

BATTLE FOR FREEDOM

By

L. D. BYRNE

An Address to the Rocky Mountain
House Board of Trade on
Monday, May 10,
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I. INTRODUCTORY.

LET me make it plain at the outset that what I have to say is not concerned with party politics. The issues which I wish to discuss with you are above all party and sectional interests. We are facing a world crisis in which not only the fate of us all, not only the fate of our country and Empire, but the future of humanity for centuries to come is at stake.

As leaders in your community I am sure that you recognize the extreme gravity of the terrific situation into which we are heading. I take it, therefore, that you will not expect me to mince my words; and I make no apology for bringing to your attention in the plainest language which I can use, the challenge that faces every one of us. It is a challenge which we cannot ignore.

In the first place, in order to understand what is going on in the world at the present time we must have a clear idea of what this war is about—of the basic issues involved in the universal conflict—as well as the background of the pre-war conditions leading up to the war. In the limited time at my disposal I cannot hope to do more than draw your attention to some of the more important aspects of these matters.

II. NATURE OF THE CONFLICT.

The Hypnotism of Labels.

The view is expressed in certain quarters, with all seriousness, that this war is being fought to get rid of Hitler. It seems to me sheer nonsense to suggest that if we can dispose of an upstart Austrian paper-hanger the world would at once resolve itself into a scene of peace, harmony and progress. Hitler, Hitlerism and Nazi-ism are merely labels, and the important thing is not these labels, but what these labels stand for.

For example, there is no essential difference between the present Nazi regime in Germany and the Prussian Militarism which flourished under a monarchy and was the curse of Europe for more than a century. Whether the adulation of the people is rendered to a Kaiser or to a Fuehrer seems of little consequence, if the nature of the thing these men represent remains the same—namely, an all-powerful state imposing its dictates on its citizens by the use of stark force and terrorist tactics; and its rulers, having subjugated their own people and got them into uniforms, goose-stepping up and down to the

strains of Deutschland Uber Alles, proceed to send them forth to impose the domination of their monstrous system on other people by brute force.

We talk of Nazi-ism and other brands of totalitarianism as though they were something entirely new in human experience. Actually there is nothing new, original or unique about them except their labels. They are but the present manifestations of an evil with which humanity has been inflicted for thousands of years.

The Abuse of Power.

Dictatorship in any form—whether it be an autocracy, a plutocracy or anything else—develops into a tyranny by a natural process. Rule by force, terrorism and aggression are inseparable from that type of social organization. It is ludicrous to suppose that the disposal of Hitler and his satellites would eradicate the cause of the plight in which humanity is floundering. So long as the essential features of the type of social organization we term totalitarianism persist, just as a Hitler arose to replace the Kaiser, so somebody else would push his way to the top to take the place of the present Nazi leader.

Under that type of social organization—involving the concentration of power in a central authority and the manipulation of the many by the few—by a natural process power maniacs, with the mentality of gangsters and the manners of polished actors, automatically gravitate to the top in the role of saviours of their country.

The British Empire was forced into this war, inadequately prepared, because it was plain that unless the Nazi war machine was stopped, it would continue its systematic career of aggression and conquest of one country after another until it imposed what its masters were pleased to call "The New Order" on the entire continent of Europe, as a prelude to making a bid for world domination. Fantastic as this seemed at one time, the events of the war have proved how real was our peril.

However, there is a more fundamental aspect of the matter. Inherent in the challenge of Nazi-ism is the threat of world domination by the social system we term totalitarianism, of which it is the product. And the doctrine of totalitarianism being the antithesis of the traditional British concept of democracy, a clash was inevitable. In order to appreciate the full significance of this it is necessary to examine these two irreconcilable social philosophies, and to do so we have to get down to first principles.

III. PRINCIPLES OF SOCIAL ORGANIZATION.

Two Social Systems.

Notwithstanding the variety of labels which are being bandied about—such as Fascism, National Socialism, Social

Democracy, New Deals, Communism, Co-operation, Democracy, and so forth—there are two and only two types of social organization:

(1) That under which the people constitute the supreme authority and which is organized to enable the people to get the results they want from their association as a community or nation. This is the type of organization which can be properly termed democratic.

