

# THE NEW TIMES

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

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## ON THE EDGE OF THE ABYSS

In his study of the French Revolution, Lord Acton observed that the most significant feature of the first open revolt against Western Christian Civilisation was that behind the tumult and the chaos there was design.

The whole world is now moving into a period of accelerating disintegration, with the lights of Civilisation going out everywhere. Violence and vulgarity have become the norm. Driven down the scale of life by group madness, individuals increasingly act like animals, as witnessed by the spectacle in Belfast of youths stoning a policeman as he died from the effects of an IRA bomb. Pages could be filled with similar examples of the descent into Hell on Earth. There is not only growing conflict inside nations, with strikes becoming a type of civil war, but an accelerating trade war between nations.

But now clearly discernible through the smoke of turmoil emerges the Grand Design, the proposed remaking of the world by those who see themselves as an elite.

The politicians, of course, continue like the boy who whistled in the dark in an endeavour to convince himself that there was no danger. Addressing a group of Perth, Western Australia businessmen in December, Australia's Prime Minister Fraser told his audience that Australia under his guidance was moving against the general international economic tide. As he spoke, Australia was wracked with a wave of pre-Christmas strikes, and the stage was being set for an escalation of an inflation rate, which has continued to move upwards in spite of Mr. Fraser's five-year "fight" to reduce it. Mr. Fraser's audience cheered him!

President Reagan's Treasury Secretary, Mr. Donald Regan, has predicted that the current American recession would not be as bad as many predicted. Treasurer Regan says that by the end of 1982 "the economy will be coming back", but cautiously adds, "it won't be humming along as fast as we might like, and unemployment will probably be in the 7.5 per cent to 8.5 percent range." While Treasurer Regan was whistling his hopeful tune, the American car industry reported a 22-year low in car sales, with worse to come. And at the same time the headlines proclaimed that the "car war" between US and Japan was getting worse, the Japanese insisting that they could not agree to more "voluntary" reductions. The Japanese economy is also feeling the impact of greater restrictions on their exports to Western Europe and North America.

### "WHIZKID" WRONG

President Reagan's "whizkid" economic adviser, Mr. David Stockman, has openly confessed his serious doubts about the effectiveness of his own policies. The result is that a Reagan Administration, which originally said that budget deficits caused inflation, now declares that deficits would not unduly harm the economy. It is now conceded that the American deficit will be \$A95, 000 million this year, \$A132, 000 million in 1983 and \$A134, 000 million in 1984. President Reagan has already admitted that he will not be able to keep his promise of producing a "balanced budget" by 1984. Like "anti-Communist" governments everywhere, the Reagan Administration agrees to increasing exports on credit to the Soviet bloc. These exports keep the Soviet bloc from internal revolt, such as that in Poland, and enables it to sustain its global revolutionary strategy.

Like the alcoholic who is willing to do anything to cure his problem except give up drinking, Mrs. Thatcher and her "monetarists" press forward with their destructive strategy for "regenerating" the British economy. In spite of the dis-

astrous results, wholesale bankruptcies of business organisations and growing unemployment, Mrs. Thatcher insists that eventually her "cure" will work. Not even an unprecedented electoral backlash appears to be having the slightest effect on what can only be described as invincible stupidity. Mrs. Thatcher and her supporters appear to be determined to ensure that never again is even a nominal Conservative Government likely to be elected by the British people.

### DISINTEGRATION ACCELERATES

As we have said over many years, the disintegration of Civilisation is inevitable while present financial and economic policies are persisted with. The disintegration is now starting to accelerate, and 1982 will see an even greater acceleration. Like all revolutions, large numbers of those who have contributed towards it will also be devoured by it. Most of the disintegration is, of course, unplanned, but the inevitable result of financial and economic policies rooted in an unreal, and anti-Christian philosophy. However, as man is pushed

### OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the State.

To defend the Free Society and its institutions—private property, consumer control of production through genuine competitive enterprise, and limited, decentralised government.

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting Natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

closer to the edge of the abyss, there are those who are offering a plan. The plan is to bring the whole world into a New World Order via the New Economic Order. There is, of course, no fear that the plan will ever come to fruition. The real fear must be that the attempts by the international power men and their lackeys, the "do-gooders," will accelerate the break up of Civilisation.

Even Mr. Willy Brandt, one of the main agents of the international power men, most of these international bankers, concedes that it is proving difficult to advance the New International Economic Order. Writing in *The Economist*, Willy Brandt says that although the CANCUN summit was "an extraordinary event," it only produced "ordinary results." But Brandt says he is still hopeful. A major part of the Grand Design was the "modernisation" programme for Communist China. It is now admitted even by the Chinese Communists that little progress is being made with the programme. Then there is the programme for developing the "Third World" nations, particularly those in Africa, where there is growing starvation as a result of the "retreat from colonialism" and the inability of the Africans to sustain any type of a viable economy.

