists operating in Africa and in Vietnam. Every body of belief has a complementary works programme (policy). What is the policy of the Christian faith? It must inevitably be those measures, which will enable all individuals to remain free from such other policies, which separate them from God. In the present economic situation it is demonstrated beyond doubt that society is capable of producing all the necessities of life with a decreasing fraction of the population engaged in material production. But contrary to this reality, the political and economic laws which are enforced decree that the only licence to life is for the individual to be engaged upon some type of economic activity, productive or otherwise, before an income is obtainable, then there is complete perversion between means and ends. God's bounty makes it possible to free mankind from economic coercion. Man-made laws ensure his main end in life is the pursuit of money as an access to the means of life. Financial policy ensures through the means of inflation, high taxation, increasing indebtedness, probate tax, death duties and gift tax, that economic security as the basis of freedom is unobtainable.

CHRISTIAN MINISTERS SILENT ON RURAL CRISIS

It must be known by the Christian Church through their ministers who operate in country areas, that a large percentage of their flock are losing their homes and

properties, not because they have failed to produce the fruits of the earth for the sustenance of their fellow men, but in fact are being destroyed by the economic policies of the Government of the day. The writer, who has travelled extensively throughout the countryside of Australia in the last two years has not heard a word of protest from Christian ministers against the immorality of such policies which are just as contrary to the teaching of the commandment "Thou shall not steal" as those policies enacted by Josef Stalin when he ejected farmers from their homes at the point of a bayonet. As these Australian farmers are removed from their properties they are being swallowed up in the "ant-heap of anonymity". They are joining hundreds of thousands of other victims of similar economic policies; those city dwellers who remain in the "rat-race" of modern city life because of the economic pressures which ensure work for work's sake. Many others are engaged upon quite useless forms of production.

"The labourer is worthy of his hire," said Jesus Christ. Why is it that the Christian Church, having witnessed the plenty brought forth by the labourer, does not insist with that "insistence on the ultimate worth of every human being" that by overcoming the physical problems of production the labourer is the recipient of such "worth" as to ensure that economic freedom which leads to spiritual freedom? How can men be brought to know God when they are the victims of injustice?

Why is it that the Christian Church does not see the fallacy of Big government? That under Big government the uniqueness of the individual and his individual sovereignty is destroyed? That the only alternative is to reverse the process? Big government results in the growth of central power, and the erection and worship of government for the sake of government? Thus hundreds of thousands of individuals are fed to the system, for the sole purpose of maintaining institutions, which take over the role of directing and ordering the lives of individuals. In the process, dependent upon man-made institutions for the sources of life they lose the most precious gift of God, their soul. Reversal of the process would mean eventually returning to the individual the means to control his own life, make him a responsible individual and give the maximum opportunity to make that greatest of all decisions, whether to love and serve God.

"FIRST SEEK YE THE KINGDOM"

Why does not the Christian Church exhort and encourage Christian men with all the means at its disposal to work for the decentralisation of both political and economic power? To resist every policy which prostitutes means into ends? To insist that the purpose of education is not to fit the individual into the economic rat race, but to enable the individual to love God and serve Him, and in so doing the economy will take care of itself? The greatest words ever spoken on economic policy were

given to us by Jesus. He was concerned to establish the correct order of priorities, which lead to economic security. He talked of the fowls of the air and the lilies of the field and how their needs were met, and exhorted us, "Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? . . . Your heavenly Father knoweth that ye have need of all these things. **But seek ye first the kingdom of God, and his righteousness;** and all these things shall be added unto you." (Emphasis added.)

It is clear that the Kingdom of God becomes a reality to those who "doeth the will of my Father who is in heaven." The Christian Church, that body of believers who become "doers of the word, not hearers only", are called to regenerate and redeem their fellow man. They

are called to save them from the ultimate in evil, serving Mammon rather than God. Those who believe this is their calling will work for the freedom of the individual, his release from the binding servitude to political and economic institutions, a release that brings him closer to God and choice over his ultimate destiny. Is not the redemption and regeneration of the individual the first step towards the regeneration of his institutions? Christians have the major responsibility in such matters. If the cries of their fellow men are to be heard asking for relief from the pressures of modern life going increasingly haywire, then it must come from those who hold those precious truths given by Christ. ". . . what man is there of you, whom if his son ask bread, will he give him a stone?"

GEMS FROM DOUGLAS

"I have suggested many times . . . that the fundamental problem of civilisation is the relationship of the individual to the group. May I repeat that this does not mean the abolition of groups any more than (what is threatened) it means the abolition of the individual. The proper sphere of the group is functional . . ." (1938).

"It is suggested that the primary requisite is to obtain in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be put before him." - *Economic Democracy*, 1918.

* * *

" . . . The crisis through which we are passing is a war against practical Christianity, which has a real bearing on Constitutionalism. A Constitution is either an organism or an organisation. All organisation is what used to be called magic, and a good deal of it is black magic—the manipulation of metaphysical forces for questionable materialistic purposes. We all know what happens if you put copper wires into a wrong relationship with a powerful electric current, and there is ample evidence to show that our ignorance or disdain of everything but materialism is causing a spiritual 'short circuit'." *Realistic Constitutionalism* (1947).

* * *

" . . . Once you have surrendered to materialism, it is quite true that economics precedes politics, and dominates it. It is not in Bolshevism, Fascism, the New Deal, and the P.E.P. or the London School of Economics Fabian Society that we shall find the origins of what we are looking for. These are ostensibly political systems, and derive from, rather than give birth to, economics. While this is obvious and axiomatic, it is not so obvious, although equally axiomatic that the principle works both ways. That is as much as to say, if you can control

economics, you can keep the business of getting a living the dominant factor of life, and so keep your control of politics—just that long, and no longer." - *Programme For The Third World War* (1943).

