

# INTRODUCING SOCIAL CREDIT



## Part 3. Constitutions/Governments/Politics

### *Your Actions Count*

*"What can one person do?" people ask. The result is that wordy minorities, loud-mouthed in their advocacy of chaos and unfettered liberty win the day. But I say don't allow yourselves to be bullied into silence. You matter. Your actions count. One person on the side of right, decency and honesty is a real force.*

**INTRODUCING SOCIAL CREDIT**

***Do not attempt to review individual Social Credit proposals in the light of present-day political, economic and financial orthodoxy as that is counter-productive. Each theme exists within the framework of an alternative economic theory and social philosophy.***

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**See also inside back cover for historical background, policy statement and contact information.**

**Introducing Social Credit**  
**PART 3. CONSTITUTIONS/GOVERNMENTS/POLITICS**

**FOREWORD**

Whether you are a serious student of history or have just a passing interest in how our society works, none of us can escape the EFFECTS that certain policies have on us all. We often feel helpless as we witness the many contradictions that exist around us, most of which defy common sense and logic.

As Western civilisation enters a new millenium of even more advanced computer chips and untold opportunity, a cloud of growing unease and gloom casts a shadow over the future.

A growing army of experts have made giant strides in all sorts of human endeavour. Few corners of our life have escaped technological advancement. Science seems to have an answer to everything with its store of knowledge and discovery. Yet solutions for hunger, starvation, famine, war and human suffering appear to be beyond the reach of our greatest minds.

“Shortage of funds” is one of the most used and abused catch cries in our society. It is easy to be cynical when our leaders cry poor in the face of reality. It is hard to accept that the world can produce an abundance of life-giving food with less effort than ever before, yet still, many people are starving. Why do we suffer poverty amidst plenty?

The answers are either within our reach or they are not. It is difficult for the individual to comprehend why we have not advanced further on these basic issues. We have almost become conditioned to accept that most problems in our community are beyond our control and that we should leave it to the experts to sort out because we lack the power to have any effect.

These notes go back to basics to discover many of the fundamental truths which are the cornerstone of our society but have been overshadowed by a very fragile type of progress. We will discuss how every individual, in association with others, and equipped with trust, belief and fundamental truths, can make a very powerful contribution to the positive advancement of society.

We question the inevitability of where society is currently heading and offer the hope that real freedom for the individual can be achieved.

With every good wish,  
Betty Luks, Adelaide

**“I have come that you might have life and that you might have it more abundantly”**

John 10:10

It is over sixty years since C.H. Douglas advised his readers they must bring into their consciousness the type of world they want and to realise that they alone can obtain it, not in detail, but in objective. (*The Tragedy of Human Effort*)

First of all he suggested that security in what we have is required: freedom of action, thought and speech, and a more abundant life for all is wanted.

Second is the need to face up to the encroachments of bureaucracy. The business of bureaucracy is to get us what we want, not to annoy and hinder us by taking from us, by taxation and irritating restrictions, those facilities that we should otherwise have.

Thirdly, he insisted, and most importantly, we have to obtain control of the forces of the Crown by genuine political democracy.

The battle to regain the ground lost and insist on changes to the mechanisms of society, at present being used to encroach more and more on our freedoms, is before us. The great Russian writer, Alexander Solzhenitsyn, a prophet for these times, has wisely counselled his own people that the path they need to follow, if they want to find their own way back from the oppression and desolation of the last seventy-eighty years, begins from within. It begins with a regeneration of their own spiritual energies and their relationships one with another.

“The strength or weakness of a society depends more on the level of its spiritual life than on its level of industrialisation. Neither a market economy nor even general abundance constitutes the crowning achievement of human life. The purity of social relations is a more fundamental value than the level of abundance.”

Solzhenitsyn went on to list the order of priorities for the Russian people - the same order of priorities would apply to the West. The regeneration begins from within. Natural growth and expansion begins from within and so does the regeneration of a nation’s soul.

“If a nation’s spiritual energies have been exhausted, it will not be saved from collapse by the most perfect government structure or by any industrial development: a tree with a rotten core cannot stand. And that is why the destruction of our souls over three quarters of a century is the most terrifying thing of all.”

Next comes the regeneration of families and communities and nations – again from within. “What is clear is that the process should start at the local level with grass-roots issues... We must patiently and persistently expand the rights of local communities...” (*Rebuilding Russia*).

The purpose of the series “**Introducing Social Credit**” is to help nurture and sustain that re-growth.

**Social Credit is: “The power of human beings in association to produce the result intended, measured in terms of their satisfaction.”**

**To attempt to understand Social Credit proposals in the light of present orthodox economic and financial theory is counter-productive.**

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### **Five principles of philosophy:**

Individual Rights: the key 'right' which will ensure all others, is the right to 'contract out'.

It is the right to choose or refuse one thing at a time.

Place of institutions

Security and freedom indivisible

Cultural heritage

Anything physically possible can be made financially possible

### **Objectives:**

That you might understand the principles of a free society.

That you might know how Australia's systems and institutions grew.

That you might know the true role of your parliamentary representatives.

That you will learn to appreciate and exercise your freedom.

## INTRODUCING SOCIAL CREDIT

### What is Social Credit?

If that question were asked in a crowd there could be a great number of different answers. Let's look at some of them:

1. Never heard of it!
2. I have heard of it but I don't know what it's about.
3. I think it has something to do with money, but I don't know what!
4. Some financial system written about by a fellow named C.H. Douglas.
5. Isn't that a 'funny money' proposal?
6. A money system.
7. I don't know. Is it a religion? Is it Christian?
8. Isn't that the name of a political party somewhere?

### **Eight different answers, but which is the right one?**

They are all 'right' answers if the respondent is reacting honestly, but the rightness doesn't explain what Social Credit is. Each answer tells a story, so let us look at each of them briefly:

#### **1. Never heard of it!**

The expression conveys nothing or a false impression to the mind; never mind the answer. I think a vast number of people are in the position of never having heard the expression *Social Credit*.

#### **2. I have heard of it, but I don't know any thing about it.**

An honest answer and at least an understanding of the question, but for one reason or another the respondent has never looked into it. A glimmer of hope! I wonder if he is willing to learn.

#### **3. I think it has something to do with money, but I don't know what!**

Obviously this respondent has had some contact but no understanding

#### **4. Some financial system spoken of by a C.H. Douglas**

This respondent has remembered the name correctly (C.H. Douglas). The term Social Credit was coined to explain what he had come to understand and write about, but he wasn't the 'originator' of it.

#### **5. Isn't that a 'funny money' proposal?**

A phrase meant to shut people up so that they won't explore or discuss the matter any further.

#### **6. A money system**

Now we're getting close but possibly putting 'money' in its wrong perspective or priority. Money is certainly involved in the understanding and application of Social Credit, but it is only one part of it.

#### **7. I don't know. Is it a religion? Is it Christian?**

Be patient and judge for yourself as you learn more about it.

#### **8. Isn't that the name of a political party somewhere?**

Yes – the name is the same, but nothing else.

The answers given are typical - even from people who, for one reason or another, have only 'touched' on Social Credit. One reason why many have only 'dipped their toes in the water', so to speak, is that C.H. Douglas wrote on three levels of thought at the same time and his work can be very 'heavy going'.

If you are not a prolific reader, or you don't have the time, or feel Social Credit is way above your head - you are not alone. The reason for this series is to present Social Credit in simple easy-to-follow steps for the beginner. Further reading will be suggested at the end of this book.

Attempts to review individual Social Credit proposals in the light of orthodoxy are counter-productive; each theme exists within the framework of an alternative economic theory and social philosophy.

And finally, do as most people would do when researching something, go to the dictionary and see what the words mean. A word of caution is needed here, some words have acquired or been given new meanings since Douglas first wrote about Social Credit.