### THE INTERNATIONAL BUREAUCRATS

Typical of the general state of madness amongst those trying to plan the world was the three-week conference of the Food and Agriculture Organisation in Rome late last year. Speaker after speaker got up and admitted that in spite of millions of words, the problem of the world's starving people was further away than when the FAO started. An acrimonious debate took place concerning FAO's finances. FAO's international bureaucrats have refused to say exactly how many staff it employs. Estimates range from 7,000 to 10,000. Dozens of well-dressed delegates heard how there are 27 agencies involved in "the fight against hunger." FAO chairman Edward

Saouma predicted, in a comment on the increased FAO budget, that the biggest beneficiary would be the Italian economy. Alitalia officials say that the FAO generates so much profitable business for the airline that a permanent booking office has been opened in the agency's Rome headquarters.

If the disasters of the FAO are multiplied by all the other international organisations, most linked with the United Nations, itself operating a vast international bureaucracy in which rootless bureaucrats from the West collaborate with tens of thousands of Communists, some of them KGB agents, some type of picture of the global madness starts to emerge. Unfortunately this madness will continue to run its course. It is, however, a manifestation of an evil as old as man, the concept of some men taking complete control over all other men. This concept is evil because it seeks to deprive individuals of their divine right to self-development, making them slaves to the purpose of others.

### SALVATION VIA TRUTH

As mankind stands on the edge of the abyss in 1982, it would be easy to sink back into a feeling of hopelessness. But the very crisis offers a tremendous hope, in that it is demonstrating in the most striking manner that the situation is not the result of blind forces beyond the control of the individual, but is the product of the policies of evil men. Truth is the great disciplinarian in human affairs. The Social Credit Movement is a custodian of a major part of that Truth, and every individual associated with it has a tremendous opportunity to make his or her contribution towards presenting that Truth to those who are now starting to see that there must be a turning back from the path which has led to the edge of the abyss, and which if pursued much longer must end in a chasm of complete disaster. This does not need to happen.

### Dividends

"The simplest and fairest method of diffusing capital ownership among the proletariat - of spreading co-partnership and abolishing the 'wage system' - and of supplementing earned income by dividends from co-operative industry - is by a reform of the capitalist money system on the lines advocated by the Social Credit Movement which has taken shape in recent years."

—The Rev. Fr. Coffey in *Property for the People*

Published by the Australian Catholic Truth Society before the Second World War. Initially recognised as one of the distinguished social philosophers of the Christian Church, Dr. Coffey's support for Social Credit resulted in his works falling from favour. Marxism is now as influential in the Church of Rome as it is in many other denominations. The glaring failures of Marxism in practice have led many to leave the Christian Church.

### Basic Fund Passes \$30,000

Reacting to the rapidly deepening worldwide crisis, there has been some truly inspirational giving to the League of Rights' 1981-82 Basic Fund of \$45,000. It is unthinkable that the example of a small minority will not be followed quickly by the great majority of League supporters who have not yet contributed. Nothing can now halt the growing break-up of Civilisation. What remains to be seen is whether over the next two or three critical years a relatively small number of informed individuals can bring through the storm a unique movement without which regeneration will be impossible. We urge all readers to get their financial contribution, however small, to the 1981-82 Basic Fund away immediately.

### Destroying Civilisation

The de-valuing of a nation's money symbols is based upon the view that money is some type of a commodity. Referring to this matter in a letter to *The Scotsman* of July, 1949, C.H. Douglas observed that he had discovered in giving evidence before the Canadian Parliamentary Committee on Banking and Commerce in 1923, and the Macmillan Commission in London in 1930, "that the idea of money as a thing in itself, to be bought and sold like tea or rice, was widely held with the fervour of a religion."

Douglas concluded his letter: "It is probably for this reason that many respectable citizens who would recoil in horror from the suggestion of an elastic tape measure, can see nothing objectionable in a rubber unit of account. There is an objection; it is destroying civilisation."

### The Bank of England

"I set to work to read the Act of Parliament by which the Bank of England was created (in 1694), the inventors knew well what they were about. Their design was to mortgage by degrees the whole of the country, all the lands, all the houses, and all other property, and even all labour, to those who would lend their money to the State- the scheme, the crafty, the cunning, the deep scheme has produced what the world never saw before - starvation in the midst of abundance."

—William Cobbett

Described by C.H. Douglas as probably the greatest Englishman of last century, who was denouncing the Money Power at the time that a German-Jew, Karl Marx, was fashioning his theories. Cobbett remains generally unknown while Marxism has been widely publicised, even by "Christians," as "the wave of the future."

