

THE NEW TIMES

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

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THE PER JACOBBSON FOUNDATION

Long-time readers of these pages ("The New Times" has been published regularly since 1935) will be familiar with the names of such organizations as the Council On Foreign Relations (C.F.R.); the Business Advisory Council; Atlantic Council; the Bilderberg Group; and the Pugwash Conferences, among others. They are all subversive "front" organizations, the more dangerous because of their ostensible "respectability".

To be balanced about it all, it is certain that a minority only of members of these bodies which push One-Worldism, are conspirators, in that they understand the real meaning and intent of the policies they advocate. The majority of their membership lend their names, which confer respectability on these international subversive "fronts" in return for which is acquired a (false) sense of importance and power. Members feel that they are part of a noble process, which is shaping a better world for all. In fact, what they are really, are the "useful innocents" of World Revolution.

The Per Jacobbson Foundation was founded in the years of the early sixties following the death in 1963 of Per Jacobbson, a former Managing Director of the International Monetary Fund. The Foundation was set up to perpetuate his memory. A Conference is held each year at a different locale: prominent economists and bankers are invited to give addresses. Some of the speakers who have graced the Conferences over the past ten years have been Louis Rasminsky, of the Bank of Canada; David Rockefeller; and William McChesney Martin, former Chairman of the U.S. Federal Reserve Board, with overall control of banking policy in the U.S.A. The unbroken thread which runs right throughout these Conferences is the advocacy of the continuing need, nay—urgency, for stronger, ever stronger control by International Finance of the domestic economies of member nations (of the I.M.F.). Many speakers have lamented their ineffectiveness in winning success for this broad policy in the face of opposition from the pragmatic and nationalistic politicians of member countries. Indeed, even some of these politicians do swear their allegiance to International Socialism, and do have a natural 'affinity' to the internationalisation of everything, and for the subjugation of things national (thus is patriotism eroded) yet they dig in their heels, and prop, when political realities dictate that their advocacy of an internationalist policy would place their political bases (seats) in danger. This is one reason for the Communists' view that the socialists are playing,

toying, with social reform, and that only violent revolution will bring about the defeat of Capitalism. Krushchev said that: "A Socialist is a Communist without guts".

The principals of the Per Jacobbson Foundation are linked with other One-World "fronts". Dr. K. Cleon Skouson, author of the well-known expose of the Communist-Financier nexus—"The Naked Capitalist"—has this to say of the C.F.R. members . . . "C.F.R. members are interlocked with other Wall Street-financed programmes such as the American Association for the United Nations, the Foreign Policy Association, the World Affairs Council, the Committee for Economic Development, Business Advisory Council, Commission on National Goals, American Assembly, National Planning Association, and Americans for Democratic Action." . . . "Internationally, the C.F.R. is interlocked with the Bilderbergers, the Pugwash Conferences, the English Speaking Union, the Pilgrims Society, and with its secret-control group, the Round Table." So there is something for everybody!

There are two honorary Chairmen of the Per Jacobbson Foundation. One is Eugene R. Black (C.F.R.) of the U.S.A., former President of the International Bank for Reconstruction and Development, and a Trustee of the Ford (tax-exempt) Foundation. The other honorary Chairman is Marcus Wallenberg, of Sweden, Chairman of Skandinaviska Enskilda Banken, and a "regular" at the Bilderberger Group Conference. It all fits in neatly, and tightly.

The Chairman of the Foundation is W. Randolph Burgess, of the U.S.A., Director of the Atlantic Council, another of the One-World fronts. Sponsors include Clarence E. Hunter, former United States Treasury representative in Europe; and David Rockefeller. Many other sponsors are names that are well known in the area of International Finance. The Per Jacobbson Foundation is yet another of the many fronts of the One-Worlders, which gives another "twist" to yet another facet of the Big Idea.

The Council of Foreign Relations appears to be the Mother brainwashing organization which "sells" the

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A CHALLENGE TO SOCIAL CREDITERS

By A. McPherson

The following are the notes of an address given recently at a Victorian Social Credit Seminar:

When travelling in the wrong direction it is profitless to hurry. This aphorism, by a Chinese philosopher, highlights the need to be sure where we want to go before we make decisions on ways to get there. The Spirit of Progress may be comfortable and speedy, but Cobb & Co.'s coach, if travelling south, would be a better bet if we wanted to reach St. Kilda.