## **ONE OF THE THREE MAJOR DIVISIONS OF A SOCIETY**

**Broadly there are three major divisions or aspects of a Society:**

**Cultural/Spiritual: Economic/National Housekeeping: Governmental/Political**

**In this issue we are dealing with:**

## **CONSTITUTIONS/GOVERNMENTS/POLITICS**

“Help us to build a nation,  
A people proud and free –  
Proud of our high vocation,  
Humble O Lord to Thee.

Aflame with high endeavour,  
Though many paths be trod,  
Keep us united ever,  
Our people serving God.”

by Sir Robert Garran,  
one of the architects of the Federal Constitution 1901.

## Words to know

- Agents: those who do the actual work; especially one who represents a person or firm.
- Autonomy: right of self-government; personal freedom; a self-governing community.
- Compact: agreement between parties.
- Constitution: a body of fundamental principles or rules, according to which a nation, organisation or group is governed.
- Diffusion: sent forth; shed abroad; spread out.
- Diocese: bishop's district.
- Duty of care: behaviour due (especially moral) what one is bound to do; any obligation to do so.
- Ealdorman: Old English. In O.E. times a nobleman of the highest rank; a governor of a shire or district; later head of a guild; next in rank to a mayor.
- Ecclesiastical: belonging to the priestly order; of clergy.
- Evangelical: one who belongs to the evangelical school; pertaining to the Christian Gospel.
- Immanence: Indwelling; inherent; (of God) permanently pervading the universe.
- Indissoluble: cannot be broken or violated; inseparable.
- Irreducible: cannot be lessened by manipulation; nor reduced.
- Mitigated: lessened the severity; tempered (evil or violence).
- Moot: originally a meeting; a deliberative or administrative assembly or court.
- Organic: derived from; like; constitutional; inherent; governed in its formation or development by inherent factors rather than a pre-determined plan; fundamental structural growth from within.
- Parish: a district having its own church and minister or priest; a division of a county for administrative and local government purposes.
- Preamble: introduction, especially that of an Act of Parliament giving its reasons and purpose.
- Proletariat: the lowest wage-earning class, especially those without capital or property.
- Realm: a kingdom; a domain, province, region.
- Shire: a county; applied also to certain smaller districts; a rural district having its own elected council.
- Shire Moot: the court of the shire.
- Shire Reeve: historically the king's representative in a shire, with wide powers judicial and executive.
- Sheriff: now in England, the chief officer of the Crown in the shire, county, with duties chiefly ministerial rather than judicial; in the United States, the chief executive officer of the county, his principal duties to maintain peace and order, attend courts, guard prisoners, serve processes and execute judgements.
- Synod: a meeting; an ecclesiastical council.
- Temporal: measured or limited by time, or this life.
- Tenant: one who has, on certain conditions, temporary possession of any place.
- Totalitarian: a form of government that includes control of everything under one authority, and allows no opposition.
- Vill: a township, or a feudal territorial unit; a manor; a village.
- Witan: Old English: a man of knowledge; members of the witenagemot.
- Witenagemot: the supreme council of England in Anglo-Saxon times, composed of the bishops, the ealdormen of shires, and a number of the king's friends and dependents.



## SOCIETY: A COMPLEX ASSOCIATION

### Society: from the Latin *socius* meaning 'companion'.

Human beings are social beings. The basis of any society is the family: consists of father, mother and child or children. This is the simplest society and the basic unit of any society, complex or otherwise. Social Credit teaching insists that society exists for the benefit of all its members – for each and every one of the members. A society is the People - you, me, actual people, considered collectively. A society is a group of persons forming a single community. It is essentially an organisation and to be successful cannot be a haphazard affair but must be based on the fundamental truths concerning human nature and the purposes of the associations.

That philosophy of which Social Credit is the policy is indicated in the statement "Social Credit is practical Christianity". We can usefully distinguish in this context two aspects of Christianity:

There is the aspect which gives rise to Christian theology;  
and the aspect which embodies certain ethical and metaphysical values. It is with the latter that Social Credit is specially concerned.

### A Civilised Society:

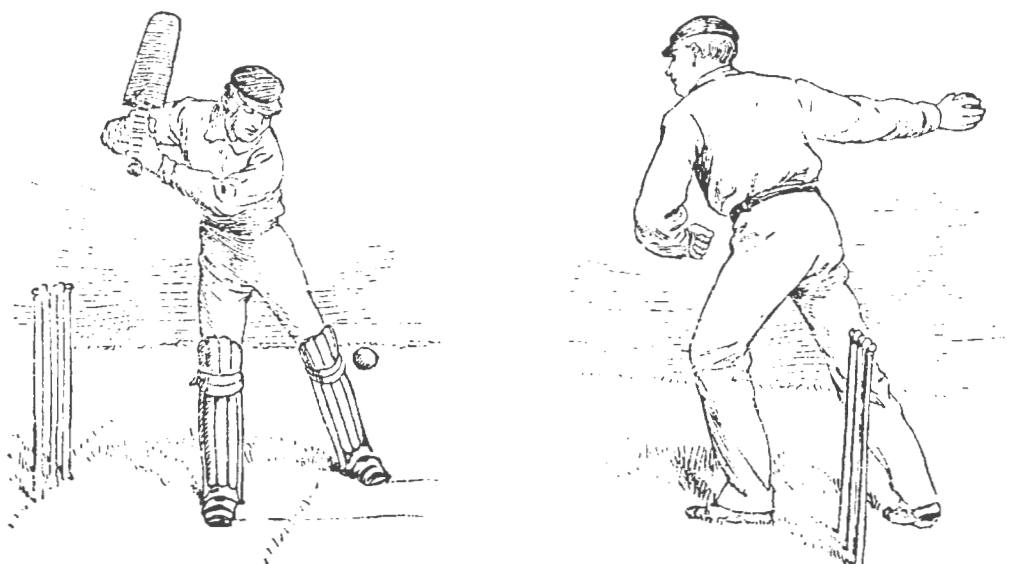
Civilisation might be defined as 'the incarnation of ethical and metaphysical values in the institutions of society'. C.S. Lewis in his *Abolition of Man* has pointed out that the values embodied in the great religions are not several, but one coherent system.

## THE PURPOSE OF A CONSTITUTION

### The constituent elements of power:

Most human activities are governed by the idea of a Constitution, i.e., the idea that it is necessary to define, **in advance** the rules by which the individuals within the group will associate — rules governing the relationships which the individual members of the association are expected to observe.

No game can be played in the absence of some rules. It is generally agreed that in the game of cricket a committee is required for the various activities and administrative requirements of the club and when the game is played, an umpire is essential to ensure that the players from both teams observe the rules of the game.



The rules of our traditional games, such as cricket, are very rarely changed. They have evolved over a long period of time, and embody the experience of the past. They have been slowly modified in the light of experience and have been in the nature of organic growth. The growth came from within those who knew and played the game!

The articles of association of most companies are made comparatively difficult to alter: experience has proved the danger of 'snap' decisions, which can result in a successful organisation being irreparably damaged or 'taken over'.

When evident evil arises in government, it needs to be corrected with as little disturbance 'to the rules of the game' as possible.

## CONSTITUTIONAL GROWTH

The constitutional growth within the English-speaking nations derived from the idea of individual rights and responsibilities. The basis of the association was the free, moral and responsible man or woman. The fundamental idea was the protection of the sovereignty of each and every person.

**"Do unto others as you would have them do unto you." *Matthew 7:12***

Constitutional safeguards of all types of organisations have usually been designed to ensure that, before any changes are made, there can be an exhaustive examination of what is proposed. Today the power-elite scoff at the very idea of tradition, but tradition is simply the accumulated experience of the past. Even in communities that have only simple technical skills and don't have a written language, the old men of the tribe pass on to the young men the various folk-lore and tribal laws which embody the past experiences of the tribe. **This is called the 'cultural heritage' — without which no community could survive!**

### Constitutional reform — two approaches:

**A cursory glance at constitutional history throughout the world shows two distinct approaches have been taken to constitutional reform:**

The evolutionary, organic and minimalist approach; the approach taken by the English-speaking peoples.

The theoretical, abstract and often revolutionary approach.