# FINANCING THE BOLSHEVIK REVOLUTION

Both Communists and anti-Communists can at least agree on one thing: the destruction of Imperial Russia and the seizure of power by Lenin, Trotsky and their colleagues towards the end of the First World War, was one of the major events of this century. The Communists, of course, constantly remind themselves, and the rest of the world, that the revolution in Russia was an event of the greatest historical significance, a manifestation of the "will of history." Anti-Communists, generally ignorant of what really happened in Russia, either regard the revolution as an unfortunate disaster, or console themselves with the belief that Communism can only come to power in a "backward, primitive" country as they imagine Russia to have been.

While it is certain that Lenin, Trotsky and others were aware that they could not have been successful without massive financial support, this was something they obviously could not afford to publicise. The faithful rank and file Marxists everywhere has been fed on the myth that the Russian revolution was the result of the revulsion of the "downtrodden masses." But anti-Communists also accepted the myth, which helped to ensure that relatively few looked at the realities behind the myth.

Although there was some public discussion after the Bolshevik Revolution concerning international financiers who had been involved, it became muted during the Second World War, when Stalin's Russia became the West's "glorious ally." And as Hitler had mentioned the international financiers promoting the Soviet, anyone who raised this subject stood the risk of being smeared as pro-Nazi. But eventually the unfolding of events permitted the financing of the Bolsheviks to be forced into more open discussion. Originally both faithful Marxists and conventional anti-Communists were united in criticising those referring to the international financiers who have financed the Communists. Well-known anti-Communist writers like Mr. Eric D. Butler were charged by conventional anti-Communists with being an embarrassment to the genuine "responsible" anti-Communist cause. Their "extremism" and "paranoia" was in fact assisting the Communists.

But the situation changed dramatically with the emergence of an academic of high standing, Dr. Anthony Sutton, who was from 1968 to 1973 a Research Fellow at the prestigious Hoover Institution, Stanford University, California. He first came into prominence as a result of his meticulously thorough documentation of how Western economic blood transfusions had sustained the Soviet from 1917 onwards. His findings started to be quoted by some American politicians and writers like Gary Allen. The publication in 1973 of *National Suicide* by the respectable conservative publishing firm of Arlington House, New York, caused a stir amongst both Communists and anti-Communists. Sutton's line of research led him to an examination of the financing of the Bolshevik Revolution and the publication of *Wall Street and the Bolshevik Revolution*. Making use of official American documents not previously available, Sutton provides the first hard evidence of the Wall Street-Bolshevik link. His academic career suddenly came to an end. He had ventured into a field where academics are not supposed to explore.

Over the five years since the first edition of *Wall Street and the Bolshevik Revolution* was published, events have progressively forced a confirmation of Sutton's basic findings. The huge indebtedness of the Soviet bloc to the international bankers has become a subject of public discussion. But there is a carefully fostered suggestion that the financing of technology to the Soviet has only developed in recent years, and that it is the result of the "greed" and "shortsightedness" of the international bankers. *Wall Street and the Bolshevik Revolution* not only destroys completely the myth about what happened in Russia in 1917, but confirms the long-term relationship between International Finance and revolutionary programmes designed to destroy

traditional society. It is one of the most important books of this century and the re-publication in a moderately priced paperback edition is an event we warmly welcome.

As long-term observers of the development of Communism, we have our reservations concerning Sutton's attempt to "play down" the Jewish influence in the Bolshevik Revolution. If this has been done for tactical reasons, it has not been successful. Sutton may have managed to ensure that he was not smeared as an "anti-Semite" but his works have been greeted with little enthusiasm in Jewish circles. In fact some of the much-publicised Jewish "neo-conservatives" manage to write as if Sutton does not exist. That in itself makes him important. *Wall Street and the Bolshevik Revolution* is the ideal present for that special friend who, nevertheless, still thinks you are a little queer.

## Realism

"To me Christianity is realistic in the highest degree; but it was not the Church, but two superficially mundane interests that brought me to an appreciation of the realistic and practical quality of Christ's teaching. In the first place it was the study of art, and later the study of that philosophy we call Social Credit. And the more I examine them the more do Christ's teachings and Social Credit identify themselves and fuse in my mind...What I have found in Christianity is a technique of living; and it is with me that, whatever adherence I may give to Social Credit or anything else, the technique of personal existence must be my primary concern...