* * *

"Amongst the less intelligent criticisms of the group of ideas known as Social Credit is that is it disguised anarchy—a kind of go-as-you-please free-for-all. The argument is equivalent to saying that a claim to choose whether I will play cricket or tennis is a claim to make the rules of cricket or tennis.

"But the criticism has an important truth contained in it—a truth which the collectivist monopolists understand clearly. Freedom of choice does ultimately mean negative control. Negative control is the only control the man in the street requires. He needs a bridle on the mass expert.

"If sufficient individuals disapprove of an article, it will go off the market for the simple reason that it will have no market. But only if there is an alternative. If there is no alternative, you become the tool of the gangster. If you have freedom of choice, you needn't. Social Credit is the escape from gangsterdom." *Programme For The Third World War* (1943).

* * *

"One cannot fail to notice the curious contradiction involved in the passionate study of racehorse pedigree . . . and the carefully fostered contempt for 'family' in the human race, which is contemporaneous with Socialism. The subject is complex, and is obscured by the confusion introduced by the rapid growth of a pseudo-aristocracy, which possesses no discernible characteristics other than rapacity. I merely wish to refer to it in connection with this most important fact of family-traditional-history,

THE MIRACLE OF CREATION

By Jeremy Lee

which may take the form of 'feeling for the land', water-divining, boat building, or anything else which has been carried on in the same place by the same families over a considerable period. For the purpose of a 'feeling for policy', which is really a subconscious memory of trial and error, the same consideration is equally true if we are to accept the theory of a continuous policy. I do not believe there is any substitute for it, although it requires checks and balances." - *The Big Idea* (1942).

* * *

"... There is a type of history, which is four-dimensional. Everyone has a certain amount of it, and where it relates to something of the nature of a profession, this memory-history, over the period of a lifetime, has a practical value out of all proportion to anything available in print. It forms the basis of effective ability. We call it experience. There is, however, a memory-history of still greater importance, and that is hereditary. Many of the country villages of England and Scotland were full of it. The first essential to its growth is stability. - - *The Big Idea* (1942).

* * *

"It is often said, and with justice, that we hear too much in these days of 'rights', and far too little of duties. It does not appear to occur to such critics that when rights were more stable, duties were more recognised." - *The Brief For The Prosecution* (1945).

* * *

"It is not work, or even the proceeds of work with which the planners of the Servile State are concerned. It is that everyone shall work **under direction.**" - *The Brief For The Prosecution* (1945).

* * *

"The set of ideas which became the movement known as Social Credit began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination. It is evident that the essential nature of the problem, not merely has not changed, but has become more sharply defined.

"It was, early in the elaboration of the ideas, recognised that the group is essentially atavistic; it is something from which the individual has emerged, and his return to it is in the nature of spiritual death. Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and trade unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply; 'Render unto Caesar that which is Caesar's, and unto God that which is God's'. Caesar is, of course, functionalism, and if functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will do not can be made uniform by the omnipotence of the atavistic group over the emergent individual, then indeed the devil is triumphant." - (1947).

A small platoon of soldiers spent Christmas Eve in 1952 high on the back of a mountain range in Kenya. The intense cold of an African night at 13,000 ft. made the prospect of a long ambush vigil something of an ordeal. The bestiality of the Mau Mau campaign was reaching a new intensity.

It was, one might have thought, an ill-assorted group; seven British Tommies, their thoughts turned wistfully to the clamour and gaiety of a suburban English Christmas; a rather detached subaltern, fresh from the rigours of a Sandhurst training; a young European interpreter and guide from one of the farms on the plateau below the mountain; and two Masai African trackers, who, their task for the moment over, sat like shadows at one side of the track.

The prospects of an uncomfortable night were enhanced by the fact that some forty yards away from where the small group lay hidden, a large herd of elephant was feeding restlessly. The wild life on the mountain was a distinct hazard to the security forces, the more so because of the intense bombing raids carried out by the heavy, wallowing Lancasters, which toiled up into the high altitudes, to spew out their venom on anything which moved below. The elephant particularly had become vicious and uncertain, ready to attack without provocation.

The night wore on; the cold grew more bitterly intense. Fear was a blanket that night. How remote the little family in Bethlehem seemed! No Angel chorus broke the utter stillness, and only the star gaze broke the vault of darkness.

An hour before dawn, the moon burst in cold glory over the fortress pinnacle of the mountain, breaking everything into sparkling detail. Each tree and grass-blade threw back the light, from the heavy mantle of dew.

The elephant herd moved in the new intensity, a sudden-found sense of urgency in each. An enormous bull, the leader of the herd, aloof and at a little distance, paced restlessly. The cows, crowded now only a few yards from the men, grunted and squealed softly to each other. Suddenly they turned, and there, moving quietly from the shadows, a mother led a newly born calf gently towards the others. The baby, wobbling delightfully in its first steps, still glistened in the newness of birth. The other matrons of the herd crowded ecstatically round the newcomer, talking urgently, and quite obviously congratulating the mother. And now the little calf stood, the centre of attention, perfect in every detail, already curious of its surroundings, its helplessness and trust a thing of beauty. The miracle of creation was there on that Christmas Eve.

None of those men will ever forget the scene. That night another farm family was butchered by the terrorists on the plateau far below. But for a short moment that

small handful of men had been lifted to unimagined heights on a mountain. The loneliness of soul when face to face with majesty — the loneliness which Houseman felt so keenly when he asked in his poem "Have you ever stood where the silences brood, and vast the horizons begin . . .?" struck each one. And then, almost instinctively, they reached out to each other. There was true homage in every "Merry Christmas", as Cockney and Colonial, black and white, united in peace and goodwill.