(2) That under which the many are manipulated by the few, in whose hands supreme power is centralized, enabling them to impose their dictates on a subservient people and usually operating in the name of "the State." This form of organization, inherent in the "Supreme State" doctrine of which we hear so much, is usually called "dictatorship" or "totalitarianism."

Now in spite of the vague definitions and the nebulous explanations of democracy which seem so popular among some of our academic theorists, the social system that goes by that name is a very definite form of organization. In fact it is the natural social order, as a moment's reflection will show.

The reason individuals associate in groups is to gain objectives which they want in common, and which would otherwise be impossible to attain. That is the motivating influence in any association and it is as true of society as a whole as, for instance, your own organization.

Therefore the natural social system is one which is organized to enable the people comprising the community to obtain the results they want. This entails the people being the supreme authority that decides the results which shall accrue to them from their activities. Only democracy in its fullness provides for this.

Democracy vs. Totalitarianism.

Now in order for the people to be the supreme authority they must be organized to specify the results they want in definite terms and to enforce obedience to their wishes. Authority without the means to enforce it is non-existent in actual practice.

Thus we find that the basis of democracy is the absolute sovereignty of the people. This means that they must have complete and effective control of all aspects of their social life, and that those in positions of administrative authority must be subservient to the will of the people at all times in regard to the results their management shall yield.

Without going into the matter more fully, it should be apparent that in every respect the social concept of democracy is the opposite of dictatorship or totalitarianism.

Whereas democracy involves organization of the community or nation to enable its individual members to get the results they want from the management of their affairs, the totalitarian state is organized to enable the ruling group to manipulate the people and to impose upon them the results which the rulers decide they shall get.

Whereas in a democracy the people constitute the supreme authority and the administrators of their affairs, being responsible to the people for the results accruing to them, are subservient to them, under a totalitarian society a central group exercises supreme power in the name of the State and the people are subservient to its authority.

Whereas in a democracy the people exercise control over all aspects of their social life, under totalitarianism this control is centralized in the hands of the State authority, and is used to control and manipulate the people.

Whereas the freedom of the individual is the corner-stone of democracy, under totalitarianism the individual is merely the creature of the State authority, existing to obey its dictates.

This comparison could be extended, but it would only emphasize the irreconcilable difference between these two social philosophies. The one is the antithesis of the other.

It is the inevitable clash between these two irreconcilable social philosophies which is the focus of not only the war, but likewise of the much wider conflict that is being fought out in the world today.

IV. GETTING OUR BEARINGS.

The Focus of the War.

Each week, as the assurance of victory in the military sphere increases, so we find a growing anxiety in regard to the kind of world which will emerge from the carnage of this war. And it is in regard to this question that the clash between the two social philosophies we have been discussing is becoming the dominant issue.

War is not an end in itself but a means to an end—and a hideously unpleasant means at that. You will recall that the last war was fought to make the world safe for democracy. The democratic nations won that war, yet never has democracy been in greater peril than during the years which followed. Great Britain and the British Empire emerged victorious from the last war immeasurably more powerful than before, while Germany was reduced to impotence in her defeat. Yet twenty-two years later we were fighting for our very existence against Germany with our backs to the wall. You see it does not make sense. And if we wish to have anything like a realistic view of the situation we face, we must have a clear concept of what went wrong during those critical years between the two world wars and the underlying reasons.

The outstanding features of those years were the economic crises which created such havoc in all countries, and the recurring revolutions that resulted from them—as, for example, the German, Austrian, Italian and Spanish revolutions.

In the economic field one country after another was reduced to a condition bordering on chaos. With almost unlimited resources to produce abundantly, widespread poverty, general insecurity, mass unemployment, restricted production, stagnant trade and general economic impotence spread like a blight across the world—while governments everywhere proved utterly helpless to deal with the situation.

Breakdown of Democracy.