"Christ was a reality, the greatest that ever lived by my definition of Realism, which is a concern with the immediate present, with facts as they are, 'The Kingdom of God is within you', said Christ, and that to my mind is an eminently realistic statement. It was Idealism that shoved Heaven up into the sky, and that has persistently postponed human blessedness to any time and place except here and now... It is surely a devil's trick to rob us of the present, the only possession we can really call ours. And it is surely a bedevilled world that displays all this passion for securing the future and leaves the present to shift for itself. It is because of the realism of their belief that Social Crediters find themselves so markedly opposed to a world that sees no hope other than in Plans – Four, Five and Ten Year-the Boards and Leagues, and Conferences; all idealistic, all projecting themselves outward from an unsolved, immediate present, into an intellectual Utopian dream of what might be, of what ought to be.

"Take care of the present and the future will take care of itself, is the lesson of both Christianity and Social Credit; and I say it is Realism as opposed to Idealism... The Christian task, as I see it, is to attain the right attitude to life, to understand and carry out its laws as disclosed. What follows, follows; and it is just here that faith comes into operation. It seems to me an astonishingly foolish mistake, and one very frequently made, to confuse faith with blind belief; they are in no way related. Faith might be defined as an unshakable understanding that obedience to a known law must produce correct results, even though, as Major Douglas put it, 'the end of Man is unknown'; in other words, even though the actual nature of the ultimate result is hidden from us. The Social Credit faith is of that nature, and so, too, is the truly Christian, and it is with that quality of faith that we need to inspire society. Lacking it, people dread any change, and demand to see the whole social programme complete with blue prints and a five-years unconditional guarantee. The best analogy I can think of is learning to ride a bicycle. The doubting human intelligence wants to be assured that its owner will be held up before it can permit him to pedal off, whereas the truth is that until he pedals off he cannot be supposed"

—Norman Webb on 'Social Credit and the Christian Ethic' in *The Fig Street*, A Douglas Social Credit "Quarterly Review," June 1937.

# "Social Credit Is As Old As Man"

## Notes on the Social Credit Philosophy

As a contribution towards a deeper understanding of the Social Credit revelation, particularly amongst those readers who have joined our ranks in more recent years, we propose to publish in each issue at least one special article from past issues of "The New Times" and other Social Credit journals. It is hoped that the republication of such articles, or selections from articles, will serve to link the past with the present and help to clarify the role of the Social Creditor in a crisis even worse than that which the author of Social Credit, C.H. Douglas, warned about in the early twenties.

The following notes of an address by Geraldine Stark to an English Toc H branch appeared in "The New Times" of July 13, 1956:

Social Credit is as old as man. There are more examples of it in Great Britain than in Tibet or Timbuctoo but neither here nor there is legitimate use made of the social credit of the people. Social Credit is the belief that in association we can get the results we want, and this naturally implies the best and happiest results. This definition implies then, efficiency, human satisfaction and society. Social Credit is "the efficiency measured in terms of human satisfaction of human beings in association or in society." Study these words and the student will discover that so far from being a belief or a religion or a theory Social Credit if it is what the definition indicates, must be a fact. You may decide now whether human beings have or have not any such power to produce a result they intend to produce when helping each other. If they have no such power Social Credit does not exist: if they have, it does. If we decide that human beings inevitably help each other to produce a result which they do not want and do not intend and do not find satisfactory, then we had better give up - we have nothing to study.

We study these words and we are agreed that human beings tend inevitably to help each other to produce results, which they desire. Social Credit then is a fact, not a theory.

The original meaning of the word credit is simply belief, and social means association or society. And let us be careful to use words in their proper meaning for we shall then not be so easily led astray "by every word or vain doctrine."

Through the ages man's genius and needs have urged him to effort towards his development. Man needed tools and the help of his fellows, and it is by such associations that he has found his best means of progress. Man has an instinctive desire for fulfilment and a deep-seated knowledge that he is placed here for his development. He has created the social credit. It ought not to be so difficult for him to satisfy those needs to get delivery of the goods, nor should it be too difficult for him to recognise that the reward of the ages of his evolving is within sight; his material reward, for he has the tools, and there is "enough" for all. And it is unlikely that until these material needs have been satisfied and he finds himself "prospered with all happiness" that he will be able to turn his mind to his unlimited spiritual needs and hopes, for man does not live by bread alone.

We may ask why this progress is to such an extent frustrated.

The real conflict with which we are faced today is a conflict of philosophies. Underneath all the diplomacy, the deputations, the Conferences, the misunderstandings, the recriminations, is a conflict of Philosophies. Now, all action, every policy, is born from a philosophy. Every action has the thought behind it from which it originates. "Out of the heart the mouth speaketh." We have an exhibition today of the thought which engenders such policies as Hitler's Nazi-ism or National Socialism, and those similar to it, namely Bolshevism, Communism, and those like it with all their regimentation and revenge. While they claim to be for man's good, they are in reality damaging to his inherent right to rule himself, which Major Douglas calls man's imminent sovereignty. They are revengeful policies. We fought two desperate wars hard won to destroy the threat to our National and Individual Sovereignty exemplified and implied in these philosophies and the Policies which are their natural result. Major

Douglas foresaw this, now over forty years ago, when his first and great work was published in which he solved the problem the orthodox economists had failed to do. This great work made history, and was called "Economic Democracy." In it he wrote: - "...the real antagonism which is at the root of the upheaval with which we are faced is one which appears under different forms in every aspect of life. It is the life-long struggle between freedom and authority.

