

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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THE WORLD STATE IS AT ONE END OF THE SCALE ...

“Internationalism, with its corollary a World State (of which the happily defunct League of Nations was one attempt and the Bank of International Settlement another) is one end of the scale and self determination of the individual is the other. It clearly cannot tolerate autarchy.

The smaller the genuine political unit, the nearer you are getting to self determination of the individual. The horizontal trust, whether commercial or political, but especially the latter, is an abomination just as internationalism is an abomination.

The ultimate ideal of such a policy is a world full of standardised robots, each with a numbered time check, all subject to the same ‘Laws.’ It is materialism rampant, a denial of individuality and spiritual values and is the outcome of a cultural hatred which is, in essence, purely destructive.”

- - - Major C. H. Douglas 19 November, 1938

THE UNREALISTIC ACTIVISM OF A MENTALLY UNBALANCED WORLD

An Incendiary Discussion at Ryerson University, Canada, 2 March, 2017

with Jordan B. Peterson and host Dr. Oren Amitay

A few weeks ago, Dr. Oren Amitay, who has been defending Professor Peterson in online discussions hosted by the Ontario Psychological Association, invited the Professor to address his psychology class (to which other students were invited). They discussed freedom of speech, ideological possession, unconscious bias and the Implicit Association test, and other issues germane to psychology and the modern world. Professor Peterson said:

The claim that Gender Identity should be nothing more than subjective choice is a completely insane proposition, first predicated on the idea that your identity should be based on your subjective choice and that’s never been the case for any sort of identity anywhere. **You take your identity two-fold:** First thing your identity is, is a functional set of tools to help you operate in the world.

Read (Jean) Piaget – just scratch the surface of Piaget and you find out that children start to construct their identities when they are breast-feeding. That is when you first start to have social interactions.

The conflict arising from the unrealistic activism of a mentally unbalanced world is forcing people to look for a more satisfactory approach to their own problems, or, shall we say, to look for some organising principle which will give meaning to one’s life, and remove the conflict between the private aspirations of the intelligent individual and the social activities of the ant-heap.

Peterson then discussed the preferential treatment that racial/gender politics now pushes and on the claim that there are no differences between races and men and women. He asked:

Are you so sure about that? If you don’t think there are differences – why are psychology classes 80% women? And that differentiation is accelerating rapidly!” He insisted that this ‘social construction’ is: “WRONG, wrong—that’s what it means. Disproved!..

It is exactly the opposite of what the theory would have predicted. The idea was that as you equalised the social structure that the differences between men and women would disappear. Guess what... that didn’t happen. And the results are based on nationwide studies and they have been replicated multiple times. If you fragment the studies you find there are differences across all the studies and they are not trivial.

Watch and listen and learn! Full discussion here... <https://www.youtube.com/watch?v=8ABa4RdNPxU> ***

AN ORGANIC SOCIETY

In May 1947 C.H. Douglas addressed the Constitutional Research Association at Brown's Hotel, Mayfair and the title of his address was: "Realistic Constitutionalism". He referred to the importance of the English Common Law noting that the "locus of sovereignty over Common Law is not in the electorate, because Common Law did not derive from the electorate and indeed ante-dated any electorate in the modern sense. In the main, it derived from the Mediaeval Church, perhaps not directly, but from the climate of opinion which the Church disseminated."

Professor Andrew Fraser noted that fact:

"My research into the long course of English and American history led me to rediscover the Old Faith of the Anglo-Saxon peoples. I was very much struck by the fact that it was the early Christian Church – not the State – which created the English nation..."

A search of British history reveals the early Christian Church was the Church IN England and not to be confused with the Church OF England that came out of the reign of Henry VIII.

In "The Realistic Position of the Church of England", (1947) C.H. Douglas referred to a paper written about 25 years earlier by the Austrian anthroposophist, (spiritual philosopher) Dr. Rudolf Steiner: "The Threefold Commonwealth".

Douglas cautioned: "For my own part, Dr. Steiner did not appear to contribute anything very helpful to the practical solution of the problem, while recognising its nature... The main point to be observed is that to be successful, Constitutionalism must be organic; it must have a relation to the nature of the Universe. That is my understanding of "Thy Kingdom come on Earth, as it is in Heaven."