We live in a world of infinite wonder. Evidence of a Designer is all around us: I do not know of a mechanical principle, not already demonstrated, and not foreshadowed in Nature. The new science of Bionics recognises this fact by investigating mechanisms of plants and animals with a view to this usability in the design of man-made products, with signal success. These mechanisms demonstrated ways in which the natural laws, which permeate all existence, can be used to produce certain advantages. They are usually far and away above the ability of Man to reproduce as efficiently as in their natural occurrence, but serve to demonstrate principles. They show that, when certain elementary parts are associated in just such a way, an advantage, or profit of a particular type occurs.

A lever associated with a fulcrum relates various weight lifting and speed advantages according to the relative positions of the two parts. This fact, called mechanical advantage, is the most common item in machine design. Man discovers (uncovers) these principles by observation and trial and error. By noting how effects are tied to a cause he can establish and formulate a scientific principle.

Laws, which link cause and effect, govern all activities in the universe from the behaviour of the particles in the atom to the relationship of Man with his environment and his Creator. If it were not so, useful action in any field would be impossible, because unpredictable. If gravity were not a constant force; if oil in the same circumstances only burned sometimes; if a known effect did not always follow a known cause; science, and Life itself, would be impossible. Because these laws are automatic, inflexible, and unalterable, we have no choice but to fit our behaviour in as close a harmony with them as possible.

Only an idiot would waste time resenting the fact that bodies on earth free fall at 32 feet/sec.². The intelligent use the knowledge to build bridges and houses, which endure.

Such is the breathtaking variety of materials in creation that it is not too fanciful to say that anything that Man can conceive of merely awaits uncovering to be made manifest. "Seek and ye shall find" can be taken as a literal physical, as well as a metaphysical truth.

In the midst of this complex of mineral, vegetable, and animal material, tied into ecological balance by this invisible, unweighable, intangible Disciple of divine law, stands Man. Of all Creation, he is unique. He possesses the god-like attributes of mind and will, which enable him to reflect on this surrounding potential abundance, and bend it to his own benefit and enjoyment. That portion of the Natural Law relating to inanimate behaviour is widely known and fairly well understood.

On the next rung of the ladder of complexity are the laws, which relate to living things. Because organic processes are more subtle and because generally a greater time lag exists between cause and effect, the laws relating to them are less fully comprehended. A large body of observations arising from trial and error of many generations can be of invaluable assistance to the honest researcher. Because it is daily becoming more apparent that our existence on this planet may depend upon a truer assessment of these laws: the ways in which preceding generations, and Nature herself handled some of the problems can no longer be ignored. We would be wise not to allow our interference with the life processes and the ecology of the world to get too far in advance of our understanding of them.

Ominous side effects are everywhere reflecting the indiscriminate and general use of artificial methods of fertilisation; destruction of wild life, and deadly spray programmes. They frequently arise from the short-term experiments of specialists with an arrogant, inflated view of the importance of the small fragment of truth, which they have studied, and a total disregard of the fields outside their competence. This fragmented knowledge, often pushed by organizations with a vested interest in supplying the necessary materials, is a deadly danger to our Social credit.

DANGER OF THE EXPERT

In a series of articles published in *The Social Creditor* of 1942-43, C. H. Douglas made the following comments: "If I were asked to specify the most disastrous feature with which the world in general, and this country in particular, is threatened, I would reply—the rule of the functional expert: the engineer, the chemist, the architect, among others.

"What we are witnessing is of course the manufacture of a spurious public opinion, based on the well-known principle that 'there is nothing like leather. Give a manufacturers' association something on which to report and it can be relied upon to report that what is needed is more manufacture. If individual ownership and control had no other virtue, the fact that it is considered an obstacle to the building of factories ought to make us

cautious when considering attacks on it". This matter will bear enormous thought. The expert, "learning more and more about less and less" must be "on tap, not on top".

Which brings us into the order of laws, which govern the relationships, and responsibilities of Man with his environment and his fellows. What benefits and penalties accompany his pre-eminent position in the scheme of things, with his ability to plan, organise, and manipulate his environment. To probe this area we must first take our stand at the head of the two opposing philosophic beliefs.