...This antagonism does, however, appear at the present time to have reached a stage in which a definite victory for one side or another is inevitable - it seems perfectly certain that either a pyramidal organisation having at its apex supreme power, and at its base complete subjection, will crystallise out of the centralising process which is evident in the realms of finance and industry, equally with that of policies, or else a more complete decentralisation of initiative than this civilisation has ever known will be substituted for external authority..."

And it is fitting that we should pause a moment here to remind ourselves of Major C.H. Douglas the well-known Engineer and authority of the New Economics, founder of the

### THOSE WHO SUPPORTED THE "REV" JIM JONES

*The Cult that Died*, by George Klineman and Sherman Butler (Putman's Sons, New York) provides information which, while primarily concerned with the morally degenerate Jim Jones, also indicates that Western societies are now so sick that a Jones can be supported by the type of people listed in this book.

How did Jones, once arrested for an indecent homosexual act, create first an influential religious political movement in the U.S.A. and then go on to the bloodcurdling drama of Jonestown? Once advised by, of all people, a John Birch activist named Walter Heady, Jones whipped up his followers on the dangers of "fascism" and the Ku Klux Klan.

He presented himself occasionally as the reincarnation of Christ. His People's Temple had the capacity to deliver large numbers of votes to Democrats in South Californian elections. This gave Jones a type of political immunity. Jones used terror to keep his supporters from defecting. Terror enabled him to obtain millions of dollars.

He received letters of gratitude from Charles de Young Theriot, publisher of the *San Francisco Chronicle*. He was supported by people like Mr. Willie Brown, the black speaker of the California Assembly, Lt. Governor Dymally, currently a member of Congress, who made several visits to Jonestown. Representatives John and Phillip Burton were on the Jones payroll. Columnist Jack Anderson was full of praise. The National Newspaper Publishers Association gave him its first Freedom of Press Award! Prominent amongst others was Mrs. Rosalyn Carter. That great watchman for consumers, Ralph Nader, apparently could see no flaws in Jones.

Walter Mondale and Governor Jerry Brown gave Jones their blessing. Presumably Jones would still be riding high in American society if it had not been for his collapse, caused by drugs. How many of the Jones types are influential in Western societies? A question to be pondered on.

Social Credit Movement. In the 1914-1918 War he volunteered and was given work connected with costing in the manufacture of aircraft, and discovered that money distributed every week was not enough to defray the expenses of manufacture. He discovered - and I want to spell the word "dis-covered" because much of the inner workings of the Financial System had till then been hidden from view-Douglas discovered more than that, then, but that is the essence of the matter, and he proposed a remedy. He also elaborated the Social Credit philosophy, of which his book already mentioned, namely "Economic Democracy," may be said to be the epitome.

A philosophy then, is shown in actions, in policy, and Douglas warns us that we should judge all things by the results of them, and men by their actions, for only in this realistic way may we gain an insight into the thought or philosophy behind them. He reminded us that the Great Critic of world affairs said: "By their works ye shall know them." We have seen the results of a Nazi, a Fascist philosophy, the results of Bolshevism, the now a days Communistic, thought. And here it is necessary to stress, as did Douglas throughout his Mission, the importance of basing our policies-our Politics-on a Christian basis; a Christian philosophy, and allow and welcome our actions as well as the results - particularly as Social Crediters-to be judged by that standard.

In the Christian philosophy then, the individual is of deepest importance: "Ye are of more value than many sparrows;" there must be no distinctions- "the rain falls on the just and on the unjust," on King as on peasant, on rich as on poor, on sinner as on saint; and as all have contributed to the social credit all must share it.

Let us consider some of the principles of a Christian philosophy which are common to Social Credit, and the following passages and Gospel sayings have been taken at random from Social Credit literature - and I will try to show how Douglas uses the Gospels, as he frequently does, to illustrate his writings, speeches and books. "I came that ye might have life and that more abundantly." In this there is nothing said about work or that he came to ensure that paradise of so many today, at the instigations of Governments, the "policy of making employment universal, not of producing wealth with a minimum of work." (You noticed perhaps that this represented the tenets of the Laval-Nazi policy prior to the Second World War). Work is of course a means to an end and not an end. We, as Social Crediters, are careful not to exalt means to the place of ends and so be led astray in our thinking, for as Douglas reminds us "Daemon es Deus inversus" or, the Devil is God upside down.

