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

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BEHIND THE STATE OF THE WORLD

We have often observed that the state of the world can only be explained logically in two ways: either it has come about by mere chance, the result of Western politicians making one unfortunate blunder after another, in which case there is no legitimate hope for a change in our fortunes; or it has come about, not because there is a lack of stupidity, but because there is a long-range policy in operation which is advanced by the exploitation of stupidity and other human weaknesses. Only by observing this long-range policy is it possible to see that groups or individuals in conflict are all serving a purpose exterior to themselves.

It was a long-range policy, which brought the Zionist State of Israel into existence, with two allegedly hostile Governments, those of Communist Russia and of the U.S.A., playing a decisive role in the creation of the new State. At the moment some people are confused concerning the Middle East situation because they observe Nasser, who has been given substantial support by Moscow, openly attacking Communism and in violent conflict with the Kassem regime in Iraq, a regime which came to power by removing one of the strongest pro-Western and anti-Nasser Governments in the Middle East. The present control of Iraq is passing rapidly into Communist hands and, although receiving comparatively little press publicity, this development is a far greater threat to Western Europe than what is happening in Geneva or elsewhere. But because the Communists are now making every effort to consolidate their grip on Iraq does not mean that they have lost interest in Nasser. They are ignoring his verbal denunciations, apart from the usual propaganda that the world's press can be relied upon to convey to its bemused readers, while continuing to provide economic support to Nasser. Both Nasser and Kassem are useful to Moscow's long-range policies. This does not mean that both may not die violent deaths later.

And this brings us to a consideration of the long-range policy, which brought Israel into existence, not as an end in itself, but as an essential step in furtherance of a policy, which clearly aims at complete world domination. A study of this policy soon reveals that its furtherance has taken place under the alleged conflict between International Zionism and International Communism. A further major advance of the policy is now being prepared as a result of secret Communist and Zionist collaboration.

Although visiting Zionist organiser to Australia. Dr. Israel Golstein recently said in Sydney that "we have no way of knowing the extent of

(Jewish) migration Russia will allow", a study of the Zionist press of the world reveals that Zionist leaders have known for some time that the Communists were prepared to allow a mass migration of Jews from Communist countries. The migration from Rumania to Israel is already under way. The *American Examiner*, which claims to be "America's largest independent Anglo-Jewish weekly", has published a special 100,000,000 dollar drive by the United Jewish Appeal for financing Jewish migration from Communist countries to Israel. Apparently it has not occurred to those who take the stories about Communist "anti-Semitism" at their face value that the Zionist leaders must be fully aware of Communist intentions, and have discussed them with the Communists, when they are so certain that mass migration of Jews from Communist countries will take place.

Whatever is the truth about the position of Jews in Soviet Russia today—Jewish spokesmen are contradictory on this matter—it is significant that most of the Jewish migration is from Eastern European countries and not from Russia, where Jewish influence in the Russian bureaucracy is still very strong. The Communist propagandists claim that they are opening the Iron Curtain for the Jews from Eastern European countries because they desire to "rid themselves of a minority that cannot be assimilated." But why should the Jews be given a privilege, which numerous other groups throughout the Communist-dominated world would dearly love to possess? The policy of the Communists has been to liquidate or uproot any minority group, which proves difficult or refuses to conform. The special treatment of the Jews by the Communists is something, which the world's press resolutely ignores because any critical examination of this subject would soon make clear that one of the basic realities of international affairs was Communist-Zionist co-operation.

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NEWS SECTION

Zionists And The Race Question: Visiting Zionist leader from America, Dr. Israel Goldstein, said in Sydney that "the American colour problem would be solved in 25 years." It may appear strange to many that Zionist leaders should be so concerned with the race question, but the fact is that while insisting on racial purity in Israel, the Zionist groups in the U.S.A. have played a leading role, along with the Communists, in attempting to impose integration of the European and Negro peoples. One prominent Southern Rabbi in the U.S.A., Wm. S. Maley, recently criticised both the American Jewish Congress and the Anti-Defamation League of B'nai B'rith for their "excessive and aggressive propaganda" on behalf of racial integration in the Southern States. American Jews living in the Southern States are finding themselves criticised in their local communities because of Zionist propaganda on the race question.