Those who sneer at people basing their policies upon the experiences of the past are themselves dominated by an idea as old as Mankind — the idea that some men should have complete control over the lives of others. Those who seek to retain that which has proved to work effectively do not do so simply by a desire to 'cling to the past', but to preserve a system that has exhibited enough inner dynamism for further organic growth — if needed.

## CENTRAL THEME: INDIVIDUAL RIGHTS, CONSTITUTIONAL SAFEGUARDS

The central theme of the history of the English-speaking world can be written around the persistent attempts to evolve a Constitution which would prevent governments or any other groups from having too much power over the people, that is you, me, considered collectively. Because of the influence of Christian philosophy and their innate spirit of freedom, our forefathers

worked and gave their lives to **limit** the powers of governments and to guarantee each one of us certain fundamental rights which were **inviolable**.

**Their firm belief being: their right to life, to liberty and to property, did not come from any other man, they did not come from government: they came from God!**

The necessity of stability in all forms of human associations is essential and the greatest genuine progress is made when there is the greatest stability. There can be no stability and continuity of growth if the 'ground rules' are altered easily. History is replete with stories of power-hungry groups or individuals seeking to circumscribe the constitutional safeguards of the people.

## LEGITIMATE FUNCTION

In considering the legitimate function of government, it is essential that it be realised that, within the English-speaking peoples, the Constitutional developments have always conceived of the powers of government as being a grant from the people (that is you, me, considered collectively) to the government for the purpose of clearly defined tasks! The modern totalitarian idea of governments actually governing (as in the sense of imposing their will upon the people) and passing a never-ending stream of laws is alien to the genuine tradition of our people.

In its 1949 "Statement of Beliefs" the Liberal Party in Australia wrote: "We believe in Australia, her courage, her capacity, her future and her national sovereignty, **exercised through Parliaments deriving their authority from the people by free and open elections.**"

Government should be merely an instrument with strictly limited and defined powers, through which the people can agree to lay down general rules of association — the clearer and simpler the rules, the better.

Government should be a co-ordinating mechanism. Some form of government is required for, shall we say, a community to decide upon traffic laws – for the purpose of governing transport activities. Please note: such laws do not interfere with the freedom of action; they make for greater freedom of action with a minimum of danger! Once the community has decided through government that all shall travel on the left-hand side of the road, etc., the function of government is to make certain that this rule is observed. The rule applies equally to all road transport – including government vehicles.

## TOTALITARIAN GOVERNMENT

The totalitarian idea of government is that not only should it **police** the rules of the road, but that government should tell the road-users when they may travel and where they may travel. Worse still would be to set up a Government monopoly of all road transport and prevent any private transport whatsoever.

Today, because the present-day money-power impinges on all other social mechanisms, making them simply extensions of its control, **civil governments are misusing their control over the people , an example being the abuse of the road rules by the revenue-raising 'speeding fines'**.

**Self testing:**

In your own words explain:

Why are most human activities governed by the idea of a constitution?.....

.....  
.....

Explain what is organic growth.....

.....

Why are most articles of association made difficult to alter?.....

.....  
.

What is a constitution?.....

.....

List three of the powers the sovereign States of New South Wales, Victoria, Tasmania, etc., gave to the Commonwealth Parliament of Australia through the Commonwealth Constitution Act of 1901:

.....  
.....  
.....

Using the road rules as an example, explain the difference between the laws of a totalitarian government and a representative government

.....  
.....  
.....

In the English-speaking nations the powers of government are considered a grant from whom?

.....

## THE PURPOSE OF LAW: NEGATIVE AND POSITIVE ASPECTS

**Negative:** “Thou shalt do no murder” *Exodus 20:13; Matthew 19:18*

**versus**

**Positive:** “Do unto others as you would have them do unto you” *Matthew 7:12*

Negative law relies upon force and is imposed by the weaknesses of Man. The positive law — the Law of Love, is based upon freedom. It is the positive fulfillment of the purpose of the negative law. Where the Law of Love is observed there are no murders or wars and the question of penalties does not arise. On the other hand, where people are gathered together under centralised control, the Law of Love, which is personal and responsible, is certain to be denied by some, and the negative law must be applied if chaos is to be avoided.

**The primary function of the Law is the protection of the innocent rather than the punishment of the guilty. Any law which does not even aim to protect equally the very life of every citizen from murderers and/or criminals is not based on justice.** If indeed it should ever be necessary for the State to take life as part of its duty towards its people, whether in war or in peace, surely the protection of their lives could alone justify it. In other words, in self-defence?

A healthy and successful society is one which reflects the true nature of man. This can only be expressed through a diversity of interests. This requires a proper balance between man's economic, political and cultural activities.

**Limited Constitutional Government concerns are:**

Decentralised political units and division of powers.

**Constitutional safeguards are:**

Rule of law; Justice; Independent judiciary; Police; Defence and foreign policy.

**The Preamble of the Commonwealth Constitution Act 1901 begins with the words:**

“Whereas the people of New South Wales, Victoria, South Australia, Queensland and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown...” This Preamble reflects the fact that The People agreed to the setting up of one of the main social mechanisms of this nation — the set of rules by which the Commonwealth Parliament would operate.

The unity, in this case, was and is of the nature of cause and effect. Every act of one of the tenants or agents, elected to serve us, acting by and through the powers of this mechanism, has repercussions on us all. When a man or a woman, whether politician, judge or financial adviser, acts through one of the divisions of this mechanism, we bear the brunt of their decisions and their policies. The framers of the Commonwealth Constitution Act 1901 drew on the experience, values and traditions of a people that stretched back a thousand years or more. They drew on the history, the knowledge and understanding of what worked for them in the mother country (the British Isles). They modified and adjusted the model to suit local conditions and changed circumstances, but the essential beliefs, values and traditions were the same.





## WHAT MANNER OF PEOPLE WERE THESE EARLY BRITONS?

Sir Arthur Bryant recorded they were great seamen; a shipwreck or a storm was thought of as a form of practice to test their seamanship skills. They were great fighters, but merciless to their foes. There was no place for the weak or craven in their world.

“Courage has got to be harder, heart the stouter, spirit the sterner...” rang out the Anglo-Saxon *Tale of Maldon*. “Death is better for every man than life with shame...,” said Beowulf the Anglo-Saxon. They were great colonisers!

### Value placed on kin(g)-ship and justice

By their tales and sagas they instilled into their young the importance of kin-ship and a sense of justice within their own social organisation. “Nothing can ever change the claims of kin-ship.” “Anything is better than treachery.” Although they valued their independence, they gave their loyalty to their kings (leaders) who led them in their conquests and the spoils of conquest. There is evidence they put to death a weak or cowardly leader.

## FROM TIME IMMEMORIAL

From time immemorial, the British peoples in their hamlets or villages would gather under the local oak tree or in the local moot (meeting hall) to discuss matters of local concern to them.

Before the Norman conquest (1066 AD) each shire had its own *shire moot*, which was a court of justice and to some extent also a governmental assembly for the shire. These shires are of very ancient date. Many, perhaps most, of these were independent tribal divisions, but they eventually coalesced to form the kingdom of England.

The *shires* were divided into *hundreds*, the number and sizes of which varied greatly. The *hundred* divisions were mainly for defence, military and judicial purposes. Each *hundred* was responsible for 100 warriors; it had its own very ancient court system and was the responsible unit in the policing system.

In the shire, the *ealdorman* presided. He was a national officer appointed by the king and the national assembly. Along with the ealdorman, the bishop (representative of the Church) also presided; it was not until after the Norman conquest that a firm line was drawn between temporal and ecclesiastical causes. Up to this time, the two causes had been heard together in the ancient courts.

From a very remote period, the shire had another officer, the *shire reeve*, who seems to have been appointed by the king. He was a royal steward chiefly concerned with the protection of the king's interests. From first to last the shire reeve – sheriff – is distinctly a royal official, a representative of kingly power. All the affairs of the shire – fiscal, military, governmental, judicial and policing – were under his control, and he was the president of the county court.