"The Kingdom of Heaven is within you." His Kingdom is not to be found in this or that plan or in this or that Institution invented by the well-meaning for what is considered by them to be for another's good, "It is within you." Though this gives to each of us a responsibility, it frees us from well-meaning (no doubt) thralldom, it lets us go free. We pray, "O God, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom," but according to some, the "new freedom" will not be freedom from dependence, (on others), or from interference, (from others), no, it is to mean "freedom of opportunity" and of "lesser freedom" so as to enjoy the "greater." As to "freedom of opportunity" we may well ask: For what? To know God "in knowledge of Whom standeth our eternal life?" - "No," we are told, "but freedom of opportunity to work." - "As far as I am aware, the slave was always free to work" comments Douglas.

"The sabbath was made for man and not man for the sabbath." Surely this is a plain injunction that institutions should serve man, that man should be master of the machine, of his institutions, for he is greater than they.

There is only one commandment-Love. And I will quote from "The Social Crediter" of January 18, 1941: "The difficulty is to present our philosophy as a whole. It is so easy to magnify one aspect of it out of relation to the rest. When for instance we observed the tendency of the 'Parents' Association

to 'put things right', and their assertion that loving your neighbour means 'working for him' according to your own ideas of what is good for him, we should remember that these amiable intentions are closely linked with a belief in the 'innate tendencies to barbarism' in the human race. This idea is incompatible with Social Credit.

"Love thy neighbour." There is no suggestion in this commandment of planning for my neighbour, rising to power over my neighbour, applying sanctions to my erring neighbour; all of which are excused by the well-intentioned as being for our good. When Major Douglas spoke at Buxton on "Democracy" (the word so often misapplied) he there proclaimed his belief in the innate goodness of man, and he would refuse to accept as truth "the innate tendencies to barbarism" which a certain set of people today would have us believe are common to man, and on which they would have us base our philosophy and so, our policy today.

"He that is greatest among you let him be your servant" and I will again quote from "The Social Crediter:" "Perhaps the greatest difficulty we have is to show that our philosophy is not just a stunt. We cannot make it too clear that loving your neighbour does not mean working for him in the sense understood by the Parents' Association. It may mean taking orders from him. And it certainly does mean leaving him alone with his personality, leaving him free. For those who aspire to be great there is of course open - to humble ourselves to be servants - and this means taking orders and carrying them out to the best of our ability. It means accepting and implementing the policy of the people, not preparing an agenda and placing it before them."

"The sabbath was made for man" yes, and those words imply not only man's importance above his institutions, but that his institutions are only justified in so far as they serve him. This Social Credit philosophy then, is based on the importance of the individual, and this embraces what Douglas calls "man's imminent sovereignty" his in-dwelling right to rule himself which must be preserved if he is to reach that end which although unknown, he feels to be his crown! The preservation of the dignity of the individual is of vital importance, for his "author and maker is God."

Now while there is a place in the social economy for all, it is not suggested that "the man in the street" shall decide how the hole in the street is to be mended but he wants it mended, and the expert who is engaged must produce the result desired, or go. To decide policy is not the function of the management; the expert. The aristocracy or hierarchy of management should give the desired result - that is, to carry out the policy of the democracy-of the people. This is how a democracy should function, and in it we have a simple example of the aristocracy of management, the Master, serving.

"I came that ye might have life and that more abundantly." Can we if we are Christians avoid criticisms of anything, which hinders a free, dignified and fuller life for all? For such is possible. The Social Credit philosophy claims it for all-the Kings, the people, the peasant, the publicans and the sinners. The Douglas Financial Proposals for instance, are an example of the policy of the philosophy underlying them, because, they are not confiscatory proposals, they do not rob Peter to pay Paul, they are not Debt and Taxation proposals, but are in keeping with Social Credit preaching, and the results will be in keeping with Social Credit philosophy. The proposals claim for us our inheritance of the social credit, the reward of long ages of toil: simply it claims for us our credit. Banal as it sounds, there is no Liberty without Economic Freedom, and Douglas has defined Liberty as "freedom to choose or refuse ONE thing at a time." (the writer's emphasis). The national Dividend which is claimed for all would end for most their material disabilities and limitations. While such remain there is no freedom in the Social Credit sense.

We can only touch here on the evils brought about by a non-Christian philosophy, but it is now well-known if not acknowledged-that a faulty-no-good, won't-work-system of

Economics, which of course includes Finance, is one of the causes of War if not the chief. It is a cause of war in every village, of trouble in every workshop. The trend today is for centralisation - its brand is everywhere - and this is incompatible with Social Credit philosophy, which favours the individual and encourages his initiative. For the much better results, which come from such a free mind, we have evidence today and on the battlefields of the last Great War.