The Enemy Within: "The West was not naturally civilised. It was supernaturally civilised . . . Call it 'cricket', call it 'fair play', call it 'freedom', call it 'democracy', call it what you will, but its roots are Christian and supernatural.

"There are two ways of destroying this civilisation. One is to drop a bomb on it and even then if there are a few human roots remaining, it could grow again. And the other way is to attack its very roots, which is precisely the attack, which is being mounted today by the agnostics, the materialists, the neo-intellectuals, without anyone picking up a banner and marching to Aldermaston about it.

"This is the real danger, a danger far greater than any atomic bomb—that when our stock-piling is complete and technologists are two a penny, when our feet are tired of marching to Aldermaston, that then we suddenly find that the rats have been burrowing and there is nothing to defend. We find that we have the same materialism as Soviet Russia, only in a more decadent form . . . the same complete destruction of family life and liberty. And all because we marched against the wrong people . . .

"This is the danger that we face today—that a Western civilisation may be swallowed up in the atheistic Communism which it sets out to destroy . . . We pray to God that there will be something left to defend knowing that, if ever the day comes when there is nothing left to defend, we will have reached a Sodom that might well have deserved its atomic bomb".

—Rt. Rev. John Murphy, Bishop of Shrewsbury,
in The Universe (England) May 1, 1959.

Communism And Zionism: As a footnote to our editorial, we quote the following from the start of a recent article by Boris Smolar, a Jewish writer for the Jewish Telegraph Agency: "Don't be surprised if the Rumanian Ambassador in Washington appears at Jewish conferences in this country to appeal for funds to help the emigration of Jews from Eastern European countries".

THE FUTURE OF SOCIAL CREDIT

Continued from Article Section

they arise. It is not the Social Credit *Movement* which will bring to birth a new civilization, but the *acts of individual Social Crediters*, all developing and using their own particular talents, and because they are acting in the furtherance of a common policy, all contributing towards a growing increment of association.

We often hear the question, sometimes asked in a despairing tone: "But what can the individual Social Creditor do?" And the answer is that the real Social Creditor, who has grasped the significance of translating faith into action, will seek every possible means of advancing the Social Credit idea. There are unlimited opportunities for the Social Creditor as a member of a ratepayers' association, a Church group, or any similar organisations. The individual who has any capacity for writing can develop his talents by suitable letters to the press. All Social Crediters should be endeavouring to bring the Social Credit point of view to those whom we have already mentioned: those whose philosophy is still essentially Christian. A trial subscription to a selected person may be responsible for a man of great influence accepting and using the Social Credit idea. *The New Times* trial subscription scheme is one activity designed to bring the knowledge of Social Credit to those members of the community most likely to respond favourably. A wide range of suitable literature is available for helping to make clear the realities of the present state of the world. The Social Creditor who finds that he can do little more than deal with the Social Credit idea in personal conversation with his fellows, or make a regular financial contribution, however small, to keep a headquarters functioning full-time, is also serving.

Social Crediters today may well be compared with early Christian Fathers who, looking out on a dark and pagan world, went forward only because their faith was so strong that nothing daunted them in their endeavours to advance their faith by appropriate policies. Their actions were *evidence* of things *not seen*, the policy of a philosophy. And so it is with Social Crediters today. Although small in numbers, they can successfully lead the fight against organised evil, the true anti-Christ, if they will but deepen and strengthen their understanding and faith, and neglect no possible opportunity of effective action in the critical days ahead.

THE ANTI-CHRISTIAN ROLE OF UNESCO

The following article by Mark Ewell in the May issue of "Intelligence", an exceptionally excellent publication edited by Mr. Derek Tozer, a militant member of the Church of Rome, indicates the sad confusion within Roman Catholic ranks as demonstrated by the recent Papal direction concerning co-operation with Communists while at the same time prominent spokesmen for the Church are lauding UNESCO:

First, we must ask and answer the quiz question of our time: are human rights absolute and inalienable, bestowed on men by God, their Creator, or are they relative, provisionally created by society itself to be expanded or revoked as governmental agencies think fit? The first, the Christian answer, puts us in company with the great jurists of Western civilisation; the second the humanist answer, pushes us into association with Socialists, Communists and other totalitarians.