The materialist faith; for faith it is, is in direct opposition to even the most shallow search for truth. It views the human individual as an animal evolved by chance—developed to the stage of dominance over his complete environment. The materialist recognises no non-arbitrary behaviour code beyond the pragmatic; no responsibility beyond himself for the use of his exceptional powers. Any laws he postulates are man-made as matters of convenience, and like all human laws, changeable.

We Social Crediters take what is broadly the Christian viewpoint that we are a special creation, carrying the divine spark of our Creator, and in the God-like characteristics of Will and Mind. For our use of the powers we are responsible, both here and in after-life. We believe that there is overwhelming evidence that the behavioural laws, which govern our associations, are as inflexible and automatic as those in the inorganic field. Ignorance of them does not prevent the dire results of their abuse. The discontent, misery, and frustration abounding in modern society can be nailed to this cause.

We are in a similar position to the reprobate Humanist who, on dying, found himself in Hell. "I didn't know! I didn't know!" he pleaded. To which came the hollow reply "Well, yer know now". Avoidance of Hell on Earth must lie in a re-appraisal of our relationships—environmental, organizational, and moral. When Douglas made the provocative statement—"That is moral which works well"; he was not indulging in irreligious pragmatism. He was, in fact, restating a basic Christian tenet "A bad tree gives no good fruit. By their fruits shall ye know them".

The fruits of an organizational structure lie in the satisfaction of its conscious aim, and the well being of its membership. If its aim, and its structure are based in truth, the fruits will be good. The primary essential for human development is freedom. Free will has no meaning unless it has room to move. There can be no morality in a straightjacket. This freedom to develop is the reason for living. Security is merely a means towards it, not an end in itself. The economic system is a means, and not an end in life.

For this reason any aim of a body holding the basic belief which we Social Crediters hold, must contain as an ingredient the right to manoeuvre in an area circumscribed by Natural Law, and the Moral Code. Paradoxically, as we have been told by the Highest Authority,

"the service of Truth is perfect freedom".

SUPREMACY OF THE INDIVIDUAL

From our point of view, and I think it is the realistic, the true point of view, an organization which assumes an importance greater than the individuals who comprise it, stands instantly condemned. Before we come now to an examination of some of the laws relating to human group activities, we should get a clear picture of the nature of organizations and the reason for their use. In the realist sense, organization is magic. It is the breakdown, however temporary, of an existing order to a lower form (a simpler form) with a consequent release of power. Just as lighting a fire destroys the order of the carbon structure in wood and oil, with the generation of heat energy: just as the orderly arrangements inside the atom are degraded in the release of nuclear energy; so does a social force arise from association. Whether this force is directed to the attainment of a social credit, or a social debit, is a matter of its aim and control. Like fire, it is a good servant and a bad master. Its uncontrolled violence can be viewed in scenes of hysterical mob violence almost every night on T.V. newsreels. That it is a descent to lower form of life was revealed in the recent Labor rally, to all not directly involved.

All elemental forces are easier to evoke than to control, and the way in which that minor magician's apprentice, Gough Whitlam, by applying a few psychological formulae and techniques, made the existence of this force visible, was a terrifying experience. It is not entirely fanciful to have seen beneath that mindless mob a writhing beast seeking release. Elemental forces released without control measures destroy all in their path. It is small satisfaction, however, if the evoker be part of the resulting chaos. At our peril we disregard the dangerous nature of this force and allow fools or egomaniacs to play with matches. The primary reason why Man should even contemplate the use of these dangerous mechanisms lies paradoxically in the realm of freedom—freedom to develop his creative gifts and abilities through release from the need to lead an animal existence in constant pursuit of the basic needs of life. In effect, to reach towards the promise of Christ: the Life Abundant.

As Salvador de Madariaga, a Spanish dignitary, said some years ago: "A man who is not free to go to Hell is not free to go to Heaven". The use of these elemental sources of energy has no part in the purely animal existence. The necessary processes for the attainment of material plenty in the civilised world have all been solved. The tragedy is that we are trapped in the lower-level structure designed to achieve this plenty.