Which of us has not seen many examples of this divine quality of personal initiative, divine spirit, of man's creative impulses unrealised, discouraged, trodden down, frustrated till it was quenched, and the men in whom it once dwelt saddened, dispirited, often ruined in calculated and quite unmerited ruin.

We call for a policy built on the living foundations of the bountiful and beneficial laws of Nature, in Economics and Finance, the way the Universe works, the way the Engineers, the bridge-builder the Architect has to.

We are led to believe that rather than correct the faulty functioning of civilised life to reflect Reality —and the teachings of Jesus has shown us the way - the only alternative

to repeated war or the astonishing and unnecessary paradox of poverty amid plenty, is to be found in schemes such as Federal Union, The Police State, United Nations Organisations, each of which is instituted "to put things right," the fundamentals of which is the intensification of centralised government, and "the sacrifice of our National and individual sovereignty" and, to a "central Authority," (but who this is or to whom answerable is not stated; "Quis custodiet ipsos custodes.") You will agree that these are grave threats. They are totally incompatible with Social Credit philosophy.

I will close with a quotation from Frank Lloyd Wright the distinguished architect: "I believe man's nature is still sound, and recognise that science has done well, but I know that science cannot save us. Science has given us miraculous tools but what use are they unless we have mastered the cultural use of them in man's relation to man? We do not want to live in a world where the machine has mastered the man. We want to live in a world where man is master of the machine." And Major Douglas would add "and of the institution which should serve him."

The great Disciple wrote: "Prove all things" and his Master said: "The truth shall make you free."

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## Protocol and Practice

**The following article appeared in the September-October issue of "The Social Crediter" and is valuable background reading at present as the programme for the establishment of World Government becomes much clearer.**

When C.H. Douglas elaborated what he later called "a glimpse of Reality" into a concise and penetrating analysis of social conditions around the turn of the century under the title "Economic Democracy" (1920), he took as implicit the fact that banks create money. He discovered - uncovered - the central mechanism of the economic system: that the cost of production of consumable goods is always, and increasingly, in excess of the purchasing-power of the wages, salaries and dividends distributed in the course of their production - that is to say, there is a gap, and an ever-widening gap, between incomes and prices. Douglas merely remarks, *en passant*, "... the creation of subsidiary financial media, in the form of further bank credits, becomes necessary..." Later he says that the money to fill the gap "must reside in the banks" and, later, "loan-credit, that is to say, purchasing-power *created* by the banks on principles which are directed solely to the production of a positive financial result . . ."

Now to this very day it is quite certain that the great majority of people do not realise that more than ninety percent, of what they call money - "money in the bank" - has no physical existence; it is not cash, but book-entries. This ignorance is simply due to the fact that the *right* of the banking system to create the money used by the community and to claim its ownership and charge for its use, has not been permitted to become a subject of open public debate. Professional economists even as late as the 1930's denied the fact of money creation by the banking system; but with the rise of so-called Keynesianism the fact was both obscured by rationalisation and obfuscated by controversies between rival economic theories concerning 'management' of 'the economy', and finally placed out of reach of the public by the 'nationalisation' of banking, which simply armed the banking system with the sanctions of overt Government.

*Economic Democracy* is a highly objective analysis of economic and political reality, and was addressed primarily to the latent goodwill underlying British character and institutions, at that time under the threat (to which they have now succumbed) of the imposition of an alien culture of collectivism as opposed to individuality - epitomised by Prussianism in the first place, and succeeded by Bolshevism at the end of World War I.

Douglas made the whole situation explicit in *The Monopoly of Credit* (1931; 3rd Revised Edn. 1951). But with the suppression, through the British Government at the instigation of the International Financiers, of the Alberta (Canada) Government's attempt to effect monetary reform according to Social Credit principles, it became proven that control through the financial system as it exists was the mechanism of a conscious conspiracy to establish overt

World Government with International Financiers at its centre, and Social Credit strategy was then directed towards exposing and defeating the Conspirators.

Thus in retrospect it is clear that Douglas fully understood the actual operation of the financial system when he wrote *Economic Democracy*, but chose not to put the emphasis on this aspect of his analysis.

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In 1906 a copy of a document entitled *The Protocols of the Learned Elders of Zion* was deposited in the British Museum. An English translation of this was published in London in 1920, and received notice in *The Times* and other journals, and roused considerable interest. In a short time, however, discussion was stifled, and the book denounced as a "forgery".

*The Protocols* describes in extraordinary detail a coherent programme to achieve World Government dominated by Jewish "Elder?" - a programme of which some of the various items have become history only in this century. Here we note only the inner knowledge of finance displayed in the plan.