If the reader is bewildered by the language change, he can blame William the Conqueror for the confusion. He made French the language of the royal household and the language of the royal courts. Lawyers of the day had also to learn Latin for Latin was the language employed in the Middle Ages for formal written records. After the Norman Conquest and because of the influence of the Latin and French languages in the Royal Courts, the shire moot became known as the county court.

If a dispute between two people could not be settled at the local level, the king would direct the shire reeve to intervene and remove the case into the county court. **By this time the county court was formed by all the freeholders of the shire and was not formed on feudal lines.** In such an assembly the more powerful lords had to meet their less powerful neighbour on a footing of **legal equality**. A tenant of a powerful lord may have found himself sitting in judgement as the equal of the lord.

The Hundred Court was the responsible unit in the policing system. A township or 'vill' had no court of its own but had many policing duties to perform. One duty was the apprehension of criminals and the township could be fined for neglect of its duty.

**It is here we find the original 'jury' system:** The township's representatives consisted of the Shire Reeve and its four best men, and it was to these people the Court looked for judgements as to guilt or innocence of accused persons. Their role was quite different to modern juries who do not give evidence but make their judgement based upon the evidence presented to the court. The original juries had to give their testimonies and judgements of others, based on knowledge of local affairs and customs.

If a false judgement was given at county court level, the 'County' was summoned to Westminster. Four knights were sent to represent it. He who had suffered by its false judgement could challenge the 'County' to a fight. The 'County' fought by the 'body' of its county champion. Trial by combat eventually gave way to trial by jury as we know it today.

**Eventually the King's Courts took the place of the county courts and the County Court system became the foundation of the political constitution. In the 13<sup>th</sup> century, representatives of the County Court were sent to the National Assemblies. "This retention of the old courts is of vast importance in the history of parliament," writes F.W. Maitland in *The Constitutional History of England*, 1948.**

### **Witan – Witenagemot**

In Anglo-Saxon times the supreme council was composed of the bishops of the Christian church, the ealdormen of the shires (or counties) and a number of the king's friends and dependants. It was known as the *witenagemot* and those who attended it were known as the *witan*.

The first National Assembly was called in the 1200's and it was modelled on what the Christian Church had been doing for over three hundred years beforehand. The French word *parliament* for a national assembly was eventually substituted for the ancient old-English word *witenagemot*.

**At the time of the 1200s National Assembly, the Church's tripartite structure had been functioning for 300 hundred years:**

The local parish

The diocese which took in a number of parishes

The Synod, the national assembly.

In fact, for the first meeting of the national assembly the English Church made its main assembly hall at Westminster available. Eventually the Houses of Parliament were built for the national political assembly.

The tripartite decentralised structure of local government, shire or county government and national government had been evolving for well over a thousand years.

## THE HATCHING OF FREEDOMS

A glance at any older map of what is now known broadly as the 'western world' will show that the areas of maximum material prosperity and the areas of maximum spiritual development and individual freedoms coincided exactly with that which witnessed the diffusion of Christianity. A no less convincing proof of this fundamental will to freedom is the age-long clash between the Church of Christ and the powers we may rightly describe as totalitarian.

Tyrants of every description have never deceived themselves; since the Caiaphas and the Caesars, to the masters of Germany yesterday and the former Soviet Union, down to the one-worlders and globalists of today, a very sure instinct has taught them to see their deepest and most dangerous enemy in **practical** Christianity.

The diffusion of Christianity over the last two thousand years gradually resulted, directly or indirectly, in a desire for the freedom of individuals and living groups (families and communities), whatever the resistance of tyrannical individuals or collective bodies.

The Christian idea of the equality of human souls before God led little by little to the abolition of slavery; it mitigated all forms of man's oppression by man (the liberation of women, for example, and the recognition of the rights of children; the local and professional communities of the Middle Ages; the defence of native populations against colonial invaders, of the proletariat against the abuses of capitalism).

It broke down rigid class distinctions and the narrow seclusion of the old caste systems, and at every rung of the social ladder it facilitated the means of individual promotion. There is no human freedom (the right to possess and transmit property, to engage in enterprise and to think) which Christianity has not served to stimulate; and this vast hatching of freedoms constitutes the very soul of that western civilisation, the decline of which today fills us with deep anxiety tempered by hope.

The human person, delivered by Christ, was able to develop his loftiest potentialities; we saw the results in culture, in the economic, judicial and political orders. This Christian civilisation was infinitely creative because it was founded on freedom. The absence of creative power is common to all totalitarian regimes — as we are witnessing today.

The fact is that Christianity emphasised decisively the dignity of the human person. It preserved the natural bonds between the particular individual and the human groups that fashion him, but it clearly laid down the autonomy of the individual, based ultimately on the nature of God, in Whose image man was created .

The evangelical ideal, together with the doctrinal principles it inspired, acted through all history as a leaven, constantly urging western man to instil the greatest possible freedom into his social, economic and political institutions.

The great Russian writer, Alexander Solzhenitsyn, saw that "As culture is essentially spiritual it must, in some mystical sense, possess a soul. Furthermore, since individual native cultures have something unique to offer the world they must also possess a mystical soul unique to themselves. I am deeply convinced," he said, "that God is present both in the lives of every person and also in the lives of entire nations."

These sentiments were expressed with eloquence in his Nobel Lecture: "It has become fashionable in recent times to talk of the levelling of nations, and of various peoples disappearing into the melting pot of contemporary civilisation. I disagree with this, but that is another matter; all that should be said here is that the disappearance of whole nations would impoverish us no less



than if all the people were to become identical, with the same character and the same face. Nations are a wealth of humanity, its generalised personalities.



The least among them has its own special colours, and harbours within itself a special aspect of God's design."

**"In spite of Marxism, the twentieth century has revealed to us the inexhaustible strength and vitality of national feelings and impels us to think more deeply about this riddle; why is the nation a no less sharply defined and irreducible human entity than the individual? Does not national variety enrich mankind as faceting increases the value of a jewel? Should it be destroyed? And can it be destroyed?"** *Solzhentisyn: A Soul in Exile.*

### **Constitutionalism: an extension of Social Credit**

C.H. Douglas challenged his reader: "The rules of the Universe transcend human thinking, and cannot, in the ordinary sense of the words, be altered, and therefore must be ascertained and obeyed. In this sense Constitutionalism is an extension of the very comprehensive subject we call Social Credit."

He warned us, "I do not think we realise the extent to which Absolute Idealism, to use its technical name, has tintured thinking on this subject – that nothing exists outside the mind of the beholder and that, for instance, Totalitarian Government only requires mass propaganda to be just as good and much easier, than any other variety. Put quite shortly, my main thesis is that this is not true; that the rules of the Universe transcend human thinking, and cannot, in the ordinary sense of the words, be altered, and therefore must be ascertained and obeyed. In this sense Constitutionalism is an extension of the very comprehensive subject we call Social Credit."  
*Realistic Constitutionalism*

**Self testing**

In your own words explain:

What is the primary function of Law?.....  
.....

List the three divisions of the realm (domain, territory) of the kings in early Britain .....

What was the basis upon which ancient juries made their judgements?.....  
.....

What did trial by combat eventually give way to?.....  
.....

Finish the following sentence: The County Court system became the foundation of .....

Where did the first National Assembly meet in the 1200's?.....

List three of the rights Christianity teaches come from God – not from governments.....  
.....  
.....

What is the basis of our system of law?.....  
.....

## THE AUSTRALIAN FEDERATION

In 1901 the Federation of Australia was born with the celebration of its own National Assembly. The colonisers and convicts who came to this land from Britain brought their system of Law with them. They put the Law into a local framework and modified and changed it where necessary. Finally, the free peoples of the colonies having matured into sovereign States, drew up and agreed to a compact between themselves and the Commonwealth of Australia was born.