LIFE COMMENCES WHEN GOODS AND SERVICES PERMANENTLY ASSURED

Goods and services above a basic minimum necessary to sustain life, and the means of supplying them are not end aims of a civilisation, which is as divergent as the individuals who comprise it.

I must confess to a feeling of terror at the song, reputed to be sung each morning by the employees of a Japanese industrial complex, Matsushita.

"Let us put our strength and minds together
Doing our best to promote production
Sending our goods to the peoples of the world
Endlessly and continuously . . ."

—An appalling thought!

The image of electronic devices flowing, as from some gigantic sausage machine—"endlessly and continuously"—defies comment. Yet this has become an entrenched aim of our materialist society; our gadget civilisation. Huge numbers of individuals are trapped for most of their working lives in the performance of routine fragmented operations in an enormous impersonal structure, wherein they have little hope of developing more than a minute fraction of their gifts: and in the main depleting, and at times polluting the limited real capital of the world's resources, producing "endlessly and continuously" a stream of products for which an artificial demand is then whipped up by a group of minor magicians playing on mob psychology.

It is no surprise to me that workers imprisoned in these joyless, soulless structures in which they have little interest save the monetary, should be easily persuaded to strike on the most trivial pretext. In fact, I regard it as a sign of a healthy reaction: they are striving to invest their life with an illusion of meaningful action.

There is little evidence that a group of craft hobbyists would be concerned greatly with sterile work conditions and shorter hours. Their self-chosen task contains the elements of satisfaction and creativity. The name Social Credit, with its dual meaning of credit (I believe) and available wealth (a credit) is not a revelation, which C. H. Douglas experienced, whereby the earth can be heaped with denatured raw materials. Social Credit is concerned with wealth in the real sense. It seeks quality of life, not material quality of goods. It envisages integrated developing personalities moving in search of truth in all directions at one time. Its major concern is people, not things. Freedom in an order harmonious with God's laws: not well-fed, cosseted slavery.

With the present level of knowledge in the industrial arts of the Western, Christian world there is no need to regiment people into enormous computer-run enterprises.

The task of seeing that "big business" is broken down into its optimum-sized and decentralised units is one of our most pressing lines of thought. Beauty has been described as the face of truth, and is one of Man's basic requirements. It does not arise from mass planning, but from individual glimpses of truth.

Beauty and a sense of purpose must be re-instated as an ingredient of Man's daily labour. It is related to the size and intimacy of the structure. The problems of this world fall roughly into two distinct patterns: convergent problems, and divergent problems.

Convergent problems are solved by the use of formulations derived from a study of the actions of natural laws and the design of mechanisms to use these laws to reach a solution. All problems solvable by formulae, from crosswords to the manufacture of motorcars are convergent problems. They are the solvable problems of science.

Divergent problems are more complex. Although general principles can be applied to them, they defy formulation. They are concerned with the reconciliation of opposites, and require special applications to meet each case as it arises. Freedom and discipline; pain and joy; wealth and poverty, male and female; black and white; group activities and individual activities.

All the intimate problems of living are divergent problems. What balance of discipline and freedom must be applied, and when, to see that this particular child develops into a whole human being, is as unanswerable in the general sense as how many hairs make a moustache. Yet thousands of mothers and fathers manage it every day to a workable degree, almost by instinct. Wisdom and love seem to be the necessary ingredients. Although, as human beings we have to deal with divergent problems every day, our job as social engineers is to study and have applied convergent rules to organised activities so that large areas of room to manoeuvre are left for individuals and small groups to get on with the real business of living, i.e. in the attempts to solve these divergent problems.

At some unknown point in our bodies, mind acts directly on matter. The thought becomes the deed. A simple act, like picking up this page, demonstrates the fact. Any person, who follows the construction and use of earth-moving equipment back to the minds of the engineer who conceived it, and envisioned its use, can see a practical example of "faith moving mountains". Faith is the fountainhead of Man's creativity. It links mind and purpose with the material world. The bridge between the physical and the metaphysical; unweighable, intangible: it defies science. It is where power resides; not, as opined by Mao-Tse-Tung, in the barrel of a gun.