This then, is the spirit of Christmas! Not the commercial and sordid worship of tinsel, but the awe and mystery and beauty of a new creation. There is innate in the true Christmas spirit a moment of withdrawal into the alone — each individual cherishing that scene in Bethlehem in its perfection — Mary bearing a son who is Immanuel, God Incarnate, a little baby born in a stable among the animals, themselves so much a part of God's creation.

And then the Good News! The wild exciting fullness of it! The urgent need, which if we can only master it, fulfills each individual, to share this fullness with others . . . "That He gave His only-begotten Son . . ."

The fear, which is so prevalent in the world today, can overwhelm us if we do not heed. We can become mesmerised by the desolation. But sanity, hope and cheer — Goodwill — flows out from that Bethlehem stable, lifting each into the realm of the unassailable, if our eyes are fixed steadfastly on the New Creation.

We tend, and there is enough reason indeed, to look on each year as more terrible than the last, and to dread the year that lies ahead. Wise men go, at moments of dread, under a guiding star to Bethlehem, to see how the old becomes the new. This Christmas, the League of Rights is a little stronger than last, and so it will be after this. We have more "wise men and humble". We must learn to measure the growth as well as the decay. Where do we learn? We learn only when we are part of the new creation.

IN ENGLAND NOW

Following the publication of our Dinner issue, October, one of our valued English readers expressed some concern about one aspect of the message from Dr. and Mrs. Geoffrey Dobbs, Bangor, the United Kingdom. Dr. Dobbs writes, "I think this alone is enough to show that it needs further explanation". He continues:

The phrase in question was in fact that used as a headline, that "Britain's heart is still sound, though her brains may be rotten". This was followed by the epigram that "nations, like fish, go rotten first in the head", which I hoped would make it clear that I did not mean that all Britain's brains were rotten, but only the nation's intellectual leadership. This is another aspect of the remorseless bashing with vicious ideas to which we have to stand up and which I described in an earlier letter (April, 1970). But then I was concerned with the brutality of it. Now I am concerned with its intellectual quality,

with the subtle and continuous twisting of thought and mind which now emanates, not merely from a subversive minority of "intellectuals", unacceptable to those who held the "key" positions, but from the "Establishment" itself; meaning those who by reason of their positions in society, exercise a dominant control over the type of thinking and of mental "conditioning" to which the ordinary people are predominantly exposed, via the education system and the mass media, and especially through the so-called "quality" press and publications.

For instance, yesterday, 100 Anglican bishops (out of 112) supported the Archbishop of Canterbury (who used to be considered one of the country's most brilliant theologians) in opposing the sale of naval arms to South Africa for the purpose of providing a modest degree of defence against Russian Communist domination of the Indian Ocean. They offer no protest against the cordial reception of Mr. Gromyko, the Russian Foreign Minister, who is visiting us for talks on the improvement of Anglo-Soviet relations and trade; while Czechoslovakia now lies crushed under the Russian heel. Neither did they offer any joint protest against the supply of military arms to Nigeria by the Wilson Government for the purpose of achieving a "quick kill" in the actual, bloody, racist warfare against the black Ibo people who wanted to achieve "apartheid" or "separate development". A few years ago this position would have been taken up only by what was known in Anglican circles as "the Left-Wing Circus", now it is almost the entire leadership of the Church of England.

But, alas! The rot goes deeper than this. It was about five years ago that things which most ordinary people still know to be criminal and vicious first began to be publicly defended and later, dominantly advocated. For instance, pornography and public obscenity were first defended on grounds of artistic and literary merit. The disturbance of the innocent dream-world of childhood with premature, adult, mass-sex instruction in schools, with the expected results in sex "experiment", illegitimacy, juvenile delinquency and broken homes, is now dominantly promoted on specious psychological grounds, including the argument that it would not be "fair" or "just", since all parents are not Christians, to mention marriage in connection with sex, or use such words as "wife" or "husband". How do you sort out **that** piece of twisted thinking? Then come the unspeakably perverted arguments for killing the unborn (many of them engendered in child mothers after "sex education") in the name of "compassion"; which has promoted the back-street abortion racket into the official and public, front street and Health Service abortion racket. And then, when decent young nurses vomit and revolt at the criminal tasks allotted to them, we get scare-talk about the growing illegitimacy rate and the menace of the "population explosion" to the environment. Would it not be better than to have abortions or unwanted children for all children to have adequate instruction in contraception?

Big money in the "rubber goods" and "pill" industries involved there! And then we have all the specious arguments which have led our "health professions" to promote the pollution of the public water supplies with fluorides leading on to the now almost fashionable suggestion that the only way to deal with the "population explosion" is by sterilants in the public water supply.

I have just been listening to a prominent lady who has been rewarded with a life peerage for her advocacy of some of these ideas. Did I exaggerate when I said "rotten"?

We now have a Conservative Government, which represents, in some ways, a reaction against some of these ideas, but they have their own form of twisted thinking. In the name of patriotism they are bent on treason; and under cover of talk about the freedom and independence of Britain and her people they propose to betray the sovereignty of the nation and to place us all under the domination of aliens. It is no use blinking at the facts. There is no hope in looking to the top people, or those who think of themselves as such. The only hope lies in the ordinary people whose heart is still sound, and who must resist the corruption of their brains. For, make no mistake; the intellect itself must not be despised! It is through the intellect we are being corrupted, but only right thinking can resist wrong thinking. The corruption started with finance and economics, and has spread from thence.

Douglas once said that the war was between the best brains that can be bought and those that cannot be bought. He also said that what we should look for first is **integrity**. He knew that we should be outmatched in cleverness, and would need to use every ounce of intelligence that God gave us, if we are to keep our thinking straight.

