

INTRODUCING SOCIAL CREDIT



Part 4. Distinguishing Between Means and Ends

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.

PART 4. DISTINGUISHING BETWEEN MEANS AND ENDS

FOREWORD

Whether you are a serious student 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 an ever-lengthening 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 in relation to 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 knowledge and 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 which 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, with security for the individual can be achieved.

With every good wish,

Betty Luks, Adelaide

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Five principles of philosophy:

1. 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.
2. Place of institutions
3. Security and freedom indivisible
4. Cultural heritage
5. Anything physically possible can be made financially possible

Objectives:

- That you will be able to distinguish between the real wealth of the nation and the financial system.
- That you will understand why we, as a nation, cannot purchase all of our own production and why we have such a chronic lack of purchasing power under the present financial system.
- That you will learn to distinguish between a 'means' and an 'end'. That you will be able to see the abundance of God's provision for His creatures.
- That you will want to join with us in this great adventure of explaining, promoting, drawing on and applying the Social Credit.

Words to know

- **Alienate:** to estrange, to render unfriendly. In relation to property, to transfer to another's ownership – which is how the Communists/Socialists use the term.
- **Cornerstone:** the principle stone, especially the corner of the foundation of a building.
- **Corruption:** bribery, rottenness, putrid matter.
- **Diametrically:** as of opposite ends of a diameter.
- **Dynamic:** any driving force instrumental in growth or change (especially social).
- **Fabian Socialist:** Member or supporter of the Fabian Society founded 1884 for the purpose of the gradual introduction and spread of Socialism.
- **Keynesian:** relating to John Maynard Keynes (1883-1946) and his economic teaching.
- **Mesmerised:** hypnotized.
- **Postulate:** to claim, to take for granted, assume.
- **Puritanic:** a slighting term; professing a too strict observance of religious rules and regulations.
- **Theorem:** a demonstrable or established, but not self-evident, principle.

SOCIAL CREDIT MUCH MORE THAN MERE MONETARY REFORM

Most people who have accepted Social Credit as a 'glimpse of reality', at one time or another, have been asked the question: "What *is* Social Credit?" There is no short answer. Social Credit is a way of looking at things, a point of view that seems to bring every branch of knowledge into a new and clearer perspective. Equally, all knowledge is relevant to Social Credit.

By the accidents and necessities of its development as a *social dynamic*, Social Credit was originally, widely but superficially, identified with mere monetary reform. But the difficulties, indeed obstructions, encountered in endeavouring to achieve monetary reform led to a deeper examination of the fundamental ideas of Social Credit. It became apparent that no solution of the economic problem which diminished the power of government was acceptable to any government, so that the problem was to find and focus a power superior to that of government – a task that still confronts us.

There is such a power: it is public opinion, based on knowledge and understanding, and leading to a rebirth of those spiritual realities which underlay the greatest achievements of our disintegrating civilisation in other epochs. For public opinion to regain that strength, that power, which will lead to the rebirth of those spiritual realities, there must be education and understanding and a regaining of the eternal truths which have been forgotten and lost.

We were told “Ye shall know the Truth and the Truth shall make you free.” However, freedom is not just claiming and exercising your rights within the social group; freedom is just one aspect of a greater Truth. Your freedom is counterbalanced by your responsibility and accountability.

You cannot have freedom unless you exercise it. Freedom makes you responsible for yourself, for your own behaviour, your own decisions, your own actions. This means, in effect, you govern and control your own life – it’s also called self-discipline. If you don’t want to do that, the State, the Banks, or other people, will be quite happy to continue governing and controlling your life for you.

Social Credit deals with the relationships between individuals and their association in countries and nations, between individuals and their association in groups. This entails understanding the principles, the fundamental truths, upon which relationships are founded and built on.

The film version of J.R.R. Tolkien’s classical fantasy novel, *The Lord of the Rings*, is introduced to the screen audience with these words, “And thus the Third Age of Middle Earth began. History became legend, legend became myth – and some things that should not have been forgotten, were lost.”

So it is with the present generation; some things that should not have been forgotten, were not only forgotten, but were lost.

These notes go back to basics to discover many of those truths which were 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 knowledge of those fundamental truths, can make a very powerful contribution to the positive advancement of our society.

We question the inevitability of where society is currently heading and offer the hope that real freedom for the individual can be achieved. We are glad you have joined with us in this great adventure.

THE GROUP ‘SOUL’

Taken from *The Big Idea* by C.H. Douglas

“There is a certain type of metaphysics, a theory, or rather statement, that animals have a ‘Group’ soul, and that the real test of difference between the animal kingdom and the human race is the individuality of the human soul. That is to say, the first ‘duty’ of the human being is to dominate his relationship with the group.

This means, if it means anything, that the supreme aim of evolution is differentiation, and that the determined effort to present human beings and to treat human beings, as a collectivity, is the Sin against the Holy Ghost, for which there is no forgiveness.

Now this idea has a curious corollary. It implies that organisation is a descent – a retrogression. I do not think that it necessarily implies that organization is inadmissible, if done consciously and with full understanding by those who are organized.

But it seems to me to offer a very important explanation of the inevitable degradation which accompanies large organizations. It is not human nature which is at fault – that is exactly what it is not. It is the prostitution of human nature to a lower order of evolution – the group soul.

There is any amount of evidence to support this theory. Mobs, for instance. And our Great Men always appeal to mobs. And the behaviour of functionaries – in private life as individuals, decent fellows. In their Function, possessed of devils. Not because of their function but because they assume powers not proper to that function, arising out of collectivity.”

Remember: The will to dominate leads to the organization of mankind into ever larger and fewer units. We call it collectivism, totalitarianism or socialism. Other names for the same driving force are Internationalism, Globalism or ‘market forces’.

Social Credit, is exactly opposed to this ‘will to dominate’ and is motivated by the ‘will to freedom’. In which case, as the right policies are pursued, and set in place, we will see smaller and smaller political units leading to greater and greater self-determination of the individual person.

BRAVE NEW WORLD, NINETEEN EIGHTY FOUR — OR NEITHER?

“When, in 1956, Ford’s opened their first fully automated car plant in Detroit, they invited the automobile workers’ leader, Walter Reuther, to the ceremony and tour of inspection.

‘How yoo goin’ to collect doos of these machines Mr. Reuther,’ a smart-ass junior executive asked. Reuther looked him up and down in silence for a few moments and then replied, ‘Sonny. How are *you* goin’ to sell automobiles to these machines?’

And therein lies the dilemma, the question, the problem, that has its roots in the industrial revolution three hundred years ago. Mankind must find the answer to that question if it is to live with the machine in terms of human satisfaction, and not upon the terms of Aldous Huxley’s *Brave New World* or George Orwell’s *Nineteen Eighty Four*. Both are expressions of the Will to Power and a combination of the twin evils is always possible if we do not come to grips with the question and insist on a political answer.