As I remarked, the last war was fought to make the world safe for democracy, and democracy is government and management of the people's affairs to give them the results they want. Were poverty, insecurity, unemployment and all the other features of those pre-war years the results which the people of the democratic countries wanted? Actually they were the opposite of the security and the freedom that people desired in this and every other constitutional democracy.

I hope you realize the full significance of what that meant—namely, that instead of obtaining "government in accordance with the will of the people," we got government in defiance of the will of the people. It meant that the constitutionally supreme authority of the democratic countries had imposed upon them conditions they did not want.

How was this done? What was the cause? Did we lack the resources to produce the goods and services which would have given the people the security they desired? On the contrary, as engineers assured us at the time and as the war has proved, the means were available for producing abundantly. Then was it because those in charge of our productive system refused to produce? Quite the reverse: farmers, mine operators, manufacturers and others were anxious to produce, but they lacked markets. Yet the potential markets existed in the vast and unsatisfied wants of the people.

The Seat of Trouble.

Was the fault, then, with the transportation system or the merchant through whom the goods reached the people? As you gentlemen know, both the transportation concerns and the merchants were eager to handle the goods. In short the only reasons why the people could not obtain the goods they wanted was because they lacked the thing we call money, which alone would have enabled them to go into the stores and obtain them.

Had the people possessed the necessary money claims to buy the available goods, merchants would have ordered more goods from the wholesalers, the wholesale firms would have passed on

their orders to the producers and these in turn would have had the markets for their goods which they were seeking so desperately.

Now it does not matter how you approach this question, you always trace the source of the trouble to the monetary system.

On this occasion I do not propose to go into the monetary or financial system, beyond pointing out an aspect of the matter which is all important to you as citizens of a democracy.

* * *

The Economic Voting System.

I mentioned earlier that it is fundamental to democracy for the people to have full and effective control over all aspects of their social life. This was a comparatively simple matter in a small primitive community but it presents a formidable problem under modern conditions. Fortunately, with the growth of nations and the development of increasingly complex economies, a mechanism has been developed and steadily improved for enabling millions of persons scattered over a wide area and associating as a nation, to control the results they obtain from the management of their affairs. This is the ingenious device we know as a voting system. Everybody is familiar with the voting mechanism which is used in the political sphere; however, the economic voting mechanism, though used far more extensively, is not generally recognized as such. The thing we call the monetary system is, in fact, essentially and primarily the means whereby people can register their economic votes, and, if properly organized, exercise effective control over economic activity.

When a person goes into a store, places a five dollar bill on the counter and asks for a pair of brown shoes of a certain design manufactured by, shall we say, the Jason Shoe Company, he is performing several important democratic functions:

(1) He is demanding a result he wants from the economic system.

(2) He is voting for the manufacture of more brown shoes of that design.

(3) He is voting for the Jason Shoe Company as competent to provide him with the results he wants.

In the aggregate, the people can determine by their money votes what goods shall be produced, in what quantities these shall be produced and who shall produce them.

Now it will be obvious that to the extent a person has money in relation to the prices of the goods he wants, he has economic voting power; to the extent he is assured of obtaining adequate economic voting power he has economic security; and to the extent that he controls the conditions under which he obtains his economic voting power he has freedom. For example if the individual could obtain an income only on conditions imposed by some authority over which he had no control, and he had no

choice but to buy certain stereotyped goods, the nature and quantity of which were arbitrarily decided by some other authority, that man would have neither freedom nor effective economic voting power. He would be little better than a slave.

* * *

Economic Dictatorship.

Reverting to our consideration of the pre-war years of poverty amidst plenty, it is clear, then, that the stringent economic conditions, bordering on chaos, were the result of the people having inadequate money, or economic voting power. In other words the people—the sovereign authority in any democracy—were having imposed upon them conditions they did not want and the means used to this end was the monetary or economic voting system.

Not only was this the case in Canada, but it was common to all democratic countries. And when we find the same policy being pursued everywhere by the same means, the possibilities of any co-incidence must be dismissed. A uniform policy carried out on that scale could have been only the result of deliberate action.