A COMMENT ON THE DALBY DEBATE

Those who tried to follow Mr. Bahnisch's finance-economic arguments in his debate with Mr. Eric Butler at Dalby on November 4th, would have gathered that Mr. Bahnisch, a self-admitted sympathiser of "democratic socialism", was attempting to dispute the truth about the finance-economic system as it operates at present. This truth is clearly outlined in the textbook by Mr. Butler on Social Dynamics, the central feature being that the system generates debt at a much faster rate than it can be repaid. Much of the progressive expansion of debt is the result of forcing individuals to engage in economic activities which are not only unnecessary, but which are increasingly destructive, not the least of the destruction being the pollution of the environment.

The *Daily Express*, London, of May 11, 1970, published some figures, which provide a glimpse of the realities of the present finance-economic system. These figures show the total sales, profits, and wage bills for 15 large British companies for the year 1968. As the companies are a cross section of British industry, their figures can be applied to British industry as a whole.

The sales of the products of the 15 companies totalled £ 3,275.41 million. Wages for the same period amounted to £981.38 million and profits £154.25 million. The object of the *Daily Express* survey was to demonstrate that if wages were increased by 10 percent, and if an attempt was made to finance these increased wages out of profits, the reduction in profits would be such that these enterprises would not be able to continue operating. In the figures given, it will be noticed that wages represent less than one third of prices. If it is assumed, as is logical, that the profits of the 15 companies represent money distributed as purchasing power to shareholders, then wages plus profits together are still short of total prices by 65 percent. In other words, 15 typical British economic units are not distributing in wages, salaries and dividends anywhere near sufficient to meet the total prices of their production for sale.

Keynesian economics deal with this problem by various types of "pump-priming" policies, including Big Government spending on unnecessary economic activities. And if this does not move all the surplus production, there is the "export drive" to obtain a "favourable balance of trade". This means sending more production out of a country than is imported. Presumably the millenium is reached when a nation exports all its production and imports nothing! Dr. Jim Cairns, notorious for his pro-Communist activities, was at one time a University lecturer on economics. Congratulating Mr. John McEwen's trade agreement with Communist Yugoslavia, Dr. Cairns said at Canberra on October 22, 1970 that "The rate of growth of this country is limited by our capacity to export." Well, it is certainly true that there was a vast increase in the growth of the Australian economy from 1939 to 1946, when a most successful export drive was under way to three major markets — the Germans, Italians and the Japanese! But why did the growth have to await a major military conflict? And why must necessary growth today be governed by a growing export drive into the Communist nations like Red China? Perhaps Mr. Bahnisch and his advisers could take this question up with Dr. Cairns?

THE DEBT STORY

The following article, under the heading "Staggering Sum Owed By Council" appeared in *The Brisbane Truth* June 28, 1970:

"If the Brisbane City Council were run as a private business undertaking, it would be headed for the biggest bankruptcy case in our history! Each year, the debts pile higher and higher, with absolutely no chance of them ever being met. There have been loans from Great Britain, loans from the United States, loans from all over Australia, loans from private individuals. Where will it end? With each new loan the interest rate has been rising. Couple the higher interest rates with the higher amounts borrowed, and it is obvious that the Council is racing headlong into bigger and bigger debt all the time.

"Individual loans are repaid, of course, when they become due. It is just a matter of borrowing some more to pay what is owing. At the end of last year, the total city debt was a staggering \$193 million. Without even considering any repayment, the interest on this debt was costing the city nearly \$10 million a year. The income from general rates is only \$14,641,000.

"The Auditor-General, in his report of the Council's books and accounts, pointed out that the Council's debt jumped by a further \$15,673,515 in its latest year.

"That's all the Auditor-General's Department can do—set out the position for everyone to see. It cannot tell the Council to stop borrowing at this rate. Nor, I suppose, can it see any solution.

"The Council will go on borrowing. The debt will keep on increasing year by year, and where it will all end nobody can tell."

When reading the article above, we should bear in mind the fact that this is a national problem, and that every sector and branch of government is burdened with figures, which tell the same story. In June 1969, the amount owed by the public to banks, building societies, pastoral companies, life assurance companies and hire purchase finance companies was more than \$12,424 million. Debt owed by Local and Semi-Government bodies totalled \$6,158,246,000. The public debt owed by the State and Federal Government bodies was \$12,512,645,000, upon which the annual interest liability was \$583,106,000. These debts total up to a figure of approximately \$31,000 million.

In the same month the total volume of money in Australia was \$13,974 million. So the public debt is more than twice as great as the total amount of money in existence. It is hardly surprising, therefore, that those economists who defend the present system as the only right one are becoming the butt of increasing criticism.

PUBLIC AND PRIVATE RAPE

The rural journal, *The Irrigation Farmer* of October 1970 reported Mr. B. B. Callaghan, Managing Director of the Commonwealth Banking Corporation, addressing the American Chamber of Commerce at North Adelaide. Mr. Callaghan made some extremely pertinent remarks about the economy. Unfortunately he did not enlighten us on what he, as a banker and financier could do to rectify the disasters, which he said are facing the Australian economy. He was quoted as follows:

"I don't think it is a wild exaggeration to suggest that the economic system under which we live may have only this decade in which to decide whether to make a choice and resolve the conflict of economic and social priorities for the betterment of Australia." He went on to say that there was a tendency towards complacency when the perils of the man on the land were compared with the great mineral boom. "But we forget there was a real danger of world over-supply in some minerals and ores."

"Meanwhile, rural industries on which Australia had lived for so long were in trouble and looked like remaining so unless much of rural Australia was rationalised, reconstructed and better managed."

Mr. Callaghan said the 1970's would see fewer people on the land, more people "cluttering cities and adding to the already grave problems of space, housing, traffic, health and service demands."

"Every other peril would be insignificant if we allowed the whole ecology of the Continent to reach a stage where its present public and private rape produced a changed environment irreversibly on its way to becoming a wasteland.