It was to the practical solution of the nature of the problem that men such as C.H. Douglas devoted most of their lives. Douglas wrote this at a time when Fabian Socialist Professor Laski of the London School of Economics linked his plans of centralised political power to statements such as 'Christianity had failed and Russia (Soviet Russia...ed) was the hope of the world'...

Organic life is not the product of matter but is the constant expression of spirit, as life and form, in the medium of matter - - Rudolf Steiner

So, what did Rudolf Steiner have to say about the nature of the problem? *The New York Times* published a review by Raymond G. Fuller of "The Threefold Commonwealth" in its 14 January 1923 edition: "New Scheme of Social Organization".

An authorised translation by S. Bowen-Wedgwood, pp.206. New York: Threefold Commonwealth Publishing Association:

"The spiritual life, as Dr. Steiner sees it, is neither a collection of instincts nor a collection of ideas and ideals, but an entity that transcends the life of man and yet works in and through man and gives life all the reality it has. It is life itself. The comparative impotence of this spiritual life, its relative frustration, is the fundamental cause of the working class movement... "In this book, in the picture of the Threefold Commonwealth, there is much vagueness, a plentiful lack of detail, but Dr. Steiner says that he is not trying to describe a Utopia, a task of particularization; he is merely setting forth principles and presenting a general outline..."

Let the author (through his translator) speak:

The man of today who is obliged to live the life of the worker** - needs a spiritual life from which power can come - power to give his soul the sense of his human worth. For when the capitalistic economic order of recent times caught him up into its machinery, the man himself, with all the deepest needs of his soul, was driven for recourse to some such spiritual life. But the kind of spiritual life which the leading classes handed on to him as ideology left his soul void. Running through all the demands of the modern working class is this longing for some link with the spiritual life other than the present form of society can give; and this is what gives the directing impulse to the social movement today.

[* *At present, the worker thinks that he has struck the main force in his soul when he talks about his "class consciousness." But the truth is, that ever since he was caught up into the capitalist economic machine* he has been searching for a spiritual life that could sustain his soul and give him a "human consciousness" - a consciousness of his worth as a man - which there is no possibility of developing with a spiritual life that is felt as ideology.]

[*'caught up in capitalist economic machine' is such an apt description of what happened to the worker in the 20th century and is happening to the worker in the 21st century!...ed.]

This "human consciousness" was what he was seeking. He could not find it; and so he replaced it with "class consciousness" born of the economic life. His eyes are riveted upon the economic life alone, as though some overpowering suggestive influence held them there. And he no longer believes that elsewhere, in the spirit or in the soul, there can be anywhere a latent force capable of supplying the impulse for what is needed in the social movement.

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All he believes is, that the evolution of an economic life, devoid of spirit and of soul, can bring about the particular state of things which he himself feels to be the one worthy of man.

Thus he is driven to seek his welfare in a transformation of economic life alone. He has been forced to the conviction that with the transformation of economic life all those ills would disappear that have been brought on through private enterprise, through the egoism of the individual employer, and through the individual employer's powerlessness to do justice to the claims of human self-respect in the employee. And so the modern worker was led on to believe that the only welfare for the body social lay in converting all private ownership of means of production into a communal concern or into actual communal property. This conviction is due to people's eyes having been removed, as it were, from everything belonging to the soul and spirit, and fixed exclusively on economic processes.

Society and social institutions—the state and the school in particular—are dominated by the economic life, with consequences many and various. The economic life extends its influence far beyond its own proper sphere. The modern capitalist system of economy, says Dr. Steiner, recognizes nothing but commodities, and in the capitalistic process something has been turned into a commodity which the worker feels must not and can not be a commodity—namely, his labour power. He has much to say about the loathing which the worker feels at being obliged to barter his labour-power to the employer, as goods are bartered in the market; his loathing at seeing his personal labour-power play part as a factor in the supply and demand of the labour market, just as goods in the market are subject to supply and demand.

We have had from other writers much criticism of the capitalistic system as affecting legislation and education, to the neglect or subordination of human values and as outraging the worker's sense of personality; but Dr. Steiner does not blame capitalism, he believes that any social system based primarily on economics must necessarily produce similar results. It is not reform of the economic system that he advocates; it is reform of the whole social system. Liberty is not to be found by changing to some other form of industrial economy than capitalism. It is not to be found in Marxism or neo-Marxism...."