When we go into the matter more fully we find that in no democratic country is the economic voting mechanism we term the monetary system under the control of the people. It is controlled by a highly centralized private monopoly, with ultimate control concentrated on an international scale in the hands of a comparatively small group of men. And it requires no elaboration to point out that such a concentration of economic power constituted a super-government which could over-ride all politically elected governments.

Who are these men and what are they up to? The answers to these questions bring to light some ugly and unpleasant facts.

V. EVIDENCE OF WORLD CONSPIRACY.

Trend Towards Totalitarianism.

A feature which accompanied the economic stress during those years that followed the war to make the world safe for democracy was the systematic centralization of control and power in every sphere of national life. The growth of huge monopolies, cartels and combines in industry, trade and finance; the introduction of vast relief schemes involving increasing government bureaucracy; the gradual introduction of restrictive legislation, involving mass regimentation; the filching away of the individual's economic voting power by means of onerous debt and taxation;—all these led to the increasing centralization of power and the progressive enslavement of the individual.

This constituted a steady advance towards totalitarianism and the weakening of democracy.

Moreover, in those countries where the intolerable conditions being imposed upon the people led to revolution, we find that always "a saviour of the nation" arose. He was always well financed and supported by powerful interests. After the bloodshed and confusion subsided, in every case he and his coterie proceeded to sweep away the last vestige of democratic government, and to impose an absolute dictatorship in its place. In every case the pattern of this dictatorship was uniformly based on the Supreme State doctrine of Marxian socialism. Again the possibility of co-incidence must be ruled out.

And strangely enough when those countries were operating under a democratic system no money could be found to feed the hungry and alleviate the intolerable conditions of economic stress, but under a dictator all the financial means, including vast foreign credits, were made available to rebuild their delapidated industries and create formidable war machines. At the same time in the democratic countries harassed governments and babbling parliaments were at their wits' ends to find the money necessary to deal with their unemployment and trade problems, let alone to provide the funds for the adequate defence measures required to meet the growing threat of the totalitarian war machines. And bear in mind that, in the final analysis, the group of men we call international finance exercised effective control of all monetary systems and international credits.

Onslaught Against Democracy.

I put it to you bluntly, do you consider that all this can be a co-incidence? Do you consider it a co-incidence that, in every democratic country, intensive and well financed campaigns were proceeding to instil into people the idea that the system which was imposing such harsh conditions upon them was "democracy," and to inculcate into every sphere of the national life support for various forms of the Supreme State doctrine? Remember that this onslaught against democracy was proceeding on a world wide scale, and the chief weapon being used was the manipulation of monetary systems controlled by an international authority.

Next I wish to draw your attention to the names of some of the men in the group which has been wielding this tremendous financial power: Schiff, Warburg, Kuhn, Loeb, Baruch, Schuster, Schroeder, Niemeyer, Siepmann, Rothschild, Mendelssohn, Mandel, Sassoon, Harriman, Goschen, Cassel, Melchoir. The names I have mentioned—by no means a complete list—cover Great Britain, the U.S.A., France and Germany. You will observe that they are almost exclusively of Germanic origin.

But I assure you that the matter by no means ends there.

During the past twenty-five years, and particularly since the outbreak of the war, there has been a concentration of propaganda in favour of what are termed Socialism and Communism. These fundamentally similar social doctrines are based upon the writings of Karl Marx and Frederick Engels, who were likewise of the same racial origin and philosophy.

Now the Marxian-Engels concept of society is essentially totalitarian and materialistic; it has been the basis for every totalitarian State system with which the world has been cursed during recent years.

Nature of Socialism.

The basis of so-called socialism is State ownership of the means of production. The plausible argument advanced for this idea is that State ownership gives all the people ownership, and that if the people own the means of production then they will not be exploited—they will each get their fair share of the results of economic activity. However, there is a fundamental fallacy in this argument which is very carefully covered up. It is not so-called ownership of the means of production, but the control of economic policy which is the crux of the matter.