Historically, in fact, not only Reuther’s question but also its answer was formulated over seventy five years ago. For the science of economics the answer turned out to be as novel and as radical as the Copernican theory had been for the science of astronomy. Unfortunately politicians have gone on believing the economists’ superstition that the money-system is the centre of the Universe, fixed and immutable by Divine decree, in spite of all the evidence to the contrary.”

From: *Clifford Hugh Douglas* by Anthony Cooney

“Ye cannot serve both God and Mammon.”

You will remember we discussed in *Part 1. What is Social Credit?* Douglas’ background and the discovery he made during WW I whilst working out accounting problems at the Farnborough Aircraft Factory.

He was attached to the Farnborough Aircraft Factory to sort out a certain amount of muddle in the factory’s accounts. To speed up his examination of the accounts he introduced tabulating machines. It was here that he made his seminal discovery which came to be known as the “A+B Theorem”.

The factory was generating costs (A) at a faster rate than it was distributing money in the form of wages and salaries (B)! This brings us back to Walter Reuther's question: "How are you goin' to sell automobiles to these machines?"

The question obvious to Douglas was: "Is this a peculiarity of a factory producing war weapons in time of war, or is it true of every business?" To find the answer Douglas collected information from over 100 large concerns and found that in every case the total costs always exceeded the sums paid out in wages, salaries and dividends. Here then, was the mathematical identification overlooked by both the Marxists and the Classical economists.

It follows that only part of the final product can be distributed through incomes disbursed by its production, and moreover, a diminishing part, as industrial processes lengthen and become more complex. The automated, computerized processes increased the ratio of overheads to current wages.

Unless this defect in Monetary 'algebra' was corrected, Douglas realised the distribution of the portion which could not be bought, must depend increasingly on work in progress on future products – whether needed or not – paid for by debt.

Any serious student of present-day politics will easily grasp that Douglas was correct in his assessment of the problem — and in his prediction of the consequences if the problem was not rectified. The present President of the United States of America, George Bush, has made no bones about his intention to take whatever measures are necessary to sustain the resource-hungry, debt-generating and driven production system which rules in America and is in fact now world-wide. This means a 'them and us or else' strategy for controlling the world's resources vital to this way of life, if necessary by military conquest.

Douglas put forward a proposal for a National Dividend. Anthony Cooney writes that Douglas first broached his findings in an article in *The Weekly Review* 1918, entitled *The Delusion of Super Production*, proposing dividends for everybody irrespective of work.

Well-known Fabian Socialists of the day, Sidney and Beatrice Webb, were touched to their puritanic quick. Never, they said, would they countenance a proposal to give every citizen his birth right of an annual share of the communal production. Such a distribution would make future social reforms unnecessary; and where would the Fabians be then, poor things? George Bernard Shaw, with his workhouse scheme of a universal dividend in return for a universal industrial service, was quite contemptuous of Douglas' suggestions.

Cooney tells us the bitterest objections came from the British Labour officials and the class Socialists whose bread of life depended upon diatribes against 'unearned incomes'.

The simple proposal to put everybody upon an 'unearned income' threatened to take the bread out of their mouths; and, "tart and many were the comments" proponents of the National Dividend received from Labour.

THE A+B THEOREM:

Production System: Payments may be divided into two groups:

- Group A — All payments made to individuals (wages, salaries and dividends.)
- Group B – All payments made to other organisations (raw materials, bank charges, and other external costs.)

Now the *rate of flow* of purchasing power to individuals is represented by A, but since all payments go into prices, the rate of flow of prices cannot be less than A+B.

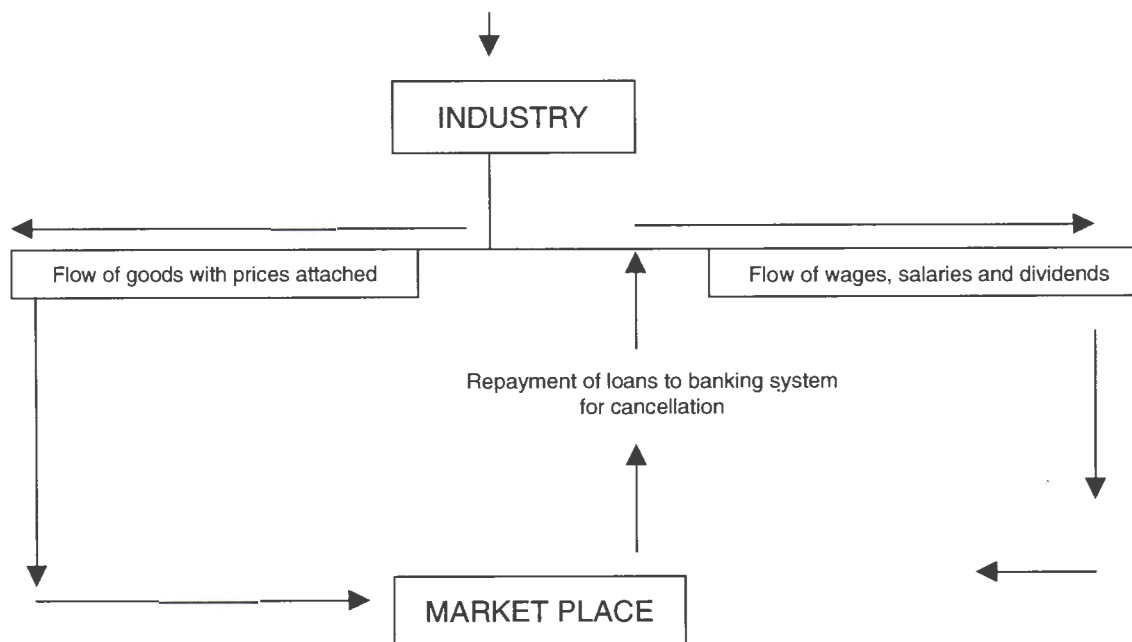
But, since A will not purchase A+B, a proportion of the product *at least equivalent to B must be distributed by a form of purchasing power which is not comprised in the descriptions grouped under A.*

It will be necessary at a later stage to show that this *additional* purchasing power is provided by loan credit (bank overdrafts) or export credit.

Credit Power and Democracy by C.H. Douglas

FINANCIAL CREDIT — CREATED BY BANKING SYSTEM — FOR INDUSTRY

'Credit' loaned as interest bearing debt to Industry



If industry is to function satisfactorily, the flow of purchasing power to the market place must be equal to the flow of the total prices at the market.

Total prices must include:

Group A -- All payments made to individuals (wages, salaries and dividends.)

Group B – All payments made to other organisations (raw materials, bank charges, and other external costs.)

If portion of the wages and salaries is saved to finance other production this aggravates the deficiency of purchasing power.