The United Nations Organisation gives the humanist answer because it deliberately ignores God in its agencies and major publications. And it employs such cynical legal subterfuges in vital documents that the "rights" it bestows on mankind in the Universal Declaration of Human Rights, in the Draft Covenants and Genocide Convention are not worth the paper they are printed on.

The goal of UNO is the World Collectivist State but before this can be achieved with the minimum revulsion and rebellion people's minds have to be conditioned to accept the new order. This is UNESCO's task.

Reversal of accepted beliefs and loyalties is planned in all educational, scientific and cultural fields. There is no such thing as free will or original sin for "man is not born evil or aggressive—he is rendered so" according to the UNESCO periodical, *Courier* (Feb., 1953). Therefore, it is no surprise that UNESCO's "Monographs on Fundamental Education" welcome the "liquidation" of the age-old discipline of religious fear. The new self-discipline must accord with "ethical principles"—of the kind outlined elsewhere by Ruth Benedict in her study of sex education in Volume VI of UNESCO's series "Toward World Understanding" where she deplores societies "in which people fail to yield to their impulses".

Well-boosted materialists and scoffers of revealed religion crowd UNESCO's forums. Everywhere objective truth is denied. Everywhere pragmatism reigns. But for those who hanker after things spiritual there is cast the net of comparative religious studies designed to lead to a universal synthetic faith without dogma. To this end *The Voice Universal*, an advertising medium for *Courier*, offers "vertical inner attunement" with "Divine Power" and a hotchpotch of mysteries including numerology and yoga.

UNESCO attacks the family. Volume V of "Toward World Understanding" stresses the importance of "freeing the child more and more from the family" and freeing mothers, too, from "biological servitude" to their families so they can be gainfully employed elsewhere. Recognition of the importance of mothers to the emotional security of their children is regarded as a temporary concession to unenlightened public opinion—at present there is "risk of revolt" by mothers!

This volume laments that families often "infect" their children with nationalism, which is "poisoned air", legitimate patriotism not being recognised, of course. In attacking national sovereignty and advocating miscegenation UNESCO follows the Communist line. The UNESCO series "The Race Question and Modern Science" and the Communist textbook on Psychopolitics both aim at robbing nations of their self-respect. No wonder that Weltfish, Benedict, and Alpenfels and Powdermaker, authors of several of the booklets, had numerous Communist-front affiliations. (Vide: *The United State, A Christian Nation*, James M. Wheeler): or that twenty-one members of the one hundred strong preparatory commission to write a constitution for UNESCO and set up the necessary machinery were officially cited for such affiliations.

To cleanse infected minds UNESCO has issued a spate of manuals and guides for revision of textbooks and is working for the day when teachers will "deliberately reach for power and then make most of their conquest", teachers no longer but indoctrinators. Professor Brameld of New York University has urged "realistically-minded" teachers to a greater acquaintance with Marx, while a report on "Teaching About the UN and the Specialised Agencies" prepared by the UN Secretariat and the Director-General of UNESO enjoins "worldwide co-operation" without discrimination based on any "limiting criterion" not just "peaceful coexistence" with Soviet tyranny, but outright co-operation.

This does not complete the vision of One World.

As Director-General of UNESCO, Professor Julian Huxley wrote *UNESCO—Its Purpose and Philosophy*, which jams the signal at red for Christians who are tempted to come to terms with evolutionary humanism. He warns that "a truly scientific eugenics" will soon have to be applied to improve the quality of human beings and that

if you really believe in the Divine Ordinance of the Decalogue, kingship or marriage, you cannot help drawing conclusions which will in time put you in "violent opposition" to the humanist view ("What Dare I Think?" p. 163.) So, if you object to directives involving birth control, abortion, artificial insemination, foster pregnancy (not forgetting infanticide and suicide thrown in for good measure) or any other human stud-farming technique which may qualify as "truly scientific", you will be a deviationist, probably insane, and ripe for the attentions of the Psycho-political police. Such contingencies are all nicely provided for in the UN Draft Covenants.