The preamble to the Commonwealth Constitution Act 1901 makes it clear it was the People's choice and decision to unite. **"Whereas the people" of the sovereign States "of New South Wales, Victoria, South Australia, Queensland and Tasmania , humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown..."**

In effect it says, "We the People own the rights to our own property, in this case, our Commonwealth Constitution Act. Those whom we elect to serve us through the mechanism called Parliament have no rights to exceed the powers we invest in them every three years. We the People will place tenants in charge of this social mechanism – tenants who have the obligation, and duty of care, to use the mechanism in our best interests as we are the ultimate owners.

We the People want it understood the tenants do not own the title to our deeds, nor have they any right of ownership over the property itself. We the People will change it if necessary – but only if it needs changing. You the tenants merely have the right of abode – and duty of care – for a maximum of three years. You are the tenants, the caretakers – nothing more!

We are not giving you the rights to sign away or alter the title deeds. We, the descendants of a branch of British-Christian peoples understand our rights and freedoms do not come from or belong to the tenants – they come from God. Freedom, individual sovereignty and personal responsibility belongs to each and every one of us. It is a gift given to us at birth by God. It is something that comes from within. That claim is not a theory or an abstraction; it is a fact of Life.

We the People understand freedom is the right to choose or refuse one thing at a time – we know that if we cannot do that as responsible individuals we do not have freedom at all. It is our right to remind the tenants of the conditions under which they serve us. We the People have a democratic Constitution; this means we have the constitutional right to exercise sovereignty in the domain of government.

## THE AUSTRALIAN CROWN AND THE PEOPLE

"Our monarchy is part of our Constitution, our Constitution is part of our history, which has shaped our character as a people." (E. Forsey, Canada , 1974). **These words could equally apply to Australia.**

In ancient times it was believed kingship and godship were one; the king was the earthly viceroy of the god or gods and he was, in fact, a god in-the-making. In this concept of sacred kingship, the king was seen as the mediator, or link, between the people and the god or gods.

In "The Magician's Nephew" writer C.S. Lewis has that wonderfully majestic character Aslan, The High King over all kings in Narnia, charge the future young King and Queen with these words:

“You shall rule and name all these creatures” — you shall be the fount of honour and name them, that is, give them titles according to their deeds and characters.

“Do justice among them” — rule these creatures kindly and fairly, remembering that they are not slaves like the dumb beasts of the world you were born in; be their judge among them.

“And if enemies come against the land (for enemies will arise) and there is war, would you be first in the charge and last in the retreat?” Protect them from their enemies. You are to be the warlord and protector of the realm.

**“Then you will have done all that a king should do!” says Aslan, the Lion King.**

Professor David Flint also notes the ancient concepts of kingship. “Australian political scientist Professor Graham Maddox finds in the link between monarchies something that is particularly Australian. He points to a work by Patricia Springborg who has researched issues relating to republicanism. She outlined the legacy of welfare that the crown has bequeathed to the monarchical state. In medieval times the Throne was retained only as long as the people were adequately protected and provided for. In primitive times, the king would provide a link to the gods. If he lost favour with the gods, the crops would fail or natural disasters would descend upon the people.

The king’s role, carried forward to mediaeval times, was to care for his people. Maddox says that Springborg’s most startling conclusion — obvious, once it is thought about — is that “the modern states with the strongest commitment to communal welfare are those which retained their monarchies into the twentieth century”. While nobody would now expect the monarch personally to engage in welfare provision, the tradition of welfare engendered by the monarchy runs in the national psyche.

Maddox argues that the Australian colonies provided a kind of laboratory example for royal welfare. He rejects the view that European Australia began as a ‘prison’ and that the first governors were ‘despots’. In fact, their competence was restricted and subjected to close scrutiny from London. They were on the whole, men of the Enlightenment. They took on their commission with an optimistic outlook about the possibilities of social experimentation and in dealing with ‘uncivilised’ peoples.



The colonial governors, Maddox believes, made important practical contributions to the art of government in an enlightened era. As historian, Alan Atkinson, and Professor Henry Reynolds have pointed out, in some respects the coming of responsible government actually retarded this

enlightened approach. Maddox points to the colonial governors' policies toward the Aboriginal population, toward the management of the land, toward the treatment of ex-convicts. These were usually more advanced than those of the free settlers..."

*The Cane Toad Republic* David Flint 1999

It is the system of government, organically growing and developing in Britain for well over a thousand years, which was exported (and modified to suit changing situations and circumstances) to those English-speaking nations around the world. It is the system exported from Britain which those who appreciate constitutional monarchy, seek to preserve. It is from this system that virtually all Australians draw their conception of democratic, parliamentary government.

In British history the relationship between the king and his subjects was and is personal. It is in the name (power and responsibility) of the crown that governments are carried on, laws made and justice dispensed. It is to the crown that the loyalty – and the non-political nature – of the armed forces is sworn. David Flint noted, "The permanency in the Constitution is the Crown." Philosopher Edmund Burke observed: "Society is indeed a contract. It becomes a partnership not only between those who are living, but between those who are dead, and those who are to be born."

One of the great strengths of our Constitution is that it is not formalised and is capable of adaptation and evolution. **Our Queen expressly acknowledged the fact at her 1997 Guildhall golden wedding celebrations, "... an hereditary constitutional monarchy exists only with the support and consent of the people."** David Flint also noted it is the British inheritance that has made Australia so consistently a rich, open, democratic and generous society. The Australian Crown has been with us since 1788. It is as Australian as our laws, our parliaments, our Australian democracy itself. The Crown, our oldest political institution, along with the English language and the Rule of Law, is as Australian as our beaches, our wattle, our gum trees, and our rain forests.

The British peoples planted the offshoots of the tree of a civilised system of Government and Law in this land as did those others who 'hived off' from the mother country to e.g., the United States of America, Canada and New Zealand. The leaves, branches and fruit took on different hues in keeping with the different soils and environments and local cultivation of the transplanted offshoots, but the tree was a civilised tree.



## Objectives:

- That you might understand the importance of philosophies (set of beliefs) and the policies that stem from those philosophies.
- That you will be able to distinguish between labels and the reality behind the labels.
- That you learn to analyse the objectives of policies.
- That you learn to crystallise your own thinking on these matters.

## Words to know

- Abstract: existing only as a mental concept.
- Achilles: the great Greek hero in the Trojan War, invulnerable except in the heel; a person's weak or most vulnerable point.
- Algebra: a method of calculating by symbols; by means of letters employed to represent quantities, and signs to represent their relations, thus forming a kind of generalised arithmetic. In modern mathematics, any of a number of systems using symbols and involving reasoning about relationships and operations.
- Collectivism: the economic theory that industry should be carried on with a collective capital; a form of socialism.
- Diametrically: opposites; opposing ends.
- Endowment: that which is settled on a person or institution.
- Enunciated: that which is stated formally; pronounced distinctly.
- Fallacy: an apparently genuine but really illogical argument; a wrong but prevalent notion.
- Fundamental law: serving as foundation; essential; primary; important.
- Incarnation: the act of embodying in flesh, visibly given human form to.
- Materialism: the doctrine that denies the independence existence of spirit and maintains that there is but one substance – matter; the explanation of history as the working out of economic conditions; excessive devotion to bodily wants or financial success.
- Mediaeval: of the Middle Ages.
- Pantheism: the doctrine that identifies God with the universe leading to worship of nature; the worship of all gods; a synthesis of all religions and the knowledge of all gods.
- Regimentation: subjected to excessive control.
- Rigid: stiff, unbending; unyielding.
- Sabbath: among the Jews, Saturday set apart for rest from work.
- Slide-rule: a mechanical calculating device, consisting of two logarithmic graduated scales sliding one against the other.
- Sterile: unfruitful, barren, unable to produce offspring.
- Superstitious: one who holds irrational beliefs in omens, divinations, sorceries, etc.
- Subordinated: lowered in order, rank, nature, power, etc.
- Talent: an ancient unit of weight and of money; hence (from the parable *Matthew 24: 14-30*) faculty; any natural or special gift; persons of special ability.
- Unrealistic: want of reality or existence.
- Utopia: an imaginary, impossibly perfect society or State.
- Viceroy: a governor acting in the name of the sovereign.