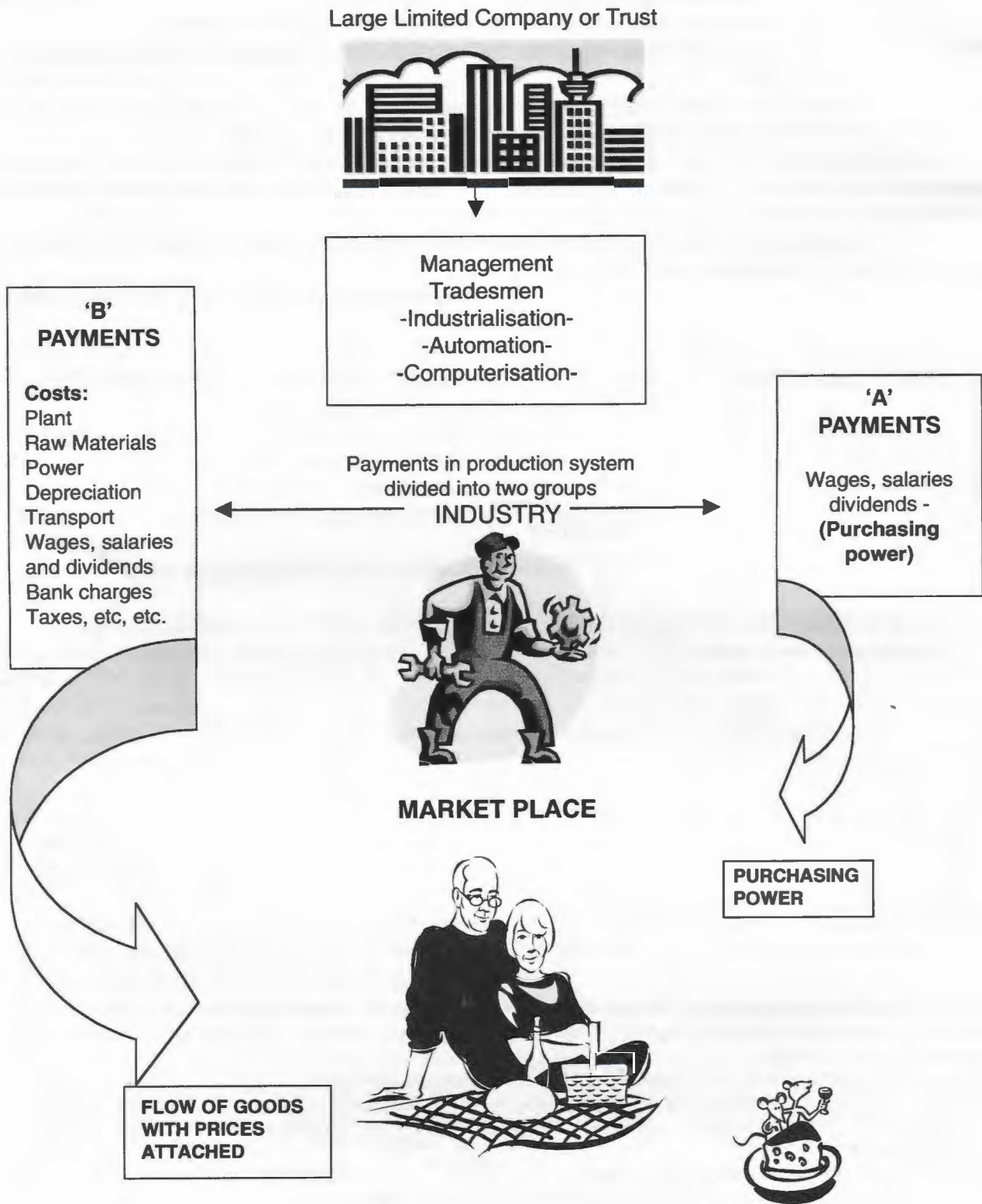
Attempts to overcome the deficiency include:

More debt for capital works, credit-buying schemes, and 'export drives'.

Overall result:

A growing mountain of debt, high taxation and inflation -- all fostering centralisation of power.

INDUSTRIAL/TECHNOLOGICAL REVOLUTION



DISTINGUISHING BETWEEN THE MEANS AND THE ENDS

This exercise is designed to show you the objective for which we are aiming. Hence it is essential that you learn to distinguish between the **means** and the **ends**.



The **means** is the action taken towards a certain **end**.

The **end** is the objective you aim for.

In industry the principles are no different. Douglas stated in *Monopoly of Credit*:

“In attacking an engineering problem the first point we settle, with as much exactness as possible, is our objective.

No engineer observer of the discussions which take place in political and lay circles on the industrial problems of the present day can fail to be struck with the fact that the problem is rarely stated with any clearness.

For instance, the paramount difficulty of the industrial system is commonly expressed as unemployment. Therefore the suggestion involved is that the industrial system exists to provide employment, and fails.

Those who are engaged in the actual conduct of industry, however, are specifically concerned to obtain a given output with a minimum of employment, and in fact, a decreasing amount of employment. Consequently, those who are talking about industry have in their minds objectives which are diametrically opposed and incompatible”.

“If employment is accepted as the objective of the industrial system, therefore, and output to be a dependent variable of this objective, either (a) process and mechanical energy employed must be kept rigidly constant, or (b) output must be completely unfettered by any difficulties of sale”.

Douglas made it quite clear when he wrote in *Warning Democracy*:

“The problem set for, I believe, the engineer to solve, therefore, may be stated thus. He has to obtain a clear statement as to what the production system is aiming at. Such a statement is certainly not available at the moment. If the aim is maximum production, he must stipulate for the provision of buying power to take away the production as fast as it is turned out.



If it is a given standard of living with a consequent steady increase in leisure, he must specify for the provision of buying power which is not derived from employment, because such an objective postulates a constant decrease in the amount of labour required in the industry.

What he cannot be expected to do, in my opinion, is to combine the fundamentally incompatible objectives of labour-saving and the provision of unlimited employment.”

SOCIAL CREDIT VIEWPOINT

Douglas indicated the social credit viewpoint very succinctly in his *Control and Distribution of Production*:

“The primary object (**the end**) of the whole industrial system (**the means**) should be the delivery, to individuals associated together as the public, or society, of the material goods and services they individually require. This demand of individuals, be it emphasised, is the absolute origin of all activity”.

This brings us back to the philosophy of Social Credit. If it can be agreed that people associate in order to obtain certain results that will be of benefit to them, we can progress. If this proposition is not accepted, then it need be pursued no further by the reader. The **origin** of all activity on the physical level is to obtain material goods and services that people individually require, whether food, clothing, or shelter, as a basic need; or to obtain other requirements according to the availability of resources and needs and wants.

It was **in September 1934** that Elizabeth Sage Holter, in *ABC of Social Credit*, gave a simple explanation of the aims of Social Credit. She wrote:

“Social Credit is interested in economic security for the very purpose of establishing individual freedom in order that man develops according to his own initiative and capacity. The possibilities implicit in our age of plenty go much further than the problem of distribution or any other economic consideration. *The struggle for physical maintenance becomes incidental.* Man is at last freed to devote himself to those intellectual, emotional and creative pursuits which alone can make life something more than mere vegetation. The expression of individuality is essential to the happiness of man.”