The ultimate vision of One World has been given in another context by Earl Russell, that Elder Prophet of World Government (unfortunately not crying in the wilderness), who says that diet, injections and injunctions will make criticism of the powers-that-be psychologically impossible. Selective breeding will so increase the congenital differences between rulers and ruled that a revolt of the latter will become as unthinkable as an organised insurrection of sheep against the practice of eating mutton. (*The Impact of Science Upon Society.*)

Christian apologists of UNESCO point to positive educational work in the Philippines. Indonesia, Colombia, etc. even to the recent election of a Catholic Director-General. But why hail kindergarten improvement, or a doubtful temporary gain, when the sixth form of the world, western Christian thought, is being subverted?

UNESCO is conditioning us to accept the total planned society envisaged by Fabians, Lenin and Trotsky and other revolutionaries, in which human rights will be at the mercy of the executive and whose citizens will have lost the Christian view of these rights and all desire to enjoy them.

BEHIND THE STATE OF THE WORLD

(Continued from page 1)

The growing Jewish migration from Communist countries to Israel is, of course, merely one more example of action taken to further a long-range plan. Just as the original Jewish migration to Palestine and the establishment of Israel lead to an anti-West attitude by the Arabs, and the establishment of Arab rulers prepared to accept aid from Moscow, so must further mass migration to Israel lead to further developments undermining the position of the West, in the Middle East, particularly the British. The loss of Middle East oil would mean revolution in Western Europe. Under cover of what has been described as the nuclear deterrent, there is clearly a world-

wide shift in power in favour of Communism. We repeat: Either this long-range development has been "inevitable", in which case we can resign ourselves to our inevitable fate, or it is the result of long-range plotting. Once it is more widely grasped that we are not threatened by blind forces, but by plotters, there is a chance that appropriate action will be taken to destroy the plotters before they destroy Civilization.

First Melbourne House Meeting on May 26

The first of the coming series of Melbourne house meetings will take place at Mr. J. Ryan's, 27 Mt. Alexander Road, Moonee Ponds, on Tuesday, May 26. All supporters in or near Moonee Ponds are requested to bring at least one new contact along with them.

The second meeting will take place at Mr. Leo Brown's, 45 Springfield Road, Box Hill. Supporters attending the house meetings are requested to take a small plate.

Other meetings will be listed again in next issue. We apologise for an error in date in the last issue. The meeting at Mr. J. Lennie's, 47 Spruzen Avenue, North Kew, is to take place on Saturday, June 27, not May 27.

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ARTICLE SECTION

THE FUTURE OF SOCIAL CREDIT

The following is the substance of an address by Mr. Eric Butler to Melbourne Social Crediters on March 31:

It appears to those of us in Melbourne who are responsible for the direction of Social Credit activities, that the time is appropriate for a frank re-assessment in relationship to the developing worldwide crisis. I believe that such a re-assessment will be of tremendous value and encouragement to all of us who realise that we are living at a most critical time in human history. There have been similar critical times in the past as whole civilizations collapsed. But as far as we know, for the first time we have, thanks to the genius of one man, C. H. Douglas, a group of people with a clear understanding of the basic causes of why their civilization is disintegrating and what is necessary to ensure that out of the crisis shall come the growth of a new civilization. Social Crediters are therefore faced with the question of whether or not they are prepared to accept, with all their implications, the great trust and responsibility which are rightfully theirs because of the truth which has been revealed to them.

What I have to say tonight is directed primarily to those Social Crediters who have grasped the fundamental truth that a new civilization will not come to birth and grow merely as the result of people *saying* that they believe in Social Credit; that faith without works does in fact result in nothing but death.

In making this re-assessment of our position. I have divided my address into three parts. The first part covers a brief review of the most important features of Social Credit history in Australia and other British countries. Only by honestly assessing what has been tried and accomplished in the past can we realistically plan for the future. The second part is a re-statement of the true nature and purpose of Social Credit in relationship to fundamental issues, while the third is concerned with appropriate Social Credit tactics and activities to meet the current situation.