At times Dr. Steiner sounds like many another critic of capitalism, at times like many another critic of socialism. He does not want capitalism. He wants the social order completely revised and changed, and that, as he carefully explains, is precisely why socialism will not answer; for socialism is an economic remedy. He does not want anything between capitalism and socialism.

He does not want social legislation or Government ownership, or, as solutions, such things as profit-sharing and employee representation. Least of all does he want anarchism.

All talk of socialization he regards as futile, in whatever sense the term "socialization" may be used – whether as meaning the common ownership of property or the triumph of humanitarianism. Futile so far as a solution of the social problem is concerned, socialization will prove no cure, but only a quack remedy, possibly even a fatal one for social life; that is, "unless in men's hearts, in men's souls, there dawns at least an instinctive perception of the necessity for a threefold division of the body social."

If the body social is to function healthily, it must develop three organic divisions; must become tri-organic. The economic life must have its separate division; so must "the life of rights," and so must the spiritual life – three autonomous divisions, functioning apart, yet bound together. Hard to conceive? But that is the conception of the Threefold Commonwealth...."

"The second branch of the Threefold Commonwealth is the "rights-state," with legislative and administrative machinery for the expression and effectualisation of the "life of rights." Here is the sphere of politics, but politics divorced from economics. Here is the realm of social ethics, of human relationships. In the rights-state, "built up on those impulses in human consciousness which go by the name of 'democratic,'" men's rights and duties are adjusted. ... Dr. Steiner does not elucidate; throughout his book he leaves a good deal to the imagination of the reader, and that, no doubt, is the method of true art.

The third division of "the body social" under the threefold plan has to do with "all those things which are connected with mental and spiritual life." But that phrase is not very clear, Dr. Steiner admits, and "spiritual culture" is not satisfactory, either. Perhaps, he says, one might more accurately express it as "everything that rests on the natural endowments of each single human being – everything that plays a part in the body social on the ground of the natural endowments, both spiritual and physical, of the individual."

Definitions and descriptions of the spiritual life are difficult, partly because language itself is under the domination of forces and influences, habits and modes of thought that are primarily economic; the bondage of the spiritual life is shown in the limitations of language....

In this book, in the picture of the Threefold Commonwealth, there is much vagueness, a plentiful lack of detail, but Dr. Steiner says that he is not trying to describe a Utopia, a task of particularization; he is merely setting forth principles and presenting a general outline....

Ref: <http://www.alor.org/NewTimes%20Survey/Whereas%20the%20People.htm>

THE CENTURY OF GRAND-SCALE PRODUCTION AND EXCHANGE

It was the man Charles Ferguson who first coined the term ‘social credit’ and it was in the following context that he wrote in “The Great News” 1915:

Ever since the close of the Napoleonic Wars, our Western civilisation has been trying to develop a world-wide system of business... It is impossible to understand the history of the past century—its immense but superficial success and its recent stupendous catastrophe—without first fastening one’s mind upon the fact that it was a century separated from all others as the century of grand-scale production and exchange...

Yes, Charles Ferguson clearly recognised it was the end of the old order and the rise of “a new world power”, a “grand-scale social organisation bent upon the advancement of the arts and sciences by an economy of creative power and the use of tools...” In other words, what he was witnessing was the “Industrial/Technological Revolution”. Yes, the era of power production had dawned.

Michael Lane in his book “Charles Ferguson: Herald of Social Credit” researched and wrote of the life and work of the man, “The capital college is the brainchild of Charles Ferguson, who coined the term social credit...” and in “The Great News” Charles Ferguson referred to the social credit of a community.

C.H. Douglas in “Control and Distribution of Production” 1929, defined the term ‘credit’:

Real credit is a correct estimate of the rate, or dynamic capacity, at which a community can deliver goods and services as demanded. Financial credit is ostensibly a device by which this capacity can be drawn upon. It is, however, actually a measure of the rate at which an organisation or individual can deliver money. The money may or may not represent goods and services.