"Industrialisation without consideration for people, materialism without standards, science without conscience—these would produce in time communities as sterile as an operating theatre and as humanly destructive as an atom bomb."

FINANCE AND ECONOMICS

It seems inconceivable that such penetrating remarks could be made by a banker about economic trends without some contribution on the role of financial policy in promoting the disasters he warns about. Surely Mr. Callaghan cannot think that what happens in the economic framework of a nation, its utilisation of resources, its employment policy, overseas trading policy, conditions of lending for either capital expansion or maintaining current production, that all these functions are separated from financial policy? In determining the economic framework of a nation, financial policies are completely decisive. Mr. Callaghan's opening remarks quoted above would have been completely correct had he substituted the term "economic system" with "financial system". His remaining remarks concerning the utmost urgency of resolving economic and social priorities in this decade would have then come more sharply into focus.

One example among many of the destructive role of current financial policies is the destruction of the financial security of the rural community. It is this policy and no other which is responsible for forcing more people into the already "cluttered" cities. Economically farmers have done everything demanded of them. They have supplied with decreasing physical effort an overabundance of the food to supply the nation's house-keeping needs, and meet the demands of legitimate export markets. The reward being handed out to them by the financiers, amongst whom Mr. Callaghan must count himself, is to destroy their living, their security and peace of mind. Yet it is inherent within Mr. Callaghan's caustic condemnation of the current trends in our nation that he is as apprehensive about the future of Australia as those thousands of rural producers who now face an uncertain future resulting from policies administered by men in his position.

There is no doubt that one of the most difficult aspects of the current breakdown is due to the belief by many of

those controlling financial policy is that there is nothing inherently wrong with the policy as it is administered. Their attitude is not dissimilar to that of the communist who attributes any failure in the march of Communism to the weaknesses of humanity! The financier does not relate the problems of overcrowding, and the resultant social strains, which occur, to financial policy, which destroys security and decentralised living. The fault lies in humanity and political policy! It seems that in the mind of the financier there is a complete blockage when it comes to relating financial reward to physical production. Correct policies would increase the security of the producer commensurate to the ability to supply the needs of the consumer. If the financiers would ensure financial policy served this reality there would be no fear of undue industrialisation and resultant pollution and overcrowding. The solution to so many of the woes of Mr. Callaghan is in the hands of his kind, but it needs an aroused electorate to ensure that our political representatives insist that financiers deliver results in accordance to reality.

TO THE POINT

When a government budgets for a surplus, the amount of the surplus is usually applied to reducing the national debt, which means that it is cancelled out of existence. This reduces the volume of community purchasing power. Mr. Leslie Bury has written to many electors explaining that increased taxation like petrol tax was imposed during the 1970 Commonwealth Budget to reduce "excess" community purchasing power. The big problem is to find anyone prepared to admit that he had "excess" purchasing power! And the producers and retailers are all quite definite that their only surplus is production.

* * *

Government spokesmen are very coy on the subject of the cost of manufacturing money in its different forms. Railway organisations and theatres know what it costs to have their tickets printed. The essential feature of a money system is that it is a ticket system. Surely it is not too much to expect a straightforward answer to the question: What is the cost of creating \$100 in coins (manufactured by the Mint), \$100 in notes (manufactured by the Note Department under the direction of the Central Bank), and \$100 in financial credit (manufactured by the trading banks under the policy dictated by the Central Bank)?

The recognised technical banking journal in the United Kingdom, *The Economist*, wrote on January 27, 1940: "When a bank creates credit by making an advance on good security, it is performing the necessary and valuable function of turning illiquid wealth into liquid credit, and is entitled to the going rate of remuneration for that service. But in the circumstances here envisaged, i.e. bank credit supplied for war loans, it would be the community's credit which would be liquefied." *The Economist*,

presumably with first-hand knowledge, advocated that the banking system be paid a half percent for this service."

Even assuming that the cost of creating credit has trebled in the last 30 years, this means that 1½ per cent would be a reasonable charge to pay for those institutions creating and operating the community's financial book-keeping arrangements. The suggested figure of two per cent would be more than adequate. It would be instructive to learn from Members of Parliament why the community's credit money supplies cannot be made available at two percent.

* * *

"Australia's monetary outlook 'suggested a second period of very tight liquidity', the chairman of the National Bank of Australasia Ltd., Sir James Forrest, told today's annual meeting. 'Trading banks face the rest of this financial year with far fewer liquid funds in their hands than last year, and will be heavily dependent on Reserve Bank policy as to the amount of financing possible'" —*The Herald*, Melbourne, November 26, 1970.

As explained in the Institute of Economic Democracy's booklet, *The Creation and Control of Money* (price 26 cents, post free), the "liquidity" of the trading banks is the ratio of their cash and its equivalent, central bank credit, to loans created. By "freezing" part of the trading banks' cash reserves, the Reserve Bank dictates credit policy. Local bank managers get ulcers attempting to operate rules over which they have no control.

* * *

"The Treasury knights are in something of a quandary. For tomorrow they must be prepared to welcome a four-man team from the International Monetary Fund. The I.M.F. are effectively the auditors of our short-term accounts, and I have only sympathy for the administrators and economists who must answer their searching questions on the progress of Britain's economy. But answer they must. For we still owe vast sums to the I.M.F. Certainly the tough-talking, supra-national I.M.F. team will not feel that they need only sign the ledgers." - Roy MacKenzie in "Money Page", *Daily Express*, November 11, 1970.

The above item highlights the far-reaching implications of nations going into debt to the International Monetary Fund, the creation of top American Communist agent in the U.S.A., Harry Dexter White. The I.M.F. creates a form of international financial credit, now known as "Paper Gold", its only value being that it created against the nations' wealth. In borrowing from the I.M.F. nations start to surrender control of their own affairs.