Combined with a grasp of truth and integrity to serve that truth, it is impregnable and irresistible. We, as Social Crediters, possess this power within ourselves to an exceptional degree, because we have no desire to impose on our fellows a rigid, disciplinary system, which would deny others the freedom, we seek for ourselves.

In this, we are unique in the field of political thought. Our basic concept, which we derive from the Christian Faith, is freedom of choice; the area in which free will operates.

PROTECTION FOR THE INDIVIDUAL

There are obvious areas where Man, as a collective being must operate to prohibit acts of individuals and groups, which produce consequences adversely affecting the freedom and lives of others. A body of Common Law, and

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"DOUGLAS SOCIAL CREDIT FOR THE PLAIN MAN"

*A Lecture delivered to the Members of— "The Queensland Institute of Publicity", Brisbane
on 28th February, 1933*

by W. H. RHYS

AUTHOR OF— "REAL WEALTH AND FINANCIAL POVERTY"

Let me say, by way of preface, that for eleven terrible years Major Douglas has had the doubtful satisfaction of seeing every word of his black prophecy concerning trade, unemployment, purchasing power and prices fulfilled. His analysis of bank credit, costs and prices, and the ever-widening gap between purchasing power and prices, stands precisely where it did when he wrote his first book. "Economic Democracy" fourteen years ago, and so constitutes a terrible indictment of statesmen and their utter lack of knowledge of either the cause or the cure of our economic and financial disease, and who are content to go on playing the party game as the pawns of the Money Power.

BASIC PROPOSITIONS

The Douglas case may be said to rest on three basic propositions:

1. **That Financial Credit (i.e. the ability to deliver valid money as, when, and where required) pretends to be but is not, a reflection of Real Credit.**
2. **That Real Credit is a correct estimate of the capacity to produce and deliver goods and services, as when, and where required.**
3. **That Consumption is the Cost of production.**

To understand Douglas, to grasp his technique, demands serious and sustained study. But its objective may be clearly stated in a few simple words.

It embodies a plan for effecting a rapid, effective transition from the existing state of economic insecurity, poverty, trade depression, and what is known as unemployment, and financial chaos generally, to one of economic security, sufficiency, and prosperity for ALL.

Such is its objective, and such will be the inevitable results when the proposals, as laid down by Major Douglas, are put into operation.

"THE GREAT DELIVERANCE"

To whet your appetite to give the subject further consideration, I may say that if these proposals are sound—and they have successfully withstood the attacks for over twelve years—they represent the great deliverance of the masses from poverty and deprivation, and ensure the primary producers, manufacturers, and retailers a sure market for their goods, and a fair profit on turnover.

To those who have gripped the subject, and their name is legion, all doubt has vanished. **Its basic principles are founded on Nature's own Law, that Consumption is the Cost of Production, and in his Just Price formula, Douglas has given us the method for implementing that Law.**

It avoids both inflation and deflation and reflation, and provides for the rather startling policy—not only of

selling goods below financial cost, but giving every individual, by right of birth, an equal share in the National Dividend, and it is capable of practically immediate application.

It differs from every other reform or revolution ever put forward, in as much as it does not propose to take from one section of the community and give to another; neither does it ask anyone to make sacrifices.

Neither has it anything confiscatory or coercive about it. It is equally advantageous to the employer as to the employee; to the employed as to the unemployed. Each would benefit, but not at the expense of the other.

SERVICE TO ALL

Its sole motive is one of service to all, and its purpose, methods and aims are sincerely designed to harmonise the best interests of all the present conflicting parties within the country. It represents no vested interests, and is free from any taint of party objective.

As a matter of simple fact, it is the first known instance embodying an eminently practical policy, which requires the people to do something easy and pleasant, as a means of achieving prosperity and well being—not only for themselves, but for every man, woman and child within the national polity.

It is a silent, peaceful revolution, the potentialities of which we are as yet very far from realising, for there is no definable limit for providing the material needs of humanity.

Hence, it offers a true basis upon which all can unite for a common interest and a common end.

ECONOMIC "LAWS"

Economic "Laws"—so-called—in the past have been built upon a presumed scarcity, so you must decide whether we live in a land of plenty or a land of scarcity; and considering production has immeasurably increased during the past century, and output per man is still increasing, the problem is not to check, much less to choke production, but to widen the channels for the flow of goods and services from the producer to the consumer.