For those who, want to follow up on Douglas’ A+B Theorem read Michael Lane’s explanation --go here... <http://www.alor.org/Triumph%20of%20The%20Past/The%20A+B%20Theorem%20&Tragedy%20of%20Human%20Effort.htm>

Michael Lane in *Triumph of the Past* explains A+B
The A+B Theorem is not a description of the way things are. It is a hypothesis as to the underlying cause why things are the way they are. Wages and prices are not usually falling over time in the real world - quite the contrary; but a tendency of wages and prices to fall over time could explain what we see in the real world. Similarly, money in people’s pockets might not be less than prices in the real world; yet a tendency of that to happen could explain why things are the way they are.

Douglas’s hypothesis is that the economy reacts against the situation and thus produces the phenomena that we see. To enumerate the various phenomena the hypothesis would predict and look for confirmation or rejection in the real world would require another chapter. But to have recognized that the A+B theorem is a hypothesis in a larger inductive investigation and to have expressed that hypothesis correctly is much.

CREEDS OF THE NEW ORDER

Michael Lane explained Charles Ferguson’s concepts:

The Christian creed of the Incarnation leads to the democratic creed of Liberty. Henceforward, the last and least man knew himself to be no fodder for the state but That Which God Was: “The doctrine of the Trinity is the imperishable charter of human liberty, [whereas] the inner logic and inevitable social consequence of unitarianism, or pure monotheism, is despotism” (Affirmative Intellect 118).

The affirmative intellect knows no dogmas, but creeds—acts of faith—are its very life-blood; for without faith there is no effective thinking.

In the words of Anselm:

“I believe in order that I may understand” (AI 142).
Into the old order of the passive nod to unchangeable law came the Church proclaiming the Incarnation.

Knowledge has no wholeness to the merely passive mind. Bearing in mind Ferguson wrote the following a hundred years ago, he envisaged the role of a university under the new Creed. While the universities have lost sight of their original vision, now, because of the Technological Revolution, it can be ‘Universities Online’, and the sky’s the limit!

Ferguson wrote: Now the university, in its original and final definition, is the stronghold of the affirmative and creative intellect. The university-idea is the bringing of the whole of knowledge punctually to bear upon this present place and moment. But knowledge has no wholeness to the merely passive mind... It acquires a wholeness and the university-idea becomes realizable only when the intellect is penetrated with faith and actuated by the passion of the human ideal. The university was born out of the body of the church and suckled at her breast. In its youth it rose up and destroyed ecclesiasticism [i.e., neglect of social mission]. To carry out the university-idea in the forms of politics and in the spirit—the faith of historic Christianity—that is in general terms the solution to the problem of the positive organization of society. (AI 87f., 105, 112) ***

SOCIAL PSYCHOLOGY HAS BECOME A CORRUPT DISCIPLINE

An incendiary discussion at Ryerson University with Jordan B. Peterson

A few weeks ago, Dr. Oren Amitay, who has been defending me in online discussions hosted by the Ontario Psychological Association, invited me to address his psychology class (to which other students were invited). We discussed freedom of speech, ideological possession, unconscious bias and the Implicit Association test, and other issues germane to psychology and the modern world.

Watch/Listen <https://www.youtube.com/watch?v=8ABa4RdNPxU>

Also: Flat Earth - If You Tolerate This...

<https://www.youtube.com/watch?v=qMkdHcaRwkw>

PETERSON:

Free Speech is more than just another ‘value’... You know nothing about western civilisation and history if that is what you think.

Freedom of speech is not just another principle—it is the mechanism by which we keep our psyches and societies organised and we have to be unbelievably careful about infringing upon that because we’re infringing upon the process by which we keep chaos and order balanced. The proper citizen is the person who embodies truth in speech and attempts to act it out—that also includes listening because listening is part of communication.

DAMIEN TRUDEHOPE MEMBER FOR EPPING WRITES:

“LGBT activist David Gusshee issues a chilling warning to anyone that does not embrace the gay marriage agenda:

“Neutrality is not an option. Neither is polite half-acceptance. Nor is avoiding the subject. Hide as you might, the issue will come and find you.”

Mark Allaby found this out, losing his job at PricewaterhouseCoopers for being associated with

Christian groups. Staff at Qantas, Google and other big businesses are being told to wear same-sex ‘marriage’ acceptance rings (...or else).

How can you protect yourself and your family from this assault on your freedom of speech and freedom of religion? What can we do to end to this PC madness??