Under an arrangement whereby a vast State monopoly owns and controls everything, the real controllers are not the people but the central group which exercises all the powers of the State to impose their will on the people as a whole. The people have to accept the wage conditions, the allocation of work, the nature of the production and the quantity of goods authorized by the various little State dictators in charge of the different aspects of economic activity. The individual has no freedom of choice. He has to buy what the State authority permits him to have. There is no competition. In fact his economic voting power is rendered absolutely useless.

To imagine that the centralization and concentration of power involved in Socialism can result in anything but dictatorship under an all-powerful Totalitarian State is to ignore all the lessons of history and the elementary principles of organization. Surely our present experience, under the stress of war conditions, should convince us what centralization of authority involves.

It will not have escaped your notice that ever since the outbreak of war the utmost care has been exercised in referring to the German system as "Nazi-ism" and not "national socialism." Yet Nazi Germany is the perfect example of the Socialist State. And well it might be when we remember that Germany was the cradle of this Marxian doctrine.

Now, when we consider all the relevant facts—and I have merely touched upon some of them—they lead to the inescapable conclusion that there is a deliberate conspiracy by a group of internationalists (comprised for the most part of non-Christian

Germans), to poison and pervert the reservoirs of human knowledge, to attack and weaken Christianity, and to discredit and destroy democracy for the purpose of enslaving mankind under a world totalitarian system. Does that seem fantastic to you? Is it any more far-fetched than the Nazi attempt to dominate the world? Is the evidence any less substantial?

But I have done no more than draw attention to some of the more important facts. I assure you that the matter goes very much deeper.

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VI. THE WAR BEHIND THE WAR.

The Trend of Events.

Let us now consider the situation which we face at the present time. Since the outbreak of war, and under the stress of the demands of war time conditions, in Canada, Britain and every democratic country a uniform policy has been pursued to centralize the planning and control of production and distribution. Parliamentary government has taken second place to rule by departmental regulations authorized by Orders in Council. Taxation has been stepped up to maximum limits. A vast State machine, involving a growing bureaucracy, with wide powers over the life of the individual citizen, is becoming strongly entrenched. Perhaps much of this is absolutely essential—and, for the sake of the war effort, the people are willing to put up with it.

However, there are grounds for more than mere anxiety. This trend towards State-ism is being carried out, in the main, by men who are avowed Socialists, and it is being accompanied by a steady pressure of propaganda to the effect that the State controls and the crushing taxation being imposed under war conditions must be carried into the after war period. In short the conditions created by the war are being used to prepare people for a State-dominated and essentially totalitarian system after the war.

Some Sinister Facts.

It is significant that in Great Britain, where the roots of our democratic ideals are most deeply entrenched, an organization called Political and Economic Planning (P.E.P.) was established before the war to prepare large scale plans for the centralization of industry and commerce in accordance with principles common to both socialism and big business. Under the chairmanship and guiding inspiration of Israel Moses Sieff, this group has had a powerful influence in public affairs in Great Britain and somehow its members seem to have been pushed into controlling positions. This organization stated quite frankly in one of its publications that the people of Great Britain would not put up with the regimentations involved in any large scale planning of their lives, except under the stress of war.

Shortly after the outbreak of war a flood of propaganda was unleashed to persuade us that the peace aims of the democracies should be to set up an International Federation of Nations under a central authority having control over finance, the armed forces, international trade and citizenship rights.

There were two well-publicized textbooks on this scheme, one by a man called Clarence Kirshman Streit and the other by J. P. Warburg, son of Paul Warburg who did so much to consolidate the power of International Finance on this continent.

It shows to what depths we have sunk in the appreciation of our democratic ideals when we failed to recognize in this scheme the blue print of a world tyranny worse than the evil thing we were fighting in Nazi-ism.

It would be bad enough to concentrate power to control our lives in a Supreme State authority, but this scheme for an International Federation goes much further. It seeks to set up a World Power having supreme control over every aspect of the economic life of all the nations in the federation by its control of their financial systems and trade relations with each other, control over the rights of every citizen, and control over armed forces of overwhelming strength to impose its dictates on disarmed and helpless people.

The Nazi tyranny pales into insignificance beside this hideous plan for a World Slave State. Yet many deluded and well meaning people have been tricked, by clever propaganda, into giving their support to this scheme.