On a very low estimate, the rate of production has increased a hundred-fold during the last century, but real wages, i.e., the purchasing power of wages, has only about doubled during the same period, so the population has been defrauded of at least 98% of the increase.

SCIENCE OF PRODUCTION

There is no problem in production, it is a finished science. The problem is to make the system for distributing purchasing power as effective and efficient as

the system for producing and delivering goods, and Douglas has solved that problem.

Consider this: The century from 1830 on was lit by rushlights and tallow dips; it passed out with electric light. It rode in on bullock wagons and horseback, and rode out in motorcars and aeroplanes. It came in talking like the Neanderthal man, and went out with the microphone. It began with a quill pen, and finished with the linotype and typewriter. It commenced with hands for labour, and ended with the solar energy in harness for productive purposes. And the end is not yet by any means.

There is a Rayon factory in New Jersey, which works twenty-four hours a day, and not a human being employed in it! 100% automatic. There is a huge powerhouse in Detroit also 100% automatic. A car frame factory in Cincinnati, 600 yards long, contains what is one immense automatic machine, and car frames are turned out without being touched by human hands. The London and Brighton electric railway has eighteen substations, all automatic.

The wonders of science in the industrial sphere, although largely the work of one century, represents the culmination of forces that have been at work for more than twenty centuries. It represents an unclaimed legacy from the past; our common cultural heritage.

SOMETHING FOR NOTHING

All that everyone knows has been derived from the society in which he lives, moves and has his being, or rather his reaction to the influences around him.

Our speech, behaviour, feeling, thoughts, manners, have all been influenced, if not dominated by the events of the past—religion, mythology, music, dancing, crafts, agriculture, architecture and art; the art of writing and the materials we write with: the discoveries of medicine and surgery and all sciences; all of the thousand and one devices of civilised life are all, ALL a legacy—and up to the present, an unclaimed legacy, a communal inheritance, in which ALL have a beneficial share and right.

In its totality, it represents a superlative, an inestimable and invaluable "Something for Nothing", like the solar energy, which the sun pours down upon this planet at the rate of a "ton" every twenty-four hours. Something for Nothing. But this wondrous gift to humanity can only be distributed in the form of goods and services and leisure by the mechanism of money tickets; and must be so distributed because, unemployment is, and will increasingly become, a permanent factor in our social economy.

The Douglas Social Credit will not give "Something for Nothing", but through the media of the National Dividend will restore to the people something which they have earned, but which has never been paid to them, namely: Their share in the Common Wealth, which is the collective results of their application of scientific knowledge supplied through the use of modern machinery,

and also the value of every individual to Industry as a Consumer.

If the view is taken that the National Dividend is immoral because it appears to be giving man something for nothing (oblivious to the facts already stated), then every invention that has gone to remove the curse of Adam from humanity, is the work of the Devil. So to be "respectable" we must scrap all machines and return to primitive savagery. But even if we did this, perhaps there would be objections to the use of the "dug-out", the spear, the bow and arrow.

Machine production is the first effective challenge to the curse laid upon Adam, and by the use of solar energy applied to machines, man has so completely succeeded in escaping that curse that an Age of Abundance and Leisure is well within his reach. Is Machinery to be scrapped and humanity to be doomed forever to the curse of Adam: or is man to use the machine for the very purpose for which he invented it—to save labour, to create leisure, and so give him time for cultural purposes, to develop himself physically, mentally and spiritually to the full?

This, in simple terms, is the world question of our time and generation; and it seems impossible for any thoughtful person to defer a decision much longer, no matter what the objections may be, or who the objectors are.

THREE GREAT GLUTS

We know to our sorrow that the financial system has failed to distribute the goods and services for consumption at anything like the rate and volume at which they can be produced. We also know that the money system does not reflect the physical facts of applied science in production. Neither does it recognise the human necessity for consuming the product; nor are its so-called "laws"—upon which it is based—scientific; for in the midst of plenty it presumes scarcity.

At the present moment there are three great gluts in the world. Unused commodities, unused machines and unused men, and consumers' needs are in no way related to their capacity to buy.