ECONOMIC SECURITY TO ESTABLISH INDIVIDUAL FREEDOM

Let us repeat the objectives quite clearly:

Economic security for the very purpose of establishing individual freedom. You will need to think deeply about that statement till you have grasped the meaning, the true objective, of Social Credit.

Dr. Dobbs and practical Christianity:

Social Crediter, Dr. Geoffrey Dobbs, responding to one lady who pleaded, “Couldn’t Dr. Dobbs sum up the gist of Social Credit in a few words?” replied, “Certainly I could – even in two words: **practical Christianity!** But does that satisfy?” Then answered his own question by lamenting, “Unfortunately No! Because the word Christianity has been so misused that it can now mean almost anything.”

He expanded further: “Social Credit is the name given to a certain movement of the human mind and spirit (not an organization) which stems originally from the mind and writings of a man of great insight and genius, the late Clifford Hugh Douglas. Its aim is to ‘bind back to reality’ or ‘express in practical terms’ in the current world, especially in the world of politics and economics, those beliefs about the nature of God and man and the Universe which constitute the Christian Faith, as delivered to us from our forefathers, and NOT as altered and perverted to suit current politics or economics, which stem from a non-Christian source.”

What is Social Credit? by Geoffrey Dobbs.

These are high-flown words: what is meant by ‘in practical terms’?

Society exists for the benefit of **all** the members of society; for each and every one. It would be an insult to a man or woman if you were to tell him:

“Sir, you are part of this society; in fact you cannot escape from it. Therefore, you will obey all the laws, fulfill all your obligations as a member, or society will punish you. On the other hand, do not expect anything from society. You could, without being at fault, find yourself without shelter, without food or protection, but society would not give a darn about you; others will benefit from society but not you.”

To talk that way to any person would soon alienate him from the group, the society, or provoke his revolt against the existing state of affairs. Isn’t this what is happening all around us at the present time? Isn’t it happening round the world, in just about every nation?

We cannot be motivated exclusively by what we are against — we need a vision

We can write and lament as much as we like about socialism, liberalism, globalism, or any other ‘ism’ we can think of, but as long as ‘society’ continues to make outcasts of her people, starves them or makes them homeless, etc., social problems and friction will continue.

We cannot be motivated exclusively by what we are against, what we see wrong within our society; we need a vision of a world that could be — one of expanding freedom and security for all.

We need to conceive in our minds a vision of a society in which every individual can participate freely in association with his fellows to build, to create, the finest civilisation imaginable. And subsequently to insist on and apply the policies which will bring the visions into reality.

PRESENT SITUATION

Let's look at the present situation:

- Crime is rampant, despite what the authorities tell us.
- When you were young, did your parents have to lock up everything — as is the case today?
- Old people are fearful within their own homes.
- There are many latch-key children because both parents are forced to work outside the home.
- Greed and dishonesty abounds. Corruption is rife in the business and political world.
- An acceptance of lower and lower social standards.
- A debt-ridden society. Debt is the cause of many families fragmenting and breaking up.
- Our young people are deprived of hope for the future; suicides are on the increase.
- Inflation continues to erode the value of our dollar, which means the purchasing power of wages and savings is diminishing.
- A good example is that of a chap who kept his savings 'in a sock' at home. Over a ten-year period he discovered the value of each dollar had halved over the ten years. It now took double the number of his dollars to buy a drum of oil than it did ten years before.
- A man in Port Augusta, South Australia, advertised his kidney for sale at \$15,000. He was destitute and saw this as the only way to get out of the financial mess he was in and to set his life back in some sort of order. He had not worked for a number of years and slowly the dole money ground him down financially and psychologically.
- Another unemployed businessman, whilst assessing his finances and assets, realised he was worth financially more to his family dead than alive. His family would benefit from the large pay-out from his life insurance policy, and in fact, live quite comfortably.
- A desperate father advertised his children for sale. Of course he didn't want to sell his children but was in a desperate situation and used this ruse to bring attention to his plight.



He thought that what he needed was a job. Was it?

WHAT SOCIETY COULD BE

Problem: Crime is rampant, despite what the authorities tell us.

Question: Whilst it could be true that many people 'have a criminal mind', it may not always be the case. Many of Australia's pioneers were former convicts. When the right opportunities arose, a good percentage of those convicts went on to live honest and stable lives.

What do you think made the difference?

Problem: There are many latch-key children today, often because both parents are forced to work outside the home.

Question: If governments introduced a bonus payment for families with children up to the age of fifteen years, do you think most mothers would choose to work outside the home in paid employment?

Problem: Ours is a debt-ridden society — debt is a cause of many families fragmenting and breaking up.

Question: If lowering the tax rate was the only change made, do you think it would reduce any of the pressure families are experiencing?

Problem: Our young people are deprived of hope for the future; suicides are on the increase.

Question: If the retirement age were to be lowered to fifty five years, do you think that would open up opportunities for young people to take their place in the workforce, thus allowing them to make their way in life?

Are you sure you can see the wood for the trees?

If you observe carefully, you will note that every one of the problems listed above has an underlying common factor contributing to it. Do you realise what that factor is?

WHAT LIFE COULD BE — WHAT DO YOU WANT OUT OF LIFE?

One could say, "That's alright for you, you were born into a privileged family, but what's in it for me?" Well, one could ask, "If your situation in life made it possible for you to have more choices, what would YOU want from life?"

Before you answer that question, be reminded that Social Credit is a belief system which stipulates that society exists for the benefit of **all** its citizens. The vision of Social Crediters conceives of a society where each person can, consciously and freely, make choices for what he wants from life.

Social Crediters want to see the underlying structure of society so changed that each and every system and institution is at the service of each and every one of its members; in which politics is at the service of each and every one of its citizens; and economics is at the service of each and every one of its consumers.

“The Sabbath (the institution, the system) was made for Man, not Man for the Sabbath.”
The ‘Sabbath’ is the **means** to the **end**. The **end** will be more and more of your own choosing.

Think carefully over the above statement.

SUGGESTED EXERCISE:

Draw a diagram of the flow of financial credit created by the banking system for industry and its repayment (see page 7).

Draw a diagram of the flow of the two streams-of-payments (A+B) through the production system to the market place (see page 8).

Further reading:

- Eric D. Butler: *A New Britannia in the Southern Seas*
- C.H. Douglas: *The New and the Old Economics*
- C.H. Douglas: *The Policy of a Philosophy*
- C.H. Douglas: *The Tragedy of Human Effort*
- A.R. Orage; introduction by L.D. Byrne: *The Fear of Leisure*

AUSTRALIA'S REAL AND POTENTIAL WEALTH

In the September, 1977 issue of "Enterprise", published by *The Institute of Economic Democracy*, editor Jeremy Lee listed the real wealth of Australia. We will use Jeremy's figures to illustrate what is the real potential of this land for each and every Australian.

In 1977 Australia's population was approximately 14 million people, which represented 0.362 of one per cent of the world's population at that time. By way of comparison, Tokyo in Japan, had a permanent population of 11 million, and with commuters, was estimated to have about 19 million people in the city by nine o'clock on a Monday morning.