VII. TWO-FOLD NATURE OF THE WAR.

The Evidence Overwhelming.

Have you still any doubts that there is a deliberate conspiracy by an international group of dominantly Germanic power maniacs to destroy democracy and set up a totalitarian tyranny in its place?

Do you consider it an accident that on the question of post-war social security, a Conservative Government in England and a Liberal Government in Canada should have both approached avowed Socialist economists for advice, and that, working independently, Sir William Beveridge and Mr. Leonard Marsh should have produced fundamentally similar plans which would involve a vast State bureaucracy with mass regimentation for the purpose of maintaining a minimum subsistence standard of living? Do you consider it an accident that within a few days a similar scheme was put forward in the United States? Or that on the same day both the British and United States Governments put forward proposals, which were basically the same, for the establishment of an international monetary system? Is it just co-incidence, too, that, since then, the propaganda campaign for an international police force—i.e. control of the armed forces by an international authority—has been intensified?

To anyone who examines the facts dispassionately—and I assure you that I have barely touched upon some of the high-lights—it should be evident beyond any possibility of doubt that we are confronted with a desperately critical situation. While the focus of the world conflict is the clash between democracy and totalitarianism, that battle has to be fought on two fronts—on the military front and on the home front of every democratic country.

The Greater Peril.

Of the two the more deadly peril is from the enemy operating on the home front, because as yet there is no general realization of the extent of the menace from that quarter. On the military front we have the measure of the forces ranged against us and the necessary action is being taken to deal with them.

Yet, of what use will all the sacrifice and super-human effort have been if the result of victory for the forces of democracy in the military field is to be crushing defeat on the home front, and the establishment of a totalitarian post-war order which violates every ideal of democracy and Christianity?

* * *

That is the challenge that faces us and in the inevitable conflict centred in this struggle between the forces of these two philosophies of democracy and totalitarianism nobody can be neutral. Every one of us has to meet that challenge and take sides. The man or woman who attempts to escape responsibility because he is fearful of the consequences of his actions is actually taking sides. He is supporting the steady drift towards the totalitarian state into which we are being railroaded just as effectively as if he went out and worked for it. Only deliberate and conscious action directed towards the establishment of a properly functioning democracy can save us from the overwhelming disaster towards which we are rushing.

Action on the Home Front.

It should be obvious that the plight in which the people of the democratic countries find themselves is due to the fact that they have never had a functioning democracy. And they have never had a functioning democracy because they have never had control of their political and economic voting systems. The crux of the whole problem is for the people to gain that essential control.

It is fantastic to suppose that an unorganized electorate, voting every four or five years for party candidates who are in no sense under their control, can operate effectively as the constitutionally supreme authority. The utter futility of this system has been amply demonstrated by the past experience of the people in always getting the results they did not want, irrespective of what party was in office.

An unorganized electorate is a helpless mob which can be stampeded hither and thither by means of cunning and well-directed propaganda campaigns. And an unorganized mob is not capable of exercising the supreme responsibilities which are inseparable from the constitutionally supreme authority of the people under democracy.

The war has removed any doubts that may have existed regarding the ability of Canada to produce abundantly. We know the production and equitable distribution of that abundance would provide security for all with freedom. The overwhelming majority of Canadians are united in the results they want in a post-war order—and, therefore, they have a solid basis for joining together in an organized effort to assert their collective will and to exercise their constitutional authority.

However, to do so they must be organized as electors having control over all their institutions—in government, industry, commerce and finance. Of course this would mean the end of party politics, but I believe that few tears would be shed on that account.

Having gained effective control of their political voting system, the next step would be to gain effective control of their economic voting mechanism—the monetary system. This can be achieved by the monetary system being under the effective control of Parliament. This need not involve the nationalization of the banks or other financial institutions, for it is control of policy and not responsibility for administration which is involved. Control of policy by Parliament on behalf of the people is entirely compatible with responsibility for administration in obedience to that policy by the present directorate of the banks.