I

As one who has been privileged to serve Social Credit practically full-time for over twenty years, and who has either participated in, or had first-hand contact with all Australian activities associated with Social Credit over that period. I feel that I have some qualifications to say something of value concerning Social Credit history. Looking back it is now clear that a great deal of time, energy and money was used to demonstrate what was not possible. While it is true that many of the mistakes made were inevitable in a young movement pioneering new ground and forced to experiment, it is certain that much of the wasted effort would have been avoided if the advice of the founder of Social Credit had been heeded. But many calling themselves Social Crediters could not logically

be expected to heed Douglas' advice because they had never grasped that Social Credit was a policy designed to make real a comprehensive and coherent philosophy. They never grasped the tremendous implications of Douglas' proposals. And if they had, many would have strongly rejected them.

Truth compels me to point out that one of the greatest barriers to the advancement of Social Credit—a barrier which still exists—has been those self-styled Social Crediters who believe that they have the right to interpret Douglas' writings, or a part of them, to suit their own purposes. They have completely ignored the fact that as Social Credit is the policy of a philosophy, there is no more hope of successfully introducing Social Credit in the prevailing philosophical climate of opinion than there is of producing figs from thistles. This failure to understand the true nature of Social Credit has resulted in many wandering off into the boglands of party politics, with the inevitable result that any statements by Douglas which it was considered would make it difficult to obtain votes, were disowned. Although Douglas was, I believe, most tolerant towards those who have thought that Social Credit could be introduced by competing for votes and by the passing of a few financial measures by Governments; events have strikingly confirmed his views. Consider for example the position of Social Credit in Canada, a country that held such high promise for the Social Credit cause, where the end result of perverting the Social Credit Movement to serve the cause of party politics, was the removal at the last elections of every member calling himself a Social Crediter from the Federal Parliament. While the "On To Ottawa" objective dominated the Canadian Social Credit Movement, practically all basic Social Credit educational work ceased. A new generation matured during this period and naturally only knew of Social Credit as just one more party political group seeking power. There are two Canadian Provincial Governments still in office, which carry the label of Social Credit, but they are kept in office by electors who obviously know little about Social Credit. And very few members of these Governments understand the true nature of Social Credit. Fortunately, however, there are encouraging signs of a new growth of genuine Social Credit activity in Canada, as there also is in New Zealand where the electoral debacle at the last elections appears to have resulted in some heart-searching amongst those who thought they knew more about Social Credit than its founder.

The most encouraging aspect of Social Credit development in Australia, has been the loyal service to Social Credit by those who were fortunate enough to grasp early

the essence of what Douglas taught. The result has been that after the large number who never were Social Crediters, but Socialist money-reformers, had gravitated into party politics, or became cynical and passive concerning politics generally, there was left a sufficient number of dedicated Social Crediters who continued strong in the faith and knowledge that the decisive factor in the battle for civilization would not be mere numbers, but the quality of comparatively few people.

There are some who hark back rather nostalgically to the feverish activities of the pre-war era, thus demonstrating that they still do not realise that activity and numbers do not necessarily mean that healthy, permanent growth is taking place. This does not mean that nothing of value was not accomplished in the past. Where sound Social Credit direction was given, as on Dr. Evatt's bid to destroy the Federal Constitution during the war years, it undoubtedly was decisive. But there was also a great waste of effort because it was not sufficiently realised that Social Credit action, as distinct from Social Credit education was, as Douglas said, governed by events. Neither was it fully recognised that, as with military action, it is necessary to have superiority in all spheres *at the point of impact*. Action for the sake of action is futile and destructive of morale.

Today we have a fuller appreciation of these matters not only because of our experiences, but because our persistent study under Douglas' inspiration has deepened our understanding of the growth of our civilization. In order to deal effectively with the developing breakdown of civilization, Social Crediters have had to equip themselves to understand more fully the roots of philosophical, constitutional and religious development. It is not without significance that here in Melbourne where we have devoted part of our time every year to study classes dealing with these questions, we have maintained and developed a virile movement which continues to attract the type of person who is most likely to play a decisive role in coming years.