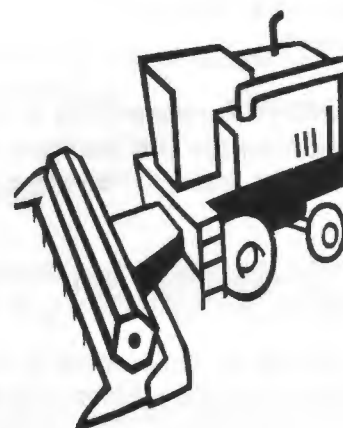


The fourteen million Australians lived in a continent probably more abundantly blessed than any other continent in the world. From an agricultural viewpoint the productive environment stretches from the rich potential of tropical farming and fruit growing to that of the greatest wool industry in the world; from wheat to sugar, from beef to butter, and from cotton to tobacco.

In the seventies, Australia was leading the world in annual **wool** production, with 927,000 tonnes (132 lbs or 59.492 kgs) of wool for every man, woman and child in Australia at the time); seventh in the world in **butter** production with 224,000 tonnes (32 lbs or 14.422 kgs per head); ninth in the world in **meat** production, with 1,979,000 tonnes (283 lbs or 127.549 kgs per head); seventh in the world in **oat** production, with 1,677,000 tonnes (239 lbs or 107.718 kgs per head.); seventh in the world in **sugar** production with 2,269,000 tonnes (324 lbs or 146.028 kgs per head); seventh in the world in **wheat** production with 10,834,000 tonnes (over ? tonne per head; 1500lbs or 676.056 kgs).

Apart from our world ranking in wool, butter, meat, oats, sugar and wheat production, we also produced the following annually:-

- 2,398,000 tonnes barley - 342 lbs per head (154.014 kgs).
- 106,00 tonnes maize - 15 lbs per head (6.760 kgs).
- 409,000 tonnes rice - 58 lbs per head (26.140 kgs).
- 14,886,000 kgs tobacco - 2¼ lbs per head (1.014 kgs).
- 636.00 tonnes potatoes - 90 lbs per head (40.563 kgs).
- 136,000 tonnes tomatoes - 20 lbs per head (9.014 kgs).
- 30,000 tonnes peanuts - 4lbs per head (1.802 gs).
- 133 million slaughtered chickens – 9 chickens per head.
- 3138 million litres milk - 224 litres per head.
- 21 million kgs of honey - 3.3 lbs per head (1.487 kgs).
- 1050 million kgs fruit - 165 lbs per head (74.366 kgs).
- 131,000 tonnes fish - 18 lbs per head (8.112 kgs).
- 294 million litres wine - 21 litres (approx. 42 pints) per head.

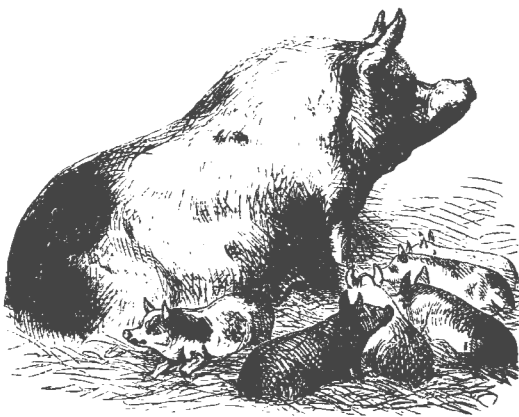
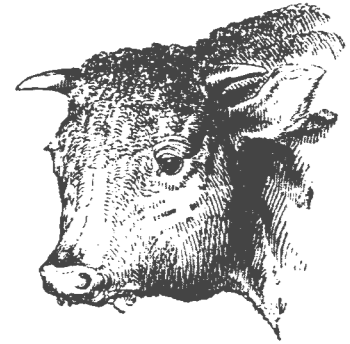


In weight alone, without any distinction as to variety, production of the foodstuffs listed — a **small** selection of those available — amounted to approximately 1³/₄ tonnes for every man, woman and child in Australia, or 7 tonnes of food for the average Australian family of four.

For six of the agricultural products mentioned, Australia was ranked among the ten most productive nations.

Imagine that! Of Australia's minute population – slightly less than **one half of one per cent of the world's total population** — only six per cent of that one half — produced the above listed food! The real wealth produced was achieved by a nation with under 1/2 of one per cent of the world's population.

Of our minute population, only six per cent, less than half a million Australians were engaged in the rural industry at the time! As a mental exercise, get the housewife in your family to total up a week's family shopping in products and weight.



What about Australia's mineral wealth?

Australia has fantastic mineral resources:

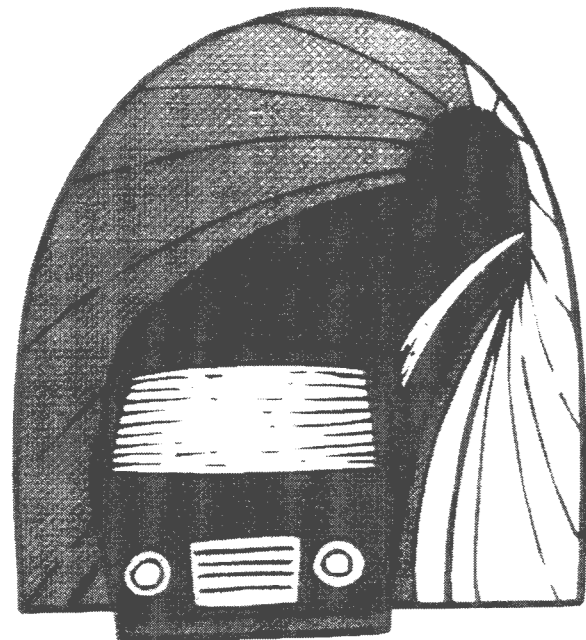
- 2 per cent of the world's coking coal
- 2 per cent of the world's copper
- 6 per cent of the world's iron ore
- 11 per cent of the world's lead
- 12 per cent of the world's zinc
- 25 per cent of the world's bauxite
- 25 per cent of the world's uranium

sheep, as well as pigs, poultry, tractors, lathes, presses, and power tools, as well as agricultural and industrial equipment of all kinds. As Jeremy noted, the list was endless. It is probably true to say that no population of comparable size in the whole known history of mankind had at its disposal such a vast array of wealth and the means to use it.

AND YET – according to our politicians, economists and bankers, we are in deep trouble and on the verge of bankruptcy!

HOW CAN THAT BE?

To look for an answer to that question, we must study the system which has **the power to control** all other systems and institutions – the financial system.



AN EXERCISE IN IMAGINATION

Before commencing that study, we want you to let your imagination have free reign for a while.

Begin to conceive, in your mind, what you might want from life — IF you had more choices. It is not for anyone to tell you what your life *should* be. You must decide what you want.

We want to give you a glimpse of what life for you *could* be if the systems and institutions worked for your benefit instead of the other way round — as at present.