With effective control of Parliament, and effective control of monetary policy by Parliament, the people would exercise the necessary control of both their political and economic voting systems, and a properly functioning democracy would be established as the basis of the post-war order.

* * *

Freedom—the Issue.

From the necessarily cursory survey of the situation which I have given you, it should be plain that the fundamental issue we face today is not materialistic. It is not a question of whether people should have more food, better homes or a higher standard of living. That is an issue, but it is not the central issue. Economic security can be purchased at too high a price as the people of Germany found to their cost under the Nazi regime. Economic security without freedom in all its fullness would be little better than slavery.

The real issue is human freedom—freedom to live our lives with a minimum of interference and domination. That is the very cornerstone of democracy. And it is around that question of freedom that the conflict between democracy and totalitarianism is raging, for there is no place for freedom in the essentially materialistic concept of the Supreme State doctrine of the various brands of socialism.

Thus we find the very core of the matter is not materialistic but spiritual—and human freedom, itself a non-material and spiritual attribute, is fundamental to Christian teaching regarding Man's relation to Man and Man's relationship to God.

The Challenge.

In the struggle between these two opposing ways of life, we find that the fury of attack by the forces of the materialistic and essentially pagan concept of the Supreme Totalitarian State is directed against Christianity, Democracy and the British Empire.

Every violation of the principles of Christian teaching, every step towards the centralization of power at the expense of democracy, and every weakening in the bonds which bind together the great brotherhood of British nations is a victory for the evil thing which is striving to encompass our enslavement and destruction.

* * *

If I have given you a forbidding picture, it is because we face an ugly situation. However, in this dark hour of human history can be discerned the bright gleam of a civilization that will eclipse in its glory anything which we have yet conceived.

The means for its achievement are available to us, as I have attempted to show, if we will but face the realities of the situation now, so that when the carnage of war is ended, we shall be ready to direct the resources concentrated on destruction to the high purpose of human advancement.

Yet it will require a sense of duty, a loyalty and an effort by the people of this country to overcome the enemy on the home front, comparable with the high calibre being demanded from the men of the fighting forces on the military front.

Speaking at the outbreak of war, the British Prime Minister warned us that we would be fighting evil things. I have endeavoured to bring to your attention the full significance of that warning. In the words of St. Paul, ". . . we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

And each one of us has to accept full responsibility for the manner in which we personally meet the inescapable challenge which confronts us.

"In establishing democracy you will find that you will have to drive straight for your objective if you are to realize it. It is useless to say to a person, 'I will not allow you to impose your will on me,' and then proceed to do nothing to stop him. Actions alone can change a social environment. Right thinking in itself will not get things done. Right thinking must be translated into right action. The most dangerous man in the world to-day is the person who is full of excellent ideas and sympathy for that which is right, but directs his every action to supporting that which is wrong. To know the truth you must make the truth a reality. Good wishes have any value only when they are translated into action.

"Action is the key to changing the social environment. You will recall the historic occasion when the money changers were driven out of the temple. That was action—and objective action. And the situation in the world to-day once again demands the money changers being driven out of the temple.

"In conclusion, may I give you two powerful passages from the New Testament to take away with you to ponder very carefully. You will find they sum up much you will need to strengthen you in your Crusade for a Christian and democratic social order against the forces of the Devil—the Father of Lies. The first passage is from the Gospel of St. John: 'And ye shall know the truth, and the truth shall make you free.'

"The other is from St. James' Epistle: 'Even so faith, if it hath not works, is dead, being alone'."

L. D. BYRNE
Calgary, January, 1938.

WHAT TO READ

By C. H. Douglas:

Social Credit	\$1.00
The Monopoly of Credit	1.00
The Big Idea50
The Use of Money15
The Nature of Democracy10
Approach to Reality10
The Tragedy of Human Effort15

By Other Authors:

Out of the People (J. B. Priestley)	2.00
Economic Nationalism (Colbourne)	1.00
The A.B.C. of Social Credit (Holter)30
What is Democracy? (Powell)25
Southampton Chamber of Commerce Report of Economic Crisis Committee (1932)20

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