## THE PURPOSE OF A GOVERNMENTAL/POLITICAL SYSTEM

**“You cannot get figs from thistles... by their fruits you will know them”** *Matthew 7:16*

**Policies rooted in philosophies:** Before we can study any type of policy, irrespective of whether it is political, economic or even financial, it is essential to understand that all **policies** stem from **philosophies**. The words ‘**policy**’ ‘**politics**’ and ‘**police**’ have a common root; each stems from the word ‘**power**’. ‘**Policy**’ might therefore be described as ‘**the purpose to which POWER is directed**’.

The question of the purposes to which power might be directed, and to whether the individual should have real independence to make choices concerning the **use of power**, goes to the very core of the problem of the Individual living in Society. An individual’s **philosophy** is what he believes about the nature of man, his purpose, his relationship to his fellow man and the Created Order – the Universe. An individual’s **policies** stem from what he believes.

We judge a man’s **philosophy of life** by his **actions** (his policies) not necessarily by his **words**. Satisfactory policies are those rooted in a **philosophy of truth, in realism**. An unrealistic philosophy, one which is a faulty conception of truth, gives rise to unrealistic and unsatisfactory policies. It is **still** impossible to get figs from thistles.

**Relationship of policy to philosophy:** The following simple example demonstrates the relationship of policy to philosophy. If a person crossing a street believes that the street is free of all traffic, then he proceeds to cross confident that he may do so safely. His policy is based upon the situation **as he sees it**. But should his concept of the situation be faulty, and he has not seen a fast-moving car, then his policy will bring him into violent conflict with reality **as it is**.

**So many of man’s policies today are producing disastrous results — it is clear that they are rooted in a false philosophy.**

Probably the greatest fallacy of our times is the notion that Reason, in itself, provides proof that because an argument is logical, its conclusion has concrete embodiment. It is not necessarily or even probably so. Reason, like a slide-rule, is incapable of furnishing anything more than the logical sum of the data provided. It is pure instrument and can prove nothing. It can only provide the total of all the factors fed into it. If some vital factors are left out, then the answer will be faulty.

Many of the major causes of the failure to grasp a clearer concept of reality, are the result of materialism, one feature of which is to insist that human life consists of purely material factors. Planners of all types (Communists, Fabian Socialists, Economic Rationalists, One-Worlders, Globalists) **ignore the spiritual nature of man; superbly confident that because they can produce in their heads, a most carefully-devised plan, they believe it should work.**

We had the example of planners forcing the ‘reconstruction’ of rural communities (collectivisation of the farming communities) in the Union of Soviet Socialist Republics (USSR), and now know it to have been the most ghastly failure. Many of the ‘planners’ in the West defended the Communists and argued that the basic cause of the ‘feel’ for their own soil, for their own particular way of life, that they preferred death to voluntarily relinquishing that way of life. It is estimated the loss of life as a result of this **utopian ‘experiment’** in the Soviet ‘**paradise**’ runs close to 60 million human beings.

### **Labels and the ‘Reality’ behind them:**

Most of the arguments concerning politics, economics, finance and associated subjects are futile because those arguing usually do so from fundamentally different points of view. Even though two people use the same terms, this does not necessarily mean that they have the same

concept of reality. Socialists speak about '**democracy**' and '**freedom**', but a little questioning soon reveals that they usually mean the very opposite of what those terms mean to others. Confusion arises out of looking too closely **at labels**, instead of **the reality** behind the labels.

If an individual swallows a pink powder known as strychnine (a poison), the results will be disastrous even though the bottle containing the powder is labelled 'icing sugar'. Conflicts between groups does not always mean that they hold diametrically opposed viewpoints or philosophies. After the Second World War, a large number of Nazis (National Socialist) officials had no difficulty in becoming officials in the East German Communist regime. The Fascists of Italy were allies of the National Socialists of Germany.

The explanation is simple: The **basic philosophy** of the National Socialists, the Fascists, the Fabians, the Socialists, the Communists, and the current One-worlders, Economic Rationalists or Globalists (i.e., their viewpoint concerning the relationship of the individual to the State, and the use of power), were and are similar. An individual who believes in the centralized planning of individuals may describe himself as an anti-Communist, anti-Socialist, Capitalist, 'right-wing', etc., but his **philosophy** is the same or similar.

Reality is not affected by words, or by abstract theories bearing no relationship to reality. If the word 'gravitation' had never been known, this would have no bearing whatever on what happens when an individual falls from a height.

#### **There are only two basic philosophies:**

Broadly speaking, there are only two philosophies in the world, and because these two philosophies are diametrically opposed to each other, they give rise to conflicting policies.

**The totalitarian philosophy:** The first philosophy and one which has gained increasing acceptance under a variety of labels, is that which conceives of all power arising from a point outside, or EXTERNAL, to the individual. The individual is regarded merely as the instrument of power wielded by someone else. This is the essence of all forms of totalitarianism. This philosophy automatically gives rise to policies which necessitate a certain type of organization to impose them upon individuals, who, in the nature of things, resists them. This philosophy leads to the conception of individuals as 'masses', 'statistics', so much raw material to be planned by those claiming superior knowledge of what is best for the individual.

In many cases, those claiming to know what is best for their fellows present a picture of "sincere idealists". But behind this picture is the inescapable reality: they are the Utopians who wish to force all other individuals to accept their particular brand of Utopia. They don't trust their fellow human being to be able to evolve his own particular Utopia. And because they distrust him, they must have sufficient power to control him, 'for his own good'. Of course!

This philosophy has been primarily responsible for the growing evidence of collapse, confusion and friction inside the Western World. It has resulted in the individual being progressively subordinated to the power of those speaking in the name of the State, Globalisation, Economic Rationalism, The Group, or some other system.

**Any and every policy is the outcome of some particular philosophy.**



## Totalitarian Systems:

The Union of Soviet Socialist Republics - Soviet Socialism – as was practised by Soviet Russia.

Socialist Party of Great Britain: “The establishment of a system of society based upon **common ownership and ‘democratic’ control** of the means and instruments for producing and distributing wealth by and in the interests of the whole community.” *Fabian Socialism*

National Socialism (Nationale Soziale Deutsche Arbeiter Partei [Workers’ Party]) as was practised by Hitler in Germany.

Fascism - the Corporate State of Italy under Mussolini. Alfred Rocco, Minister for Justice under Mussolini, stated: “The Fascist conception of the State is all-embracing; outside of it no human and spiritual values exist.”

**The ‘Corporate One World’ of Capitalism’s Economic Rationalism we are now experiencing.**

All these concepts derive from the **idea** that the Intellect or Reason is not only the supreme Power in the universe, but that it is supreme as manifested in Man. (In particular, in some men!) This view of things received a great strengthening from the successes of modern science – for a time. But the scientific method is only a tool; it is only a **method** of dealing with concepts; it is only a **refinement** of Zeno’s argument.

### **What was Zeno’s argument?**

It is a matter of great importance to understand to what extent **progress** in any subject depends on a **correct positing of the problem**. A classic example is the problem of Achilles and the tortoise. In its classical form, with the classical pre-suppositions, the problem is insoluble. The problem, or paradox as it is usually known, runs: “Give that reptile ever so small an advance and the swift runner Achilles can never overtake him, much less get ahead of him; for if space and time are infinitely divisible (as our intellects tell us they must be), by the time Achilles reaches the tortoise’s starting-point, the tortoise has already got ahead of **that** starting-point, and so on *ad infinitum*, the interval between the pursuer and the pursued growing endlessly minuter, but never becoming wholly obliterated.”



The modern mind can ‘see through’ this problem at once – because we are the possessors of new points of view to encompass such paradoxes; the problem has in fact vanished, and we can concern ourselves with the more practical problem: ‘Given that the tortoise and Achilles have such and such speeds, and start with such and such a distance between them, how long will it take Achilles to overtake the tortoise?’