Make a short list

Compile a short list on a spare sheet of paper. We are not looking for a detailed list but a short list of some of the things you would like, or would like to do, if you had more choices and opportunities.

EXAMPLES:

The following are simply examples of choices that could be made.

Personal choices:

- Your basic needs to be met: food, clothing, shelter.
- Reasonable standard of living.
- A house at the beach for the summer.
- Security in your own home and enjoyment in gardening.
- Better facilities in the kitchen.
- An overseas trip; travel to far away places.
- More time with your family.
- Give up working full-time and stay home and enjoy mothering/fathering your children.
- A better-paying job.
- Take up painting, acting.
- Do architecture at a university.



Community choices:

- Parental control of education.
- Better health services.
- Cleaner environment.
- More use of alternative sources of energy.
- Decentralised communities and regions.
- Restore the farming communities.



National choices:

- Mutual co-operation as the basis for international relations.
- Strong defence

HOW DO WE OBTAIN OUR NEEDS AT PRESENT?

“We go to work to get the cash to buy the food to get the strength to go to work to get the cash to buy the food to get the strength to go to work... and so on — *ad infinitum*.”

The ABC of Social Credit by E.S. Holter.



In this age of computerized automation, whereby an abundance of goods is produced, with less and less human labour required, do you think it should be possible for the working population to take more time off 'work'?

Would you like more time to 'smell the roses'. This is simply another way of expressing the desire for some more time or opportunities for leisure activities of your own choosing.

Consider the possibility of working just three months of the year and taking the rest of the year off 'to go fishing'?

Consider the prospect of early retirement, thereby freeing up the labour market for the younger people. Retirement by the early fifties age-group, would give younger people more opportunities to make their way in life and have hope to plan for the future.

What would you like to do in your retirement? Take up a hobby, a craft? Is there a talented inventor or a painter, just waiting for the opportunity, and the time, to 'branch out'?

In which case, if the right policies based on the right principles were put in place, one could have a life of more leisure — I did not say idleness — and abundance.

That is something **ONLY YOU CAN DECIDE**. YOU need to want it hard enough.

Some soul searching is needed here. There is the need to find answers to such questions as: What is the purpose of Man? What is the purpose of an economic production system?

Do you really believe you were created to be a 'work horse' or a 'wage-slave', or is there a higher purpose for you in life? Social Crediters believe 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.

A NATIONAL DIVIDEND IS THE ANSWER

That's right — a National Dividend. Australians are blessed with an abundance of real credit, which is the nation's productive capacity. If you use your own imagination and make your own list of Australia's real and potential wealth, you will begin to realise why we say a National Dividend is not only possible, but a realistic answer to the chronic lack of 'money' in the present system.

But, we are getting ahead of ourselves here; more on this as you progress through the series.



There are two aspects to this real credit:

Basic Capital

The soil, a source of good food and minerals, including oil and natural gas. Sunshine. Solar energy. Water, wind. Use and benefit of Natural Laws.

What do we mean by Natural Laws?

The mechanical, automated, computerised benefits and advantages of the modern production system and the division of labour.



Cultural Inheritance

The cultural inheritance is the 'know-how' of applying natural laws to basic capital, passed down from generation to generation, under the general heading of the industrial arts.

Contrary to the oft repeated claim that 'labour produces all wealth', semi-automatic and automatic machinery — and now factories — powered by solar energy has made human energy of relatively little importance in modern productive capacity. Modern man's actual and potential economic freedom is based upon an inheritance — a profit — built up over many past generations. He is therefore entitled to some type of dividend. In a **money** economy, this dividend can only be distributed by providing the individual with the necessary 'money' votes.

ARE YOU SAYING YOU DON'T AGREE WITH THE NATIONAL DIVIDEND? WHY NOT?



**Perhaps you think people can't be trusted with too much leisure?
Why not?**

Perhaps you think people might drink too much, or become too lazy with too much time on their hands? I won't, but if you think you might, perhaps you could refuse to take your share, or give it away, or even continue to work.



Perhaps you think we might waste our time in other ways? We might waste it by too much gambling, too many new clothes? We would say to you, “Do what you want with your share; give it away if you don’t want it, but don’t make my decisions for me: decisions which are mine to make. I will decide what I want to do with my share of the dividend. I might even ‘go fishin’ or shootin’!

Perhaps you might say it isn’t good for us not to work! In fact you think we must work! “He who does not work will not eat.” “We have to work to get money.” Do you really believe that ‘he who does not work will not eat’? What would you do if you won Tatts Lotto? Would you give that away? Look at the birds of the air. Do they ‘work’, or does their heavenly Father supply their needs? Do the fish in the sea ‘work’ as we humans understand the meaning of the word? We don’t think so.

CONTROL OF A NATION’S CREDIT

The essence of the technique of **money creation**, most of it in the form of **financial (bank) credit**, is that those issuing it do so against a nation’s **real** credit and assets. Control of financial **credit policy** means control of a nation’s real credit. The more centralised that control becomes, the more centralised the control of all productive capacity. Those issuing, at little physical cost to themselves, a nation’s financial credit on the basis that it is their right to do this, on their terms, are claiming they have the right to dictate to the individual how he shall gain access to his own productive capacity — his real credit. It would be just as logical if the printers of railway tickets were to lend the tickets, at full face value, to railway organisations and then to charge them interest on the tickets, as well as dictating the terms under which the railways could obtain the tickets in the first place!



Debt And Inflation — Steps to a World State?

An examination of how the present finance-economic system operates reveals that it is forcing the individual to submit progressively to more and more centralised control of his life. No sensible person offers any opinions on any type of a system until he first understands how it works, or is supposed to work. Mechanical engineers are capable of correcting faults in motors because they understand the principles upon which motors operate. A trained Social Crediter should have at least a general grasp of how the present finance-economic system operates before he can offer any realistic advice as to how it should operate satisfactorily **on behalf of the individual**.

The basic feature of industry is that there is a constant flow of two streams, the first being a stream of goods with prices attached to them, and the second being a stream of wages and salaries. As industry generally finances its operations from loan finance produced by the banking system, in **theory** industry should distribute sufficient purchasing power to meet, at the retail counter, the prices of the goods produced, so that the loan finance can be repaid.

HOW THE PRESENT SYSTEM OPERATES

The following excellent outline of how the present finance-economic system operates was provided in a *Report on Post-War Reconstruction Policies*, issued by the Vancouver (Canada) Board of Trade in 1943:

“In order to assess the merits or otherwise of the manner in which our present monetary system operates it is necessary to consider its place and function within the national economy. For instance, reference has been made earlier to the primary function of the monetary system as being an economic voting mechanism. While this may be readily conceded, its full significance cannot be appreciated unless this comparatively novel concept is related to the accepted ideas of finance.



“How can the production of goods be organised under a system which will give the individual the greatest possible scope for freely associating with others in the common effort, how will a correct accounting be kept of the goods produced, and how will their distribution on an equitable basis be organised?