* * *

A pertinent comment by the famous British scientist, Professor F. Soddy: "I thought that, as a scientific man, I ought to know something about economics. So I studied the money system for two years and could make nothing of it. Then, one day, the truth dawned on me. What I was studying was not a system but a confidence trick."

Enterprise

Organ of the
INSTITUTE OF ECONOMIC DEMOCRACY
P.O. Box 17, Alderley, Queensland, 4051

No. 4

DECEMBER 1970

THE REAL MEANING OF MR. D. ANTHONY'S STATE LAND AUTHORITIES

With Mr. D. Anthony now moving towards concrete proposals of what will be entailed in "reconstruction", rural producers should pay particular attention to the recently publicised proposals of Dr. Henry Schapper, Reader in Agricultural Economics at the University of Western Australia. His proposals received wide publicity through the ABC and farming journals. They constitute the formulation of a process of utilising present debt policies to transfer ownership of properties into the hands of the State.

Reported in *The Weekly Times* of October 28, Dr. Schapper acknowledged the need to refinance present farm mortgages and to extend repayment of debts over an additional 10 to 35 years. However it is plain from his ensuing remarks that he sees this as only a preliminary phase to the large-scale purchase of farms by the State through Land Authorities.

The essence of the present policies destroying ownership of rural properties is the generation of increasing debt through policies, which make it impossible for producers to service the debt. As it gets larger repayment ability falls behind. Inevitably the day of reckoning arrives. To reduce the debt and advance the ability of producers to service the debt it is essential that any proposals to refinance such debts include two essential principles.

1. A lower interest rate thus halting the compounding of interest under the present extortionate rates.
2. An agreement that a percentage of present debts should be written off as the astronomical proportions they have reached have been due to such extortionate rates of interest.

However Dr. Schapper in his proposals specifically insists that interest rates should not be reduced, nor should there be any "writing down the debt". That makes Dr. Schapper's objectives clear. Continuing his attack on property ownership he is adamant that the main means used to destroy the economic security of the farmer be retained.

Looking ahead to that period when such policies bring the farmer to the point of no return, and farmers have exhausted the facilities of such agencies as The Commonwealth Development Bank, Dr. Schapper suggests "a Land Authority in each State to purchase selected farms at prices equal to their capitalised long term rental value, for re-sale or lease. **The Land Authority would amalgamate farms, and finance sales, at its discretion.**" (Emphasis added.)

Dr. Schapper shows that typical double-talk inherent

in those using such policies to destroy the present rural producer. He refers to the Land Authority as the means of "stimulating revival". Revival in the sense that Dr. Schapper is using the term means State collective ownership on an increasing scale.

This can be seen as he continues his proposals. "For income assistance payment could be made direct to farmers from the Treasury, in the form of a negative, or reverse income tax." Dr. Schapper is kind enough to concede that when the plight of the rural producer reaches a certain low level he should then be eligible for some direct assistance. This is in line with present Social Service Benefits paid to wage earners when out of work. It may be thought that such payments in the form of "reverse income tax" payment would be made without strings attached other than the same conditions attached to Social Service Benefits. But this is not so. Dr. Schapper never loses sight of the ultimate objective of acquiring control over the land of such farmers. After all given a breathing space they may start to re-build their equity in their property. Therefore such "reverse income tax" payment would constitute in effect a down payment by the Land Authority on the property. Dr. Schapper explains clearly, "The Land Authority would have first refusal for purchase of the farm and total negative tax payments would be repaid from the proceeds of the sale, or from the farmer's estate.

"In effect, this negative income tax would be part payment by the Government in advance of purchase of the farm at market rates by the Land Authority."

Such a method, Mr. Schapper said, would "break the self-perpetuating, unviable, family farm cycle".

FAMILY FARM CONCEPT ATTACKED

In his final remarks Dr. Schapper reveals his motivating philosophy. He is opposed to the "family farm cycle". Through his influence in formulating policy, along with so many of his kind advising the Government, the family farm concept is under direct attack.

However, if Dr. Schapper is successful, it will only be so because of the weakness, and in fact treachery of Country Party politicians led by Messrs. McEwen, Anthony, Sinclair and Nixon. They and the rest of the Country Party membership in Federal Parliament have continuously accepted socialist economic policies designed to destroy the family farm.

Now that it is proposed by Mr. Anthony to establish Reconstruction Boards in every State by Christmas, the maximum pressure must be exerted on every Country Party Member of Parliament asking that they choose to resign from the Government coalition and go into opposition rather than accept proposals which perpetuate the present debt structure and use it as a means of bringing about the Marxist objective of transferring ownership of land to the State.

It should be insisted by farmers that any reconstruction proposals adopt long term low interest loans, with interest rates not greater than the cost of administration, which would not be more than 2 percent and more like 1 to 1½ per cent. It should be further insisted that the principle of financing home consumption and genuine export markets be tied to national credit policies subject to control by the Australian parliament, but that the policies as enacted reflect the reality of demand by such markets, in such a way, that consumer purchasing power is made available without artificially generating rising costs and indebtedness.

The Gorton Government's adoption of what is in effect the Schapper plan for "reconstructing" the rural industries, is further striking evidence of the Government's surrender to Fabian Socialist poison, and confirms the grim warnings in the League of Rights booklet. *They Want Your Land*.

RURAL ELECTOR'S POLICY STATEMENT A WINNER!

In many parts of Australia the Rural Elector's Policy Statement is having an increasing impact. More and more rural dwellers in both country towns and farms are adding their endorsement to the statement, and the country press is taking notice of a most significant step. For example, *The Dalby Herald* of October 27, 1970, in an article headed "Australia-wide Rural Policy Committee Formed", gave details of the growing number of electors in the Maranoa electorate who were uniting with others throughout the Commonwealth in this active indication of voting unity. The *Walcha News* in New South Wales recently carried a similar article, as voters in the New England electorate get busy. The statement lays a clear policy on the line, and indicates that electors who have signed are expecting members of parliament to indicate what they propose to do.