Source: <http://mailchi.mp/eppingelectorate/lose-your-job-because-youre-neutral?e=ae38555947>

ANY NATION THAT EMPLOYS TOOLS FOR PRODUCTION IS ‘CAPITALIST by Wallace Klinck

The “Safe Schools” agitation is a ruse to mislead and indoctrinate young people as part of a destructive Cultural Marxist program to degrade the “Christian” (allegedly) Western World and its hated bourgeois “Capitalism”, another dialectic use of language inasmuch as any nation that employs “tools” for production is obviously “capitalist”.

The key issue is whether or not those tools are employed by people in free association or under State direction. That is, it is a matter of de-centralized power vs centralized power.

Obviously schools should be safe—but for everyone--and this has nothing to do with gender. The so-called “safe spaces” are intended by their promoters to be “spaces” where ideologues are free to indoctrinate young minds without accountability and at the taxpayers’ expense.

Obviously if children can be intercepted before sexual and intellectual maturity so to get them obsessing about things in advance of their natural tendency they can be confused and conditioned in an abnormal pattern.

I don’t like to say it, but any society that is foolish enough to tolerate this kind of alternate devious and

blatant subversion probably deserves to suffer its consequences. I hope that people will awaken and terminate this mischief with minimal delay.

If so-called “Christians” were to make a serious effort to incarnate actual Christian values and institutions in their organic affairs these vexatious, unnatural and destructive influences would not arise to plague society.

People must purge themselves of this misconception that we live in essential scarcity and must all be treated “equally”—an envy-based faithless delusion and impossible objective--which attempts to achieve have led to the liquidation of over one-hundred millions of innocent souls. The one is a death cult—the other stands for Life.

We need to recognize our actual and potential Abundance to be enjoyed within the context of individual freedom and differentiation.

The power to discriminate, per se, is the mark of intelligent and cultured Man--and is the foundation of Civilization. The attempt to demonize it is an attack upon Civilization.

FAT CATS NEED A DIET!

Ref: *Herald Sun* 4/5/17

As Australia's resources-fat-cats made the billionaire's top 100 list again, I was reminded of Alaska which in 1976, nine years after oil was discovered, amended its Constitution to dedicate its yearly oil revenues, in part, to a state investment fund.

Every year since 1982, a permanent fund dividend (PFD) has been paid to every Alaskan man, woman and child in recognition of their ownership, in part, of its resources.

From a 2008 high of \$3269, in more recent years the PFD has been between \$1000 and \$1500 per person.

Similarly, following Norway's discovery of North Sea oil, Norway created the State Petroleum Fund in 1990. A substantial amount of oil profits, viewed as belonging to all Norwegians, has created a fund balance of almost \$60 billion. Unlike Alaska, however, Norway's priority is to fund community-wide benefits.

Norway has a steady growth rate, almost no poverty, free health, free education (at all levels) and negligible unemployment. Workers enjoy eight weeks paid leave, liberal sick leave, three-year maternity leave and reliable and inexpensive day care.

Creative part-time and telecommuting opportunities help to keep women in the workforce.

Sadly I don't see the income from Australia's resources providing the same benefits—it just seems to be making the fat cats fatter.

- - -*John Seaton, Prospect Vale, Tas.*

RESPONSE FROM CANADA

Thanks for this letter written by John Seaton of Tasmania citing the "Alaska State Permanent Fund" from which regular annual Dividends have been paid to citizens of that American State and referring also to Norway's "State Petroleum Fund".

The Alaska Fund was created in 1976 by State Governor Jay Hammond with assistance from two Cabinet Ministers of the former "Social Credit" Government of the Canadian Province of Alberta. In Alberta the "Alberta Heritage Savings Trust Fund" was instituted in 1976 by the new Conservative Government of Premier Peter Lougheed which in 1971 had defeated the former "Social Credit" Government. (This latter term is used reservedly because during its long term of office from 1935 to 1971, having been initially obstructed by the Federal Government and betrayed internally at an early stage, it never implemented genuine Social Credit monetary policies.)

All of these jurisdictions, viz., Alaska, Alberta and Norway have formulated policies predicated on the assumption that the natural resources of their territories belong to the people of these areas, and that their populations are entitled to benefit from their exploitation.