“These important functions come within the scope of the monetary system . . . money is essentially a generally accepted claim to goods and services. It is a ticket system which entitles the holder to obtain the goods and services he wants from the supply available for distribution.

“This means that money can be issued only against goods and services: further, that the money must be related to such goods and services both in regard to the number of ‘money tickets’ issued and the relative relation of each ticket to the different types of goods and services.

“The system which has been evolved and which is in use at present is basically sound. In order to induce individuals to co-operate in the production of goods, money is created and issued to them as incomes for their services. The sum total of all money paid out in all stages of the production of an article constitutes its cost. In this way units of money are related to goods and the other material wealth of a community.

“Thus the individual is provided with an inducement to join in the co-operative effort of production, being left free as to what part he takes in this according to ability and so forth. As prices are created in the process of production, so an accurate record can be kept. The individual then has a claim on any of the available goods and services he may choose.”



From the foregoing, it will be plain that **money should be issued as goods are produced**, and it should be **withdrawn as goods are consumed**, for it would be a falsification of the records if 'tickets to goods' were in the hands of the people when the goods were no longer in existence.

The efficacy and simplicity of such an arrangement in the organisation of a democracy would be valid provided that –

The amount of money issued to finance production was controlled by the extent to which the people wished to use their productive resources (their real credit) in supplying themselves with the goods and services they wanted;
The total amount of money in the hands of the people at any time was sufficient to enable them to buy all the available goods and services.

The important question for you to consider is:

Does industry distribute sufficient purchasing power over any given period to meet the prices of the goods produced?

A number of business organisations which have examined this question, such as the London Chamber of Commerce and the Southampton Chamber of Commerce, the Vancouver Board of Trade pointed out: "the system generates a chronic and increasing shortage of purchasing power in relation to the prices of goods coming on the market".

Major factors causing deficiency of purchasing power

The dividend system would only operate if total prices represented total wages and salaries paid. Even assuming that total wages and salaries equalled total prices, it is elementary that if some of the wages and salaries were saved, there would be an immediate and equivalent deficiency in purchasing power. For example, if \$200 of wages and salaries are issued against \$200 of prices, and \$50 of the wages and salaries are saved, then it is obvious that \$50 worth of goods must remain unsold.

If the \$50 is brought back into circulation by investing it in some new capital production, this means that when this capital unit starts producing consumer goods, it will have to try to recover this \$50 through prices.

Theoretically it is possible for one unit of money to be used to generate a number of costs for which there are no equivalent money units. The use of savings to finance new production is a contributing factor to the deficiency of purchasing power.

Everyone responsible for operating an industry knows there are many more costs than wages alone. A charge must be allocated for the interest on the money borrowed. Every industry, irrespective of size, must allocate charges for the depreciation of plant and equipment. As industry develops towards near-automation, depreciation charges become progressively greater in relationship to wage costs. These plant-charges are not income for anyone. It is the same with profits, which, of course, every industry is entitled to make.

Finally there is taxation. Industry legitimately regards taxation as a cost which it attempts to recover through prices, helping to force them up. Taxation levied on incomes has the direct effect of reducing purchasing power. An enormous proportion of taxation, including municipal rates, is used merely to repay mounting debts and is cancelled out of existence.

The flaw in present financial rules, and the exploitation of that plan by power-lusters, is one of the most explosive factors threatening civilisation today.

GROWING MOUNTAIN OF DEBT

The immediate reaction of many to the above information is that it cannot possibly be true, because this would mean a growing mountain of unsold goods. But in place of the unsold mountain of goods there is another mountain: **one of rapidly expanding financial debt!** It is beyond dispute that the flood of production for sale in the retail stores can only be removed by increasing resort to various forms of credit buying.



Unable to buy what they have produced out of their current wages and salaries, individuals in modern communities are compelled to mortgage their future incomes by borrowing against them. Most of the finance for credit buying schemes must originate with the banking system. All these schemes operate at high rates of interest and contribute towards inflation. Any finance provided to lending organisations for credit buying by genuine savings, merely aggravates the problem of the deficiency of purchasing power, as already explained.

As credit buying schemes do not of themselves solve the problem of a deficiency of purchasing power, other policies are also adopted. There is growing stress upon the necessity for increased capital production, irrespective of whether any great expansion is necessary to produce required consumer goods.

The only realistic purpose of building more industrial plant, more power units, or more water schemes, is because they are genuinely necessary to produce required consumer goods.

Financed directly or indirectly out of new interest bearing debts created by the banking system, capital works do increase the amount of money in the hands of consumers without, **at the same time**, increasing the supply of consumer goods for sale. But as production is a continuous process and new capital equipment does eventually produce goods for sale, into the price of these goods must be charged all the costs incurred.

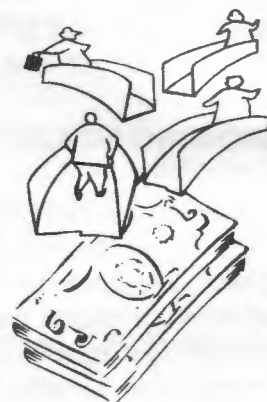


The result is that the rate of capital expansion must be progressively increased in order to attempt to avert a major break-down in the economy. At one time, all Socialists insisted that industry does distribute adequate purchasing power to buy its own production, and that the problem was that the 'greedy rich' had too much purchasing power, leaving insufficient for others.

The solution (for the Socialists) was therefore to use the power of government to take from the rich and to give to those with insufficient purchasing power.

While this argument is still often used, generally for crude propaganda purposes, Keynesian (Fabian Socialist) financial and economic teachings stressed the importance of financial 'pump-priming' by governments to make the economy work. This meant increasing governmental activities, with progressive undermining of the private enterprise as it became directly and indirectly dependent upon government financed activities to survive.

Keynesian financial and economic teachings dominated in most Western universities and in practice were a major contribution to the world-wide Marxist advance, as shown in *The Fabian Socialist Contribution To The Communist Advance* by Eric D. Butler.



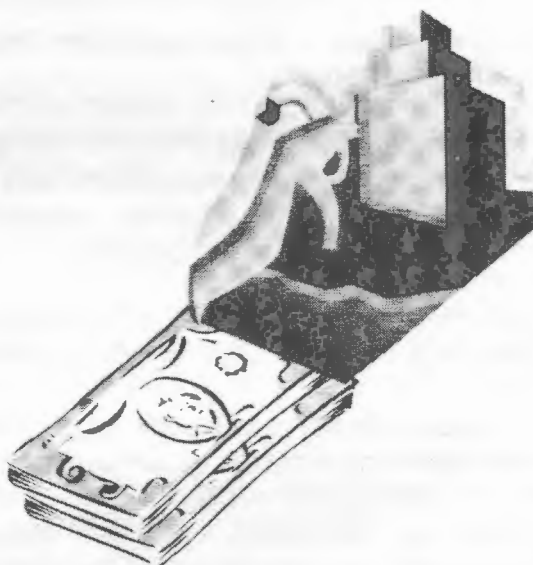
The Reality of the "Favourable Trade Balance"

Examined in the context of current international power politics, one of the most disastrous aspects of the flaw in the financial rules of modern nations is the intense drive for export markets under the dogma of achieving 'a favourable balance of trade'.