Members of Parliament, too, are feeling the impact of this new pressure, and are beginning to report back to their electors, which is an encouraging sign. Typical of this is one Country Party Member who has been forced

by the pressure to roneo out a statement which he is sending out in increasing numbers to voters in his electorate. His comments are interesting.

In reply to the preamble in the statement, which says that it is the responsibility of electors to initiate policies, and that it is the responsibility of paid political representatives to have them implemented, this member replies: "I would point out that electors could present policies that were completely opposed to the policies on which I was elected to Parliament, policies of left-wing socialism, for example, in which case I could not support them."

While conceding this member's point concerning left-wing socialism, he has in essence begged the question. What line would he take if a majority of his electors asked him to take a certain course of action? Would he feel obliged to carry out the wishes of the majority of his electors, or not? This is a vital democratic issue, and representatives should be asked to state where they stand in clear, unequivocal terms. **The voter has the right to know the answer to this question.**

The member then went on to express his agreement with the various clauses of the statement, but ignored the main point, which was that he had been asked to tell his electors what he proposed to do. It is interesting that the weakness and vacillation of the Liberal-Country Party coalition has been tantamount to endorsement to the most potent of all the policies of left-wing socialism namely, inflation. **INFLATION IS A MARXIST POLICY.**

DOES THE A.L.P. OFFER ANY ANSWERS?

Speaking at the public debate in Dalby on November 4. Mr. R. Sparkes, the President of the Queensland Country Party, expressed concern that so many country people were deserting the Liberal-Country Party coalition. He asked Mr. Eric Butler to urge country voters to stay with the present government. Mr. Butler, in reply, made it quite clear that the League of Rights was a non-party organisation, concerned with policies rather than party issues. He pointed out that the present government could regain the support of electors only by taking a stand on the right policies. But Mr. Butler did agree that change for the sake of change offered no real answers. It is, therefore, interesting to examine the alternatives, which would be available for country voters, should the present government lose office

In Section XVI of the Australian Labor Party's national policy, under the heading "Rural", policy number two states: "Australia-wide statutory marketing and stabilisation schemes . . ." In other words, the complete socialisation of distribution. It is interesting to note that this idea is now being advocated by a growing number of Country Party members, in complete violation of the Country Party national policy, which specifically states that there will be complete opposition to the socialisation of "production, distribution and exchange". Parties, which originally campaigned on sound free-enterprise ideas, have

been forced to abandon their principles by the fact that they have refused to tackle the one weapon in which the socialists predominate—namely, inflation.

Point number eight of the Labor Party's rural policy is almost unbelievable, and indicates how far the socialists have become the victims of their own propaganda: "The establishment of an Export Credit Corporation as an ancillary of the Commonwealth Bank to provide **long-term, non-interest loans** to overseas countries to assist the sale of Australian primary products."

How Lenin would have laughed to read the latter! As long ago as 1921 he advocated that the "decadent West" would fall over itself to extend such credits to overseas buyers in an effort to overcome its own monetary deficiencies.

It is quite clear that a change of government will provide no answers to embattled primary producers, and that the only real answer lies in firm and intelligent electoral action by voters, forcing their representatives to come up with realistic alternatives to the futile policies which are currently destroying Australian equity in Australian enterprises.

But it is extremely difficult to place any real faith in the conflicting policies propounded by Labor spokesmen. For example, Mr. A. Grassby, the Member for the Riverina, has long been recognised by country voters as one of the more realistic Labor Members on rural matters. He is strongly opposed to the elimination of the family farm. Something of the predicament for the Labor Party was highlighted by an article, which appeared in the *Fabian Newsletter* (Victoria) September 1970, Vol. 10, No. 8, by Mr. E. J. Donath, Lecturer in Economic Geography, University of Melbourne. Mr. Donath expressed surprise that Mr. Grassby rejected the socialist system of the Russian collectives, the Chinese communes and the Israeli kibbutzes. Mr. Donath went on: "This highlights the necessity for the Fabians to prepare a blueprint of *Socialist Agriculture in Australia* for the next Labor Government."

So the question must be asked, "Who speaks for the A.L.P.?" Is it the traditional workingman, who has never thought of himself as a true socialist, and who certainly bears no ill will against his farmer counterpart; or is it the soft-handed intellectual Fabian, who poses as a Labor man who is in reality just as contemptuous of the worker as he is of the family farm? To misquote the immortal bard: "Slavery by any other name smells just as foul."

LEAGUE PROGRAM VINDICATED

On November 4, 1970, in what was probably the biggest public meeting ever held in Dalby, in the rich downs of southern Queensland, the Australian League of Rights made a dramatic breakthrough to establish itself as the most effective political force in the rural areas of Australia. The R.S.L. Hall, Dalby's largest convention centre, was packed, with many standing around the walls and crowding the doorways. People had come from all over

southern Queensland and northern New South Wales. There were travellers from as far afield as Biloela and Walcha, hundreds of miles away.

The interest had been sparked when Mr. R. Bahnisch, a grain grower from Gulugaba, wrote a letter to *The Graingrower*, the official organ of the Graingrowers' organisation in Queensland, alleging that the League of Rights was a subversive organisation, which could be likened to such movements as the Ku Klux Klan in the United States; that it was a Social Credit party; and that it was duping a great many primary producers.

Mr. Eric Butler, the National Director of the League, immediately replied, challenging Mr. Bahnisch to substantiate his charges in a public debate. The challenge was accepted, an independent chairman was approached, and the scene was set for what became a memorable event.