As we look back in history, one important thing we learn is that Western Civilization was not created by counting heads. Voting has never created any values or revealed any profound truths. Western Civilization grew as the result of incarnation of certain values into the whole social structure. Those primarily responsible for the development of Western Civilization were a comparatively small number of exceptional and dedicated men and women. When we speak of "Social Credit being practical Christianity", we are not so much concerned with the theology of Christianity, but with Christian values and conceptions concerning the individual in relationship to his fellows, institutions and the universe. I am firmly convinced that one of the most legitimate causes for hope in the future, is the fact that in spite of the perversion of Social Credit, the loss of faith by those who have surrendered to the current materialism, and the tremendous victories by the forces of collectivism, there has survived a number of dedicated Social Crediters who have progressively equipped themselves to make a decisive impact on coming events.

II

One of the most dangerous charges made against Social Credit is that it is some kind of "free-for-all-scheme," a form of anarchy. The charge is dangerous because it is at least partially justified by the loose remarks of some self-styled Social Crediters who create the impression that Social Credit is concerned only with a few financial proposals, including dividends for all, which will of themselves produce a harmonious society. It is also dangerous because it sets up a barrier in the minds of those people who should most readily accept Social Credit. I refer to those people who, while accepting the philosophy of freedom, also realise that freedom can become licence and destructive of individual rights, unless it is related to personal responsibility. Because Social Credit is the policy of the philosophy of Christianity, it seeks to fulfill the Christian ideal of society in which every individual is secure in his rights and personal liberties only because he considers himself as a member of a family and that while constitutionalism has been developed to protect his rights, it has also been developed to ensure that in his relationships with his fellows he does not interfere with their rights.

In *Realistic Constitutionalism* Douglas said that it was impossible to deal with economic and financial issues ("housekeeping") until the constitutional framework of our house was put in order. Constitutionalism concerns amongst other things, our political institutions and voting. Douglas dealt exhaustively with these matters, and indicated what was necessary to bring constitutionalism once again into harmony with the Christian ideal which had inspired, particularly in the British Isles, constitutional development that, while protecting all individuals, did not stifle in any way individual growth through the exercise of free choice.

Because Social Credit is a policy of the philosophy of Christianity, it conceives of society as an organism, forever developing, and not as a static organisation.

Judging from the remarks of some Social Crediters, they have completely ignored what Douglas said concerning the fundamental importance of constitutionalism in the same way that they have ignored the philosophy of Social Credit. And because they have ignored Douglas, they can do little more than talk loosely about "debt-free money" while the constitutional framework of our house is torn down and the knowledge of our wonderful heritage is obliterated by "education" divorced from Christian philosophy and religion. One of the most important tasks confronting Social Crediters today is to help their fellows discover and understand not only what Douglas termed their cultural heritage, but also their constitutional heritage in order that they may perceive how they have been robbed of that heritage and what is necessary to avert the establishment of complete tyranny. The fact that the individual is permitted to vote and that Members of Parliament go on talking, merely masks the reality of the progressive centralisation of power away from the individual to groups over whom he exercises no real control.

Although we cannot go into the matter fully here, it is essential to draw attention to the fact that an integral part of the British constitutional heritage is the Crown. This fact is brought out with great clarity by John Farthing in his book *Freedom Wears a Crown** a book which can be strongly recommended to all Social Crediters. They will find it of particular significance because it does demonstrate the difference between the British conception of Christian Monarchy in an organic society and the Republican ideal of an organised society. Partaking more of the traditional Christian conception of society. British constitutionalism was not merely concerned with drawing a line limiting the power of Government and providing an arena in which the individual was completely free to do as he liked. The ideal of service and responsibility to others was developed, with the House of Lords, both temporal and spiritual, playing a vital role in the nation's life. The British ideal of society also manifests itself in the field of sport, particularly in that most English of games, cricket. "Play the game," meant more than doing what one pleased within the framework of the rules. There was an unwritten code of ethics, and Social Crediters have stressed the fact that the behaviour of individuals as members of society must also be conditioned by metaphysical values.