Douglas asserts that the only possible solution is to finance consumption as well as production; to provide consumers with enough purchasing power to buy all industry's output.

Let me state it in this way: A necessary relation between finance and industry, is one in which a unit of financial credit appears with a unit of production, and disappears with a unit of consumption.

To nationalise, socialise, communise, rationalise or to change administration without a change of policy, would be merely—at its best—to exchange Tweedledum for Tweedledee, minus the efficiency, and at its worst to cause serious havoc.

DOUGLAS' POINT

When Douglas first pointed out that the manufacturer, to get his profit and the banker's interest, he must inevitably take more money out of the common pool than he puts into it; while he puts more goods in than he takes out; he put his finger on the precise point where the present system stops itself from being effective.

Consider this: A banker creates an overdraft of a £1000 for a boot manufacturer to produce a thousand pairs of boots, the factory cost of which will be £1 a pair. Now, if the transaction is to be a profitable one for the manufacturer, he must at least recover from consumers the original £1000, plus profit and interest (which may be defined as profit on an intangible), say, £1200. But the banker only created a £ 1000, so where is the extra \$200 to come from, while all industry is compelled to submit to the same banker's accountancy rules? And this, bear in mind, is but a fraction of the evil.

Once permit a situation to arise where sellers require a £ 100 to enable them to recover their costs, plus profit, and buyers have only £99/19/—, then the odd shilling that's lacking will start reduction of output as surely as if the discrepancy were 25%. The restriction will be slower, that is all.

PURCHASING POWER

If purchasing power—and by purchasing power, I mean: That portion of loans and overdrafts issued for new productions and distributed as wages, salaries and dividends. If Purchasing Power, I say, were given consumers to meet these and other costs, there would be nothing wrong; and if they have to pay these costs in prices, they should first be given the money to do so, but this is not done.

So crystallised have false axioms become, that as yet it seems unthinkable that "sound finance", and indeed the soundest finance requires precisely the reverse procedure to that now practiced, namely: that consumers' credit shall not pass through the costing system, but go directly into consumers' pockets.

Until the rights of consumers are fully recognised by a direct gift of money to buy the goods and pay for the services, not even a beginning of a practical solution of the world's trouble is possible. At present we have a productive system gorged to vomiting, and a consuming system starved to skin and bone.

All credits—mere costless book entries—issued by the banks, pass through the costing system, and therefore must enter into, and be recovered through, price. But Douglas has proved conclusively to unbiassed minds that there is never enough purchasing power distributed to

buy the goods and pay for services produced; under the present system it must be chronically unable to do so. And the more labour is displaced by machines, the wider the gap becomes between available goods and available purchasing power, wages, salaries and dividends being practically the source of all purchasing power.

MONEY

Money, the most important thing in a modern society—because it legally commands all other things—is, I repeat, a costless creation, and always starts out as a debt to its creators, the bankers. It enters into industry, passes through as costs, which must (if possible) be recovered in price, plus profit and interest. Under these conditions, industry is always in subordination to the banks, and this fact is one of the root causes of all our trouble. The ultimate security for the debt is the community as a whole and its assets as a going concern.

Consider for a moment: to whom does all bank credit belong? Money at the moment of its creation is not the property of the banker, nor is it the property of the borrower. Neither has earned it, nor has a single depositor's account been drawn upon; neither has the bank's assets been reduced.

The banker can neither cite himself nor anyone else as having any property right in the money he lends. Thus, not being the property of any identifiable person or persons, it must be the property of the community generally, and all the benefits accruing from the beneficial ownership should go to the community as communal property.

As the only value or use of money to anyone is to procure goods and services, the property right in money should benefit all consumers in the form of goods and services they require. And the only real value of goods and services lies fundamentally in their contribution towards the maintenance of life; and the final arbiter of all value—constituting **The True Standard of Value — is Life** in all its abundance.

Money is not wealth in itself, it is, only a token or ticket entitling its possessor to share in the Real Wealth of the community; and Real Wealth consists of goods and services, together with the capacity to produce and deliver plenty more.

The true value of money, therefore, lies in its function, which is, in any sane or stable system, the service it performs as the mechanism of distribution as a means of consumption. Also as a method of accounting equitably for the production and efficient distribution of goods and services to all consumers within the economic system.