The technique of algebra brings the solution within the competence of a child. Yet, behind the simplest algebraic technique lies a vast domain of abstract knowledge. Zeno brought to his problem two concepts, those of time and distance, and by cutting those concepts into unimaginably small pieces, ‘proved’ that motion was impossible. He might, in the same way, have applied to the measurement of length a wooden yard-stick, and then, by shaving the stick with a knife into splinters, so ‘proved’ that length is impossible.

In the last few years this disconcerting truth has emerged very plainly. The pursuit of Zeno's problem leads to the development of mathematical theory; but it found in the end that the elaboration is an elaboration of the relations between concepts – 'pure' mathematics. And so it is with science. The enormous discoveries tail out into entirely abstract concepts. Matter quite literally disappears, and God re-appears as a super-mathematician, with the world as his equations.

What science has discovered is the necessary consequences of the concepts employed. It is necessary to guard against misunderstanding. The scientific method leads to an enormous increase in knowledge about Reality. The point is this: the knowledge comes from Reality, and not from science as such.

**Science discovers, it does not create.** So long as we seek information about the properties and behaviour of matter, it supplies the answers – **if the right questions are asked**. But exclude matter from the enquiry and it returns the answer "nothing there", just as by excluding motion Zeno proved that motion was impossible. Since science excludes the concept of creative activity, creative activity is absent from the logical sum of its conclusions.

It is impossible to explore the vast field referred to here; the object is merely to identify it, to name it as the philosophy behind Socialism. Its name indeed is legion and it has many aspects. What we refer to is that common body of belief underlying what we variously call Materialism, Collectivism, Pantheism, according to the manifestation.

It should be carefully noted that man is not threatened by systems. Like nuclear weapons, systems cannot threaten anyone. It is those who threaten to use nuclear weapons, who use systems to exercise power over others, who are the threat. What we have to fear is some men exercising irresponsible power over other men. The nature of man has not changed very much over thousands of years. Under given circumstances he can always be relied upon to act in a similar way.

The lessons of history dramatically confirm the fundamental law enunciated by the British historian and philosopher, Lord Acton, who said that "**all power tends to corrupt, and absolute power corrupts absolutely.**" Centralized power in the hands of the few means little or no power in the hands of the many. Centralized power not only tends to corrupt those exercising it; but has a corrupting, and degrading influence on those who become the passive creatures of power used by others. In the absence of power, they cannot freely fashion their own policies.

Christian theologians observe that the famous *New Testament* incident when the Son of God was taken up on to a high mountain and tempted with complete power, demonstrates that God Himself rejected the concept of complete power. The lesson was that the individual must be left to make free choices, and to accept the personal responsibility for the choices made. Only in this way can the individual make real progress, which is moral progress. This means organic growth as opposed to rigid and sterile planning.

The philosophy of centralized power always produces the same destructive results. It is a false philosophy because it conflicts with reality, one important aspect of which is the nature of individuals. The inevitable result is more and more compulsion. The policies of compulsion are made more sophisticated, and the individual subjected to intense propaganda in an endeavour to persuade him that while he may not like what is happening, it is all part of an 'inevitable trend'.

## The Philosophy of Freedom

The second philosophy, the alternative philosophy conceives of all power as arising from within the individual. "**The Kingdom of God is within you.**" This philosophy conceives of the individual possessing both the intelligence and the free will to seek out, to discover the laws

governing the universe, the principles necessary for satisfactory human associations, and then to apply what is discovered. The individual is seen as possessing the attribute of creative initiative and the capacity for self-development. Through self-development in different spheres the individual spiritualizes his life.

The philosophy of freedom conceives of the individual as having certain inviolable rights, which cannot be taken from him by either 'the State', 'the group' or 'the majority', etc.

**The right to life is the most fundamental right.** Because of the importance which this philosophy attaches to the right of the individual to self-development, it naturally stresses that institutions and systems exist to serve the individual, "**The Sabbath (the system, the institution) was made for man, and not man for the Sabbath**".

It was the coming of the explosive Christian revelation which resulted in the progressive freeing of the individual from the domination of the group. Christianity stressed the uniqueness of each individual, resulting in a much more highly developed concept of personal dignity and worth. The fundamental Christian Law of Love provided man with a new concept of living together and of minimizing the corrupting threat of power.

So far from being a piece of sentimentalism, the great Christian Commandment enunciated a fundamental principle for successful co-operation between individuals in society. The Christian Law of Love is not some sickly sentimentalism – **it is a dynamic force!**

Negative Law relies upon force and is imposed because of the corruptible nature of Man. The Positive Law, the Law of Love, is based upon freedom. It is the positive fulfilment of the purpose of the negative law.

### **Individual more valuable in Himself**

Though it is his nature to live in society, in companionship with other human beings, the Individual is more valuable in himself than this entity we call 'society'. At the same time, there can be no right relationships, no just relationships, where it is not acknowledged, and acted upon, that every other individual is also important in himself. Each has a distinct personality, each is a unique individual person. In the Christian philosophy the individual is of the utmost importance:

**"Ye are of more value than many sparrows."** *Matthew 10:31*

We hear people say, "All men were created equal." Is that true? Look around, ask yourself, "In what way are all men equal? Are they all the same height, the same weight? Do they all have the same eye colour?" Of course not! Each individual is equally valuable in himself! It is in this sense that all men are equal.

Men and women are individuals of the human species. They are individual persons in a number of various human groupings – a family, community, industry, club, church, society or nation. Men and women are not created equal: **each man and woman is created free, moral and responsible.**

Men and women are not simply individual units in a social mass. They are not a collective mass represented by the ruling oligarchy and its dependent bureaucracy.

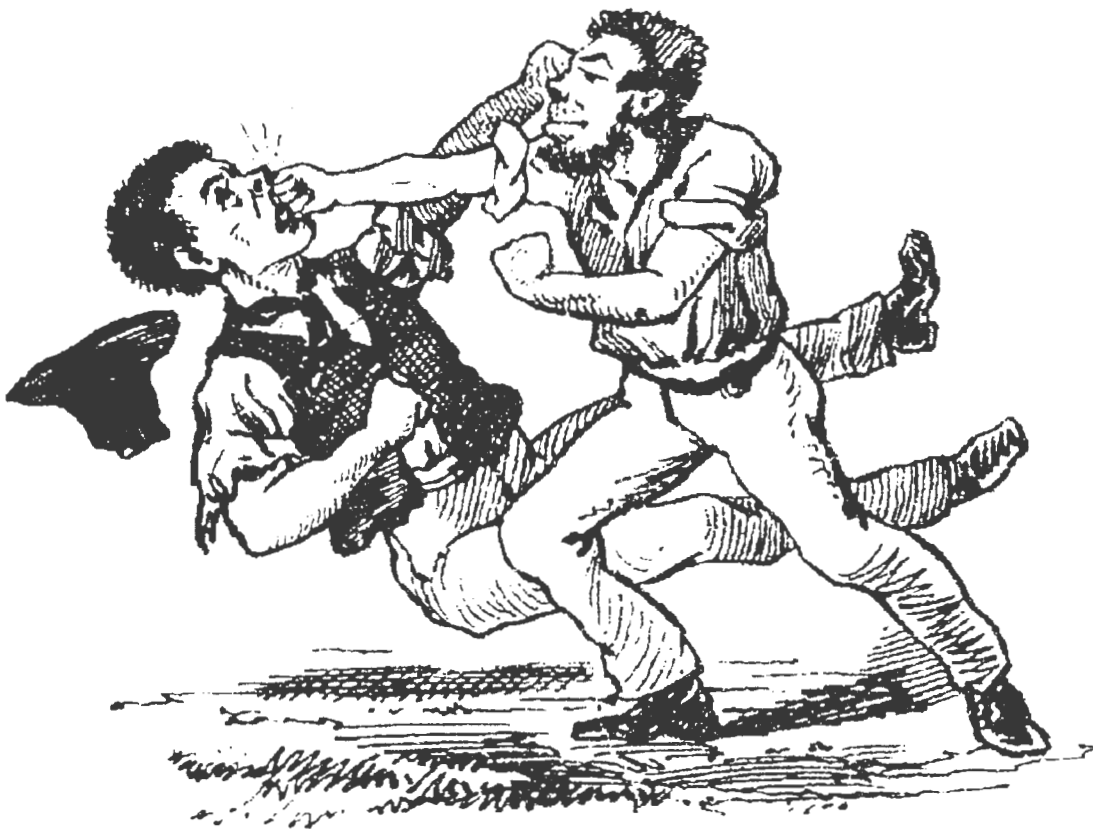
**The worth and dignity of each individual person, rich or poor, high or low, and his inestimable value in the sight of God is fundamental to this philosophy of freedom.**

The philosophy of freedom found expression in perhaps its highest form in the type of social structure and institutions evolved by the British and taken to other parts of the world, including the United States of America. This was the essential spirit of the culture of the British peoples. This was the incarnation of the Talent which is the especial endowment of the British people.