This is a most important matter, because many people who have been appalled by the undermining of the Christian ideal of self-discipline and the results of this undermining, tend to view with grave doubts any financial or economic policy, which would expand the freedom of the individual. While it is true that puritans of all kinds, aided and abetted by power-lusters, exaggerate the "dangers" of expanded freedom, it is unrealistic to ignore the fact that the anti-Christian attack on Christian societies has had such a serious effect both philosophically and culturally, that the question of expanding freedom today cannot be considered only in material terms; reference must be directed to the truth that, just as a tree planted in barren soil cannot grow because there is no sustenance, so the individual cannot use any policy to develop himself unless the philosophical climate of opinion encourages such development. Most Social Crediters can readily perceive the folly of providing primitive natives with political votes and parliamentary institutions, which they cannot use but many tend to ignore the fact that there has been such a retreat from Christianity, a loss of understanding of the values which Christianity incarnated into Western Civilization, that the introduction, for example, of the dividend principle must be achieved in such a way that, instead of merely hastening the break up of society, it leads towards a society of responsible, freedom-loving individuals.

In his earlier writings, Douglas dealt with this matter. †But it is now more imperative than ever to stress the fact that the development of the dividend principle must be

(*) Available from The Heritage Bookshop, Box 1226L, G.P.O.,
 (†) See *Social Credit and Christian Philosophy*, by Eric D. Butler.
 Melbourne. Price, 2/3.

determined by the factors we have been discussing. If financed differently, child endowment could be a modest start in the right direction, as would various pensions. A drastic reduction in the age of retirement, say to fifty for a start, and the payment of a dividend adequate for at least the basic requirements of life, would ensure that those receiving these dividends would have reached that time of life when they could be expected to use their economic freedom in a responsible manner. They would also still have the best part of their lives left for pursuits of their own choosing. The development of the dividend principle, and other Social Credit proposals, must proceed in harmony with a re-clarification of the Christian philosophy and a gradual re-orientation of society away from the direction in which it is now proceeding. This calls for a much different type of activity than that advocated by some Social Crediters.

Talk about Social Credit "schemes" and "plans" obscures the truth that just as Western Civilization grew out of the influence of Christianity, and prior to the First World War was slowly developing, at least in the British world, towards a decentralisation of economic power, an expansion of freedom for the individual, and a consequent flowering of the human personality, so today Social Credit is concerned with renewing and expanding the growth shattered by the forces of destruction openly operating in the world since 1914. But in order to work for this renewed growth, it is essential that we understand the history and nature of the forces, which are responsible for the imposition of anti-Christian policies. And when we touch on this matter we find again that many of the self-styled Social Crediters repudiate Douglas because he allegedly became "anti-Semitic" in frustration as a result of his financial proposals not being accepted.

I dealt with the "Jewish Question" in a Social Credit Seminar Paper I gave in 1957,§ but here we need only direct attention to the fact that because Social Credit is the policy of a philosophy, that Christianity is a prerequisite for Social Credit, it was essential to examine just how Christianity was shattered and perverted so that policies rooted in an opposite philosophy could be imposed upon the Western world.

Although it was the abuse of power by the Christian clergy, following the intervention of the Church in the temporal sphere in the fourteenth century, which led directly to the shattering of Christendom in what is termed the Reformation, the seeds of the disruption of Christianity were inherent in Christianity from the start. When Douglas said that the rules of the universe transcend human thinking, and that if man desires to create a stable social structure which facilitates the development of the individual, he must humbly attempt to discover these rules and to obey them, he was restating the natural law theory which was the basis of the dominant social philosophy upheld by the Christian Church until the Reformation period. The natural law theory postulated

(§) Eric Butler's Seminar Paper, *Social Credit and The "Jewish Question"*, will be published in *The New Times* some time this year.

that if man is to be happy, he must admit that there is a God-given order, that he is not self-sufficient. Following the Reformation, expression of the Natural Law idea in Christianity was increasingly attacked as an infringement of the freedom of the individual, who allegedly could do, as he liked. The idea of a God whose laws must be obeyed, and a Church which was a continuing Authority on those laws, was held to be "clerical tyranny."