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its related sanction instruments, has organically grown in the British World, which has produced a tolerable level of interference in the operation of individual initiative, relating to homicide, theft, perjury etc., etc Broadly, the Mosaic Code.

The advance of scientific knowledge to the point where it can interfere with total environment pose new questions. What control measures are available on the new "scientific" witch doctors that are toying with the means to disturb basic natural balances of the environment on a scale never before imagined. Man is, indeed, opening Pandora's Box. The longer these functional experts are allowed to pursue this line of "progress" into unknown territory, the more irreversible may be the consequences. An almost equal danger lies in the possibility that in sheer terror of extinction, the people of our country will submit to the imposition of an equally uncontrolled, centralised tyranny that would make life a journey through Hell. Any long-term answer is impossible, divorced from a cultural climate, which replaces fear with the sole Commandment of Christ. This is as pressing a task for the Members of the Social Credit Movement as their endeavours to operate on and modify the social structure so that it is responsive to individual will.

I know of only one mechanism which forces an organization to reflect the unargued will of its constituent members. This principle is repeatedly emphasised throughout the works of Douglas. It is negative in the same sense that a tap is negative in shutting off a supply of water. It has been poetically described as voting with the feet. It is the key, which must be retained at all costs, and where it has been lost it must be wrested back, or replaced at some other point in the power pipe.

On the closing page of his book, "Programme For The Third World War", C. H. Douglas remarks: "Freedom of choice ultimately means negative control. Negative control is the only control the man in the street requires.... If sufficient individuals disapprove of an article it will go off the market for the simple reason that it will have no market. But only if there is an alternative. If there is no alternative you become the tool of the gangster. If you have freedom of choice, you needn't. Social Credit is the escape from gangsterdom".

Although I have already referred to the next quote in the Christmas issue of our journal, I make no apology for repeating it. If Clifford Hugh Douglas had bequeathed to the world no other wisdom that that enshrined in this next quote, he would still rank as the greatest benefactor of humanity this century: —

"Genuine Democracy can very nearly be defined as the right to atrophy a function by contracting out. It is essentially negative, although contrary to the curious nonsense that is prevalent about negativeness, is none the

less essential for that reason. The power of contracting out is the first and most deadly blow to the Supreme State".

This extract from "The Big Idea", reflects a concept, the understanding and application of which could yet prevent the final plunge to disaster. Every Social Crediter who wishes to make an impact on our present unreal confusion should have it framed, and consult it frequently. Rephrased in a simpler form, it states: —**Control, of an organization by its members resides in their ability to withdraw their support as individuals, and without explanation.**

Ways must be explored in which we as individuals can withdraw and withhold the use of our individual power for purposes to which we are opposed. Once clearly grasped, the principle has universal application. Once indelibly embedded in our consciousness that the fuel which powers any group activity lies not in the activity, but is surrounded by each and every one of its members for group purposes; then the means of stopping the runaway machine is clear.

It is up to us to find ways of exploiting and publicising this simple profundity. If the Gadarene progress of the world-centralised structure passes the point of no return we must be prepared to devise ways to implement small model experimental alternatives for the release of some of our social credit within but outside the total structure. We will need a combination of hard work and inspiration. The fuel for our machinery is already indicated.

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One-World package to the influential dewy-eyed, and the power hungry participants in this Great Confidence Trick. One offshoot, the Bilderbergers, transmits One-World ideas to the ambitious "hopefuls" in the political and higher business worlds of member countries (of the I.M.F.) The Pugwash Conferences push the One-World barrow to the naive scientists of the West. The Per Jacobsson Foundation gets the Big Message across to the middle to top-level economists in banking and government in participating nations. All most prestigious: so correct! No officer of integrity and capacity in banking or government could "afford" to decline an invitation to attend one of these Conferences, let alone eschew the honour of an invitation to present a paper: virtually a pinnacle of success in the field of economics. Each active or passive participant is handpicked for present or future usefulness.

The words of an Australian country parish priest come to mind: "Satan can be a most charming, cultured gentleman". Indeed he can; and his Evil is spilling over at these conferences of envied prestige and respectability.