The essence of the policies developed was decentralisation of power, with emphasis on voluntary co-operation and the acceptance of self-discipline as opposed to imposed discipline and regimentation.

**To the extent that policies of decentralisation were developed, there was satisfaction through both diversity and harmony.**

As these policies have been replaced with those rooted in the philosophy of totalitarianism, there has been increasing friction and dissatisfaction.



We can say with the same surety as that the sun will rise in the east tomorrow, that there will be further friction and more disasters if these policies are continued with. This can be predicted with complete certainty. We were told, "What you sow is what you'll reap." Remember? "You can't get figs from thistles."

**Self testing**

In your own words:

Finish the following sentence: "Those whom the people elect to parliament have no right to.....

.....

Define 'freedom':.....

.....

Why are the divisions, separations and balances of power so important?.....

.....

In ancient times it was believed the king was.....

What did Queen Elizabeth II say was the basis for the continuity of Constitutional Monarchy?.....

.....

What are the legacies the Crown has bequeathed to constitutional monarchical states?.....

.....

What is one of the greatest strengths of Australia's Commonwealth Constitution?.....

.....

What is Australia's oldest political institution?.....

What were the charges Aslan the High King placed on the shoulders of the future young King and Queen?

.....

.....

.....

## FEDERATION

The story of the development of a federation of six sovereign States was one inspired by the vision of a strong and independent British-European nation. But the founding fathers never lost sight of the British constitutional principle that centralisation should be shunned as unconstitutional. Men like Sir Henry Parkes ('Father of Federation' and NSW premier five times) stressed that not only must State powers be preserved but that new States should eventually be created. Sections 121, 122, 123, and 124 of the Commonwealth Constitution specifically provide for the creation of new States.

The Commonwealth Constitution **was not intended** to establish a body of rights. It is unlike the U.S. Constitution and other constitutions, **it is an agreement among the States how they will act as one in certain matters and how a central government will be established so that the nation can act as one in those matters.**

### One indissoluble federal commonwealth

The Commonwealth was established as "one indissoluble federal commonwealth under the Crown and under the Constitution". Each State has its own separate and distinct relationship with the Crown, separate and distinct from each other State, and from the relationship of the Commonwealth of Australia with the Crown.

Whilst the system of government established by the Commonwealth Constitution Act of 1901 drew on the historical and constitutional experience of Great Britain, and a number of the provisions in the Constitution Act were derived from their constitutional laws, it was also influenced by developments that had taken place in the United States of America. However, it must be noted the Australian Constitution contains original elements and cannot be fully equated with either. The Commonwealth system incorporates several key elements of the system of separation of powers contained in the United States Constitution such as a Senate based on State representation and a High Court with power to interpret the Constitution.

In *practice* in both Australia and Britain, the Executive Government is composed of members of both houses who belong to the party with a majority in the lower house. The term 'parliamentary government' refers to the *fact* that the Executive Government, through the Crown, is constitutionally a part of the Parliament. In both Australia and Britain the titular executive (i.e. the Queen, represented in Australia by the Governor-General) shares the legislative power with the two Houses of the Parliament.

Section 1 of the Constitution vests the legislative power of the Commonwealth in a federal parliament 'which shall consist of the Queen, a Senate and a House of Representatives'.

Section 61 vests the executive power of the Commonwealth in the Queen, the power being exercisable by the Governor-General as the Queen's representative.

### Further reading:

*Australian Heritage Series* - papers by Dr. David Mitchell,

Canon Arthur Fellows and Dr. Geoffrey Dobbs

*The Cane Toad Republic* by David Flint

*Freedom Wears a Crown* by John Farthing

*A New Britannia in the Southern Seas* by Eric D. Butler

*The Nature of Democracy* by C.H. Douglas

*The Monopolistic Idea* by C.H. Douglas



Henry Parkes: Father of Federation

## THE AUSTRALIAN HERITAGE SOCIETY

The Society was launched in Melbourne on 18th September, 1971 at an Australian League of Rights Seminar. It was clear that Australia's heritage was under increasing attack and Australians generally had 'lost their way': spiritually, culturally, politically and constitutionally. A permanent body was required to ensure that young Australians were not cut off from their true heritage and the Heritage Society assumed that role in a number of ways.

The Australian Heritage Society welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia. To value the great spiritual realities that we have come to know and respect through our heritage, the virtues of patriotism, of integrity and love of truth, pursuit of goodness and beauty, and unselfish concern for other people - to maintain a love and loyalty for those values.

Young Australians have a real challenge before them. The Australian Heritage Society, with your support, can give the necessary lead in the regeneration of building a better Australia.

"Our heritage today is the fragments gleaned from past ages; the heritage of tomorrow - good or bad - will be determined by your actions today."

*SIR RAPHAEL CILENTO*

*First Patron of the Australian Heritage Society*

### OUR POLICY

*To promote service to the Christian revelation of God,  
loyalty to the Australian Constitutional Monarchy,  
and maximum co-operation between subjects of the  
Crown Commonwealth of Nations.*

*To defend the free Society and its institutions  
— private property, consumer control of production  
through genuine competitive enterprise,  
and limited decentralised government.*

*To promote financial policies which will reduce taxation,  
eliminate debt, and make possible material security  
for all with greater leisure time for cultural activities.*

*To oppose all forms of monopoly,  
either described as public or private.*

*To encourage all electors always to record  
a responsible vote in all elections.*

*To support all policies genuinely concerned with  
conserving and protecting natural resources, including the soil,  
and an environment reflecting natural (God's) laws,  
against policies of rape and waste.*

*To oppose all policies eroding national sovereignty,  
and to promote a closer relationship between the  
peoples of the Crown Commonwealth and those of the  
United States of America, who share a common Heritage.*

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**"What can one person do?" people ask. The result is that wordy minorities,  
loud-mouthed in their advocacy of chaos and unfettered liberty win the day.  
But I say don't allow yourselves to be bullied into silence.  
You matter. Your actions count.  
One person on the side of right, decency and honesty is a real force.**

*Sir Wallace Kyle, former Governor of WA writing in 1977 Heritage*

## **AUSTRALIA'S FUTURE — A VISION SPLENDID**

***Our heritage today is the fragments gleaned from past ages,  
the heritage of tomorrow – good or bad – will be determined by our actions today.***

*Sir Raphael Cilento; First patron of the Australian Heritage Society*



### **THE TRUTH WILL PREVAIL**

Australians have come to realise that their country is being steadily stolen away from them, but few know what to do about it.

Agonised discussions are occurring with increasing frequency all over the land as worried citizens ponder how they can wrest control of excessive government back from the treacherous elites who presently steer us down the path of destruction as a nation.

Out of concern at the erosion of our traditional heritage, The Australian Heritage Society was launched in 1971 as a specialist division of The Australian League of Rights.

The Australian Heritage Society has produced "*Introducing Social Credit*" in the belief that Truth will eventually prevail, and in the belief that the material will appeal to those who agree with the old saying; "Don't believe everything you read in the papers". There is a side to Australian and world events that is never discussed in the "popular" press because too much controversy is not good for business. Heritage is an independent publication, striving to articulate a noble and comprehensive vision of Australia. That which could be — if enough Australians strengthen their resolve to make it happen — a vision splendid.

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