It is significant to note that although Christ clearly repudiated the philosophy of Judaism, the history of the Christian Church does, even before the Reformation, provide numerous examples of the perverting effects of certain aspects of Jewish thought carried forward in Christian teaching. The current attempt to link Christianity with Judaism is of more than academic interest. A distinctive feature of Hebraic philosophy was a repudiation of the Natural Law theory, and the strongly-held view that God would intervene in man's affairs to lead His Chosen people to the promised land. The Chosen Race idea is one of the most important ingredients in the struggle for world power today. The growing impact of Judaism, even in the Christian Church itself, increased enormously after the Reformation and the subsequent history of Europe has seen the development of policies rooted in a philosophy, which is the opposite of the traditional Christian philosophy. Liberalism, Communism, the worship of material organisation and, of course, money, can all be traced to the disruptive impact of Jewish thought. The battle has raged on all fronts of man's existence, but however confused the picture may appear to be, at bottom there is a clash between two irreconcilable concepts of society. This is a fundamental question and anyone who suggests that Social Credit can be introduced by ignoring it either does not understand Social Credit or the nature of the struggle in which we are involved. And if we do not understand the nature of the struggle, we can neither fight intelligently nor effectively.

III

Most reformers throughout history have been a curse because they have sought to impose their particular ideal upon other people. Social Credit is not concerned with reform, but with the establishment of correct relationships between individuals, and between individuals and institutions: with "the release of reality," as Douglas put it. Social Crediters should therefore consider themselves primarily as Social Engineers, seeking to establish their integrity in their own community. Far too many Social Crediters have isolated themselves from their own community by their own false conception of Social Credit and their presentation. Social Credit is going to come only through re-generation and re-growth, starting first with the individual, then in every local community, and spreading from the local community to the whole community: the nation. *One competent and dedicated Social Creditor in every community would be sufficient to transform a nation's life.*

I am convinced that once we clearly realise that the true role of Social Crediters is to help their fellows -

"to love one another" - to contact reality, and not to try and reform them, we will not only be more readily accepted in our communities; we will not experience the frustrations, often leading to pessimism and cynicism, so obvious in many Social Crediters.

When Douglas was once asked what would bring Social Credit to reality, he replied: "Events." It is the impact, which Social Crediters can make upon events, which will be decisive. This statement is not contradicted by the fact that there is no reasonable prospect of Social Crediters either shifting the balances of concentrated power or of by themselves breaking up this power. The development towards centralisation has reached such momentum that rather than exhaust ourselves in a hopeless endeavour to halt the momentum by a head-on collision; we should be seeking allies who may assist in bringing order out of the inevitable breakdown, which must develop as a result of present policies. Social Crediters know that present policies are rooted in a philosophy of unreality, of untruth, and that they must produce increasing disintegration. Now it is under pressure of the events resulting from this disintegration, that a large number of people are going to become more receptive to the advice of Social Crediters. One of our major tasks is to ensure, therefore, that we have a sufficient number of Social Crediters throughout the community who are competent to provide advice and guidance as the present crisis worsens. Once we grasp the full significance of Douglas's famous comment that a small number of people who know what to do and how to do it will save civilization from complete collapse, we will cease to share the contemporary mesmerism concerning size and numbers, but will give greater attention to quality and individual integrity. We will become more discriminating in presenting Social Credit policies consciously seeking those who, because they have not surrendered to the philosophy of materialism, are most likely to respond favourably to policies designed to make their philosophy real. We will cease to waste our time and create unnecessary controversy by presenting our policies to those who accept materialism or collectivism in one form or another. Before these people can accept Social Credit policies, they must be "born again" in a very real sense. This means individual conversion and while the work of converting people to accept our philosophy should be encouraged, we must not lose sight of the fact that we must, because of lack of time in a situation that worsens daily, concentrate our attention upon those already philosophically sound and urge them to join our ranks and to equip themselves to help play a decisive role in shaping the future course of history.

Individual initiative, particularly when backed by knowledge, is the one thing the plotters and planners of this world fear. What is required are Social Crediters who, having made the Social Credit idea their own, will apply themselves to dealing with problems and situations as

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