The drive for export markets is further evidence of the deficiency of purchasing power in any modern country to meet the prices of total production.

The 'favourable balance of trade' simply means that a nation sends more production **out of** the country than it receives in exchange.

Any boy who plays marbles knows that if he swaps ten marbles for six marbles, he has suffered a loss of four marbles. However, when he grows up and studies modern economics, he becomes convinced that when a nation exports ten units of production and only receives back six units of production, this is a highly desirable situation!



The true purpose of international trade should, of course, be simply an exchange of real surpluses between nations, to their common advantage. A drive for export markets in order to help solve domestic problems, can only lead to increasing disasters.

Obviously not all nations can have a 'favourable balance of trade'; some must have an 'unfavourable balance'. The unnatural fight for export markets brings nations into increasing friction with one another, the more so when they impose tariff and other restrictions.

A number of studies have shown how nations like the U.S.A., Britain, Canada and Australia financed enormous production to the Communists during the so-called 'Cold War'. In this way they attempted to overcome their own internal deficiency of purchasing power. The Communists were delighted.

Only a mesmerised people would agree to sending more production out of their country than they receive back in imports, and to use the finance issued against the 'favourable balance' **to help buy the production left in their country, and believe that this is a sane thing to do.**

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 perspectives in the light of present orthodox economic and financial theory is counter-productive.

Further reading:

Eric D. Butler: *The Essential Christian Heritage*
Anthony Cooney: *Clifford Hugh Douglas*
C.H. Douglas: *Economic Democracy*
C.H. Douglas: *Social Credit*
Canon Arthur Fellows: *The Foundations of Liberty*
Elizabeth S. Holter: *ABC of Social Credit*
Bryan W. Monahan: *An Introduction to Social Credit*
Alexander Solzhenitsyn: *Rebuilding Russia*
The Earl of Tankerville: *Poverty Amidst Plenty*

DEBT AT INTEREST – A MATHEMATICAL ABSURDITY

by Tom Fielder

The objective of the following little story is to provide another way of telling the story about the fraudulent money system we now live under.

It is our experience no two people grasp the truth about the money system with just the one example. We all perceive things differently. That is in the nature of things; we are all different, distinct, unique, individuals. Therefore, the following little story may be just such a valuable tool for you to understand this abstraction we call money.

Let me illustrate says Tom:



Fundamentally unsound, a debt-money-system makes it mathematically impossible for us to pay all the interest on the money we must use.

When a group of captured Aussie servicemen arrived to spend the rest of the war in a P.O.W. Camp, they were soon extremely bored for there was little to do.

“If only we had a pack of cards,” they agreed, “we could have a hand of bridge.”

“See a Frenchman over in hut 29,” they were told, “he may be able to accommodate you.” Sure enough, the Frenchman had the only deck of cards in the whole camp.

“This is a very valuable pack,” he said. “I need some protection if I lend them to you. If you agree to my conditions, you can play with them for one day only. I will lend each of you 13 cards if you pledge me sufficient collateral. What have you got?” he asked. One Aussie pledged his watch, another ten cigarettes, and so on.

“Oh! by the way,” he remarked, just as each one was about to leave for the card game, “I want one extra card from each of you – and don’t say anything to anybody about our deal.”

That day the servicemen played bridge all day and into the night. The game created a lot of interest and there were many in the hut wanting to borrow the cards next.

When the evening came to an end, they took the cards back.



Three had 14 cards each and redeemed their collateral. But since there were only fifty two cards to begin with, the last Aussie prisoner had only 10 cards.

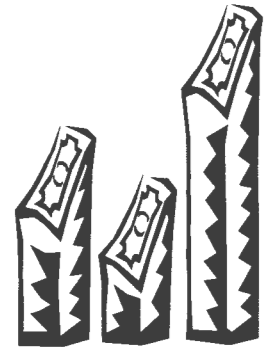


He could not repay his debt and so lost his watch; the others kept their word and said nothing of the deal they had made with the Frenchman.

From then on, four prisoners played bridge each day with the deck of cards loaned to them by the Frenchman. Each day, one man extra suspected that there was something wrong with the system, but because of the secrecy clause in the arrangements, all kept their word and said nothing.

Over a period of time, each man was deprived of his watch and other items; and each realised too late it was mathematically impossible for all of them to redeem their collateral.

The system was ingeniously designed to acquire their personal belongings by lending (creating) only the cards (money) to repay the loan; not the extra card (interest).



When the war ended, everyone was astounded to see the Frenchman with a bulging kitbag — full of watches, cigarettes, food and clothing.

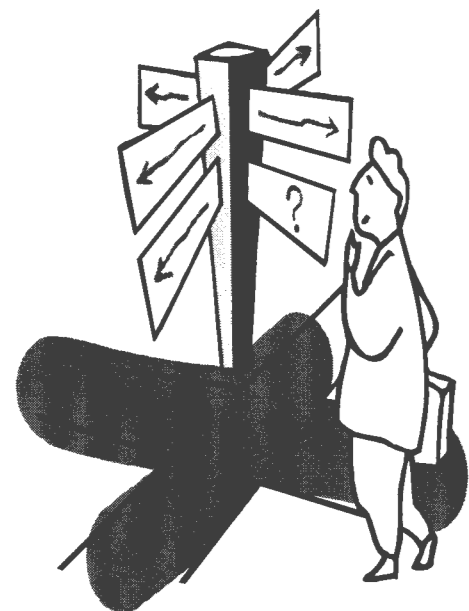
It is easy to understand the monetary mischief in this simple uncomplicated story. It is difficult to see it clearly when there are millions of people and hundred of billions of dollars washing around through the system.

The principle remains the same:

In a debt-money-system, all money comes into existence as evidence of debt — interest-bearing debt.

Since the money to pay the interest is not created at the time of the loan, the interest is mathematically impossible to pay and some must lose their collateral. The system was designed that way.

The end of a 'card game' in a society's money system is a recession, when one after another lose their collateral; their farm, their home or their business to the money lender – the bank.



SELF TEST

Why did Walter Reuther ask the young executive “Sonny, how are you goin’ to sell automobiles to these machines?”

.....
.....

Explain what was Douglas’ seminal discovery whilst sorting out the muddle of the accounts at the Farnborough Aircraft Factory?

.....
.....

How did he test this discovery to ensure it was not simply an isolated occurrence?

.....

Fill in the missing words in the following explanation of the A+B theorem:

The *rate of flow* of to individuals is represented by A, but since go into, the rate of flow cannot be less than A+B.

But, since a proportion of the product *at least equivalent*..... *by a form of purchasing power which is not comprised in the*

In your own words explain what is meant by a National Dividend

.....

Explain the difference between a ‘means’ and an ‘end’.....

.....

Why is Social Credit interested in economic security for the individual in society?

.....

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 had – 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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