The resource in all three cases was crude oil which was discovered in abundance and which found substantial demand via export markets. These Governments assessed royalties on these exports and reserved this income for internal expenditures. In Alaska a combination of financing State expenses and direct Dividend payments to citizens was implemented. Taxation was virtually eliminated.

In 1957 and 1958 the Alberta "Social Credit" Administration briefly issued token Dividend payments to citizens and a later Conservative Administration made a single modest and widely misperceived Dividend payment in 2006. Socialist oriented Norway has used oil royalty revenues exclusively, I understand, to fund generous government programs.

In the "heydays" of high oil prices all of these jurisdictions prospered substantially because of their considerable revenue from the export of oil from their large natural reserves. The recent collapse in the price of oil has severely reduced their revenue from oil exports, and the Province of Alberta, i.e., now administered by a socialist government, has been incurring unprecedented large budget deficits in a desperate attempt to maintain delivery of services. **The crucial point to make about all of these natural resource royalty and redistribution programs is that all of these levies are a cost of doing business and enter into the price-system as costs which, in final analysis, must add to prices.**

It is a fundamental convention of industrial accountancy that all costs must be included in prices and that consumers, being at the final stage of the production-consumption cycle, must through their purchases liquidate all production costs. Contrary to the long-standing contention of orthodox economists, consumers increasingly do not have in their possession sufficient unattached financial income to purchase the full output of actual consumer wealth in any given accounting cycle—because in modern technological multi-stage production the flow of consumer incomes paid out is always decreasing relative to the flow of financial costs and prices.

Wages, salaries and industrial dividends are all both a costs of production and incomes in the hands of the recipients. **However, total costs and prices for all enterprises are increasingly greater than incomes paid out as wages, salaries and dividends because materials and capital costs from previous costing cycles must be brought in to facilitate production and these items are allocated charges which are never incomes in the same costing cycle.** *(continued on next page)*

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They represent previous wages, salaries and dividends which have already been spent on past production and cancelled when the producer repays his line of credit with the bank or restores his reserves. They never again will become consumer income until re-issued for a new cycle of production which will produce not only new goods but also a whole new and additional set of costs and prices.

What this means is that the price-system is intrinsically and increasingly non- self-liquidating. It lacks the consumer income required to liquidate the financial costs of production incurred in any and every costing cycle.

It is fundamentally flawed and any attempt to correct this intrinsic and growing defect by any form of taxation and/or redistribution, or charges which add to costs, is doomed to failure. It is impossible to make a sufficiency of an insufficiency by increasing or redistributing or deferring the deficiency.

Obviously, were it not for an intervening factor the economic system could not function. That factor is ever-expanding debt, i.e., new money created and issued in the form of loans which constitute an ever-compounding debt which is an ever-growing inflationary financial mortgage which must be charged endlessly to future cycles of production.

Society as a whole can live only by continuously mortgaging its future and/or producing new wealth in order to earn the financial incomes to allow purchase not of the goods currently under production, of which these incomes will be a cost entered into their final price, but of goods produced in a previous costing cycle.

The price-system is out of sync and the economy is static—rather than dynamic as would be the actual case in a physical economy unhampered by artificial and arbitrary financial restraint. There is an ever-narrowing financial bottleneck intervening between production and consumption.

From a Social Credit perspective, in accord with C. H. Douglas's analysis of the price-system, his discovery of its major flaw and his remedial recommendations, the existing situation is entirely unsatisfactory. A continuous new flow of purchasing-power is absolutely necessary but it must be introduced extraneously to the functioning price-system without creating new financial costs so as to balance consumer incomes with the current prices of new consumer goods—thereby formally to cancel the financial costs incurred by industry while enabling full distribution of completed goods awaiting sale, without adding new financial costs or debt obligations in the process.

New Times Survey

The physical costs of production are fully met as production takes place and the financial system must accurately reflect this elementary and irrefutable fact.

Currently the banks provide a continuous, if unreliable and inadequate, stream of financial income in the form of credit constituting an expanding mortgage on our futures. They fraudulently claim ownership of this financial credit which they create to monetize the community's real wealth—which latter they do not create. They do this by authority of enabling charters issued and approved by ill-informed, complicit and/or corrupt politicians.