Whatever is said about the nature of Mr. Bahnisch's charges, it was refreshing to find someone who was prepared to express his misgivings publicly, a welcome change from the usual whisper tactics. This gave many citizens a chance to hear discussion of matters of great bearing, which normally get no publicity. This gained for Mr. Bahnisch a respectful hearing. But the unfounded nature of his charges tested this respect severely. After a rather garbled dissertation on finance-economics which left his audience none the wiser, Mr. Bahnisch then launched into a personal attack on Eric Butler which implied that he was an individual embodying all the worst attributes of Hitler, Rasputin and Machiavelli! He embellished this by charging that a letter from the Attorney General, Mr. Snedden, written in 1965, which made it quite clear that the League was a perfectly reputable organisation, had been misquoted, or possibly even forged. He challenged Mr. Butler to produce the letter.

Mr. Butler was then allowed a similar length of time to reply, which he did calmly and factually, point by point. He pointed out that C. H. Douglas, an eminent engineer and costing expert with a most distinguished record of public service in Britain had outlined a serious anomaly in the financial system, which prevented the distribution of adequate purchasing power to meet the prices of goods and services flowing from the productive system. He described the fact that a number of economists had concurred with Douglas's findings, but had chosen to oppose him and to pervert his conclusions on philosophical grounds. Mr. Butler went on to show how financial policy had become the prey of a number of manipulators whose aim was Marxist, and that this control must be challenged if anything was to be saved from the free-enterprise system and the individual freedoms, which started from a base of private property.

In conclusion, Mr. Butler took Mr. Bahnisch up on his challenge to produce the letter from the Attorney General. Producing the letter, he asked Mr. Bahnisch to read it to the audience, and then to apologise for the improper charge he had made. Although Mr. Bahnisch

read the letter out to the satisfaction of the audience, he said that he could see no reason to apologise, which alienated any sympathy which he might have salvaged out of his sorry display.

The long question period left little doubt as to the feelings of the audience. They were keen to learn more of the background to the story, which Mr. Butler had unfolded. Many questions were put on the background of J. M. Keynes, the Fabian-Socialist economist, whose theories have wrought such havoc with Western economies. Questions were asked, too, on the background of the little hate-booklet *The Voices of Hate*, written by the former Communist K. D. Gott, which has been used so unsuccessfully to smear the League of Rights. Mr. Eric Butler, speaking from a depth of experience born out of more than 35 years intensive study of the objectives and tactics of Marxist, Fabian and Communist organisations, was able to show his audience how greatly these groups feared a responsible and active organisation such as the League, and to what lengths they would go to smear and vilify any such organisation.

Many prominent personalities attended the debate, among them Mr. Bob Sparkes, the President of the Queensland Country Party, who made it quite clear in his remarks that he valued the important work that the League was doing. The vote of thanks to the speakers was moved by the Chairman of the Eastern Downs Dairying organisation. Mr. V. Bermingham, who warned his audience that the time for apathy was past, and that people must look at the issues, which had been raised.

The outcome of this debate is that demands on the League and the Institute have increased even further. The night after the debate it was "business as usual" for three League speakers in Queensland. Eric Butler was continuing a series of schools and lectures in the Darling Downs. Mr. Jeremy Lee was lecturing in central Queensland, and Mr. Keith Oldfield, a Victorian farmer who is helping out at his own expense for a few weeks, was breaking new ground in the southwest. The teamwork in the League is becoming more cohesive every day, and by far the most satisfying part of this strenuous growth is the number of people in all walks of life who now have a vision and a plan of action.

WHO OWNS AUSTRALIA?

The blatant dishonesty of those leaders who claim that inflation is caused by too much money chasing too few goods becomes apparent when the story of foreign investment in Australia is examined. If, as is claimed, the money supply should be restricted, would it not be logical to start by restricting the enormous volume of money that is now being invested in this country? The advantages, one would think, would be two-fold; firstly,

without any unnecessary squeezes or freezes on the domestic scene, the volume of money could be restricted; and secondly, Australians would be able to retain a greater equity in their own productive system.

"We need capital investment from overseas to develop new enterprises," is a stock reply. There is, it is true, some advantage in attracting into Australia technical enterprise, which can achieve things as yet beyond the capabilities of Australians themselves. With our great productive capacity, this would be a very limited field. But there is no possible excuse for foreign investment in enterprises, which we have already built up ourselves. Quite apart from anything, according to the rules, which our economists observe, it is inflationary!

The figures speak for themselves, and the enormous growth in foreign investment in our farming and manufacturing industries, and the growing volume of profits now flowing overseas, are alarming to say the least:

ANNUAL INFLOW OF DIRECT PRIVATE OVERSEAS INVESTMENT IN COMPANIES IN AUSTRALIA — 1963-64 to 1967-68 (Commonwealth Year Book No. 55, Page 355):

	Primary Production	Manu- facturing	Other	Total
1963-64	\$36m.	\$218m.	\$163m.	\$418m.
1964-65	84m.	254m.	196m.	534m.
1965-66	127m.	182m.	164m.	473m.
1966-67	109m.	141m.	66m.	316m.
1967-68	167m.	211m.	126m.	504m.

As a result of this enormous investment, there is little need to wonder why so many profits are flowing out of the country each year, while our own producers, particularly in Primary Industries, are being forced into penury:

INCOME PAYABLE OVERSEAS ON DIRECT INVESTMENT BY COMPANIES IN AUSTRALIA 1963-64 to 1967-68 (Commonwealth Year Book No. 55, Page 356):

	Primary Production	Manu- facturing	Other	Total
1963-64	\$18m.	\$156m.	\$74m.	\$248m.
1964-65	14m.	174m.	62m.	250m.
1965-66	25m.	157m.	74m.	256m.
1966-67	29m.	158m.	79m.	266m.
1967-68.	52m.	225m.	118m.	395m.