What Marx would do by expropriating the physical means of production directly, the banking system accomplishes indirectly by appropriating the communal capital or Cultural Heritage through legerdemain and perpetually growing fraudulent financial debt claims, which the incessant labours of mankind are incapable finally of *requiting. (*recompense)

The concepts of universal National (Consumer) Dividends and falling consumer prices are entirely appropriate, indeed entirely necessary, in the context of the rapid improvement in production efficiency achieved by the marvellous advances of modern technology with consequent growing--and highly desirable--displacement and elimination of labour as a factor of production.

These measures must not be financed, however, by any means that adds to existing financial costs of production, but rather by means of credits issued without incurring debt, and which liquidate outstanding excess costs already incorporated in final consumer prices.

By this standard, existing programs which are financed by any levies such as natural resource royalties which enter into future costs and prices do not fulfil the requirements of realistic financial cost-accountancy and economic policy. (emphasis added...ed)

- - - *Wallace Klinck, Canada*

Watch and listen:

<https://www.youtube.com/watch?v=NdcVuf8ajxc>
Robert Klinck - "Economists' Failed Professionalism"

SOCIAL CREDIT ECONOMICS

by M. Oliver Heydorn Ph.D.

approx. \$47.00 posted from Book Depository, UK

By presenting the key economic ideas of Major Clifford Hugh Douglas (1879-1952) in a clear, systematic, and comprehensive fashion, this work constitutes an academic standard of reference for those who wish to obtain a more advanced understanding of Social Credit economics.

M. OLIVER HEYDORN Ph.D. 'SOCIAL CREDIT ECONOMICS'

Book Review by Arindam Basu

From the outset, *Social Credit Economics* (SCE) demonstrates that it is a well-thought-out, thought-provoking tome for thoughtful individuals. The cover itself aptly sums up the central contention of Social Credit, namely the existence of an imbalance between financial credit (represented by the coins) and real credit (represented by the globe) with the resulting hegemony of finance over the real economy constituting the root cause of the majority of our contemporary misfortunes. SCE goes on to prove this claim and to provide the solutions to the problems it highlights.

Major C. H. Douglas, the founder of Social Credit, unfolded his economic analysis in a number of books and pamphlets - but never brought it all together into a single all-encompassing work like Adam Smith did with "An Inquiry into the Nature and Causes of the Wealth of Nations", Friedrich List with "The National System of Political Economy", Karl Marx with "Das Kapital", etc... It is this daunting task, of incorporating concepts, theories, observations, deductions, etc... spread over the Major's numerous writings into a unified intellectual framework that Dr. Heydorn has undertaken and accomplished in SCE. The outcome is a single volume that educates its fortunate reader, not simply about the Social Credit paradigm, but about how the modern economy functions - and malfunctions.

It is a reflection of the author's thoughtfulness that his tome has been meticulously structured in a manner that not only facilitates the reader's understanding, but also permits easy reference to the main points. SCE has three parts, each subdivided into a number of chapters. The first part considers how an economy is meant to function and why it fails to do so, stressing that the problem lies with the institutions governing the financial side of the economy (money and debt creation) rather than those related to the real economy (production and consumption) or society. One especially valuable section in this part is "The Seven Stages of Economic Development" from pages 14 to 25, which introduces some very important concepts, such as 'the cultural inheritance' and 'the unearned increment of association'. Also of great value is the analysis of the passive and active control devices Finance employs to bend society to its will, by exploiting the gap between incomes and prices that the system creates.

In the second part, Dr. Heydorn addresses the means by which the contemporary economic system attempts to deal with the problems it generates (above all, the gap between incomes and prices), in lieu of a radical change in the financial system - and the (overwhelmingly negative) consequences of these efforts.

Particularly noteworthy is his critique of the 'Vogon Economics' (the mindset promoted by neoliberalism) that regards money as the measure of all things.

The final part of SCE provides the solutions proposed by Major Douglas for subjugating finance to the real economy (in place of the current subjugation of the real economy to finance) - namely, the National Dividend and the National Discount/Just Price - and considers how they might be implemented as well as the results to be expected.

An extremely insightful chapter near the end discusses where Social Credit stands in relation to other economic systems, ('Economic Systems Revisited', pages 471 to 501).

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