Discussing Gentile financial "irregularities", Protocol No.20 states: "... The first irregularity, as we shall point out consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half a year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure reaches as much as 50 per cent, in a year, and so the annual budget is trebled in ten years. Thanks to such methods.... their treasuries are empty. The periods of loans supervenes, and that has swallowed up remainders and brought all gentile States to bankruptcy.

"You understand perfectly that economic arrangements of this kind, which have been suggested to the gentiles by us, cannot be carried on by us.

"Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm to our bankers. Foreign loans are leeches, which there is no possibility of removing from the body of the State until they fall off

of themselves or the State flings them off. But the gentile States do not tear them off; they go on in persisting in putting more on themselves so that they must inevitably perish, drained by voluntary blood-letting.

"What also indeed is, in substance, a loan, especially a foreign loan? A loan is - an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 percent, then in twenty years the State vainly pays away in interest a sum equal to the sum borrowed, in forty years it is paying a double sum, in sixty - treble, and all the while the debt remains an unpaid debt.

"From the calculation it is obvious that with any form of taxation per head the State is bailing out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money instead of collecting these coppers for its own needs without the additional interest.

"So long as loans were internal the gentiles only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere all the wealth of States flowed into our cash-boxes and all the gentiles began to pay us the tribute of subjects.

"If the superficiality of gentile kings on their thrones in regard to State affairs and the venality of ministers or the want of understanding of financial matters on the part of other ruling persons have made their countries debtors to our treasuries to amounts quite impossible to pay it has not been accomplished without on our part heavy expenditure of trouble and money . . . .

" . . . It is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves . . . ."

Protocol No.21 "To what I have reported to you at the last meeting I shall now add a detailed explanation of internal loans...

"We have taken advantage of the venality of administrators and the slackness of rulers to get our moneys twice, thrice and more times over, by lending to the gentile governments moneys which were not at all needed by the States. Could anyone do the like in regard to us? . . . . Therefore, I shall only deal with the details of internal loans.

"States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their own interest-bearing paper. That they may be within the reach of the entire price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes are as they say overflowing and there's more money than they can do with (why then take it?). The subscription, it is alleged, totals many times over the issue total of the loan: in this lies the whole stage-effect - look you, they say, what confidence is shown in the government's bills of exchange.

"But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit.

"Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own flies and would be found insolvent and unable to pay the proposed sums. By good luck, the subjects of gentile governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these, governments to throw off their shoulders a

debit of several millions.

"Nowadays, with external loans, these tricks cannot be played by the gentiles for they know that we shall demand all our moneys back.

"In this way an acknowledged bankruptcy will best prove to the various countries the absence of any means between the interests of the peoples and those who rule them . . . ."

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The wording of the above extracts may appear obscure to some of our readers, and relative to the greater part of the *Protocols*, dealing with social and political strategies, it is obscure, probably intentionally so. It would not be obscure to those members of the Congress to whom the lectures were allegedly addressed who were engaged in the actual practice of financial manipulation. Theodore Herzl, a leading Zionist, in his book *The Zionist State*, remarked: "When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary army; when we rise, there rises also our terrible power of the purse".

*Protocol No.22* states: "In our hands is the greatest power of our day - gold: in two days we can procure from our storehouses any quantity we may please". That is more symbolically than literally the case - the International Financiers operated by manipulation of exchange rates and circulation of documents (Bills of Exchange, etc.)

But the real power behind money is the charging of interest. As long as there are, on the one hand borrowers and on the other hand lenders, the charging of interest on loans ensures that the whole of the money will pass into the possession of the lenders *unless the quantity of money is increased*. In the centuries before the birth of the industrial era the finding and mining of gold provided a sufficient expansion to ensure the continued circulation of money. But with expanding industrialisation the rate at which new money was required rapidly increased beyond the rate at which gold could be mined. Yet it was necessary to maintain the myth that all money had commodity - i.e. real - value, ensured by exchangeability for gold. So for a time we had the Gold Exchange Standard.

The recent runaway increase in the 'price' of gold exposes this situation. Gold at its current price is useless as currency. Hence the proposal for a gold substitute in the form of so-called 'Paper Gold', or Special Drawing Rights (SDR's). The idea is that national currencies should be based on these, which would, of course, be controlled by the International Bankers; "In our hands is the greatest power - the control of the world's money supplies"!

However, SDR's are only paper documents - international overdrafts, as it were. They are quite lacking in the almost mystical quality of gold - a quality, however, which is based on the inherent value represented by the effort of discovering and mining the metal. And that is the fundamental reason behind the propaganda for a New Economic Order- One World- World Government controlling a World Police Force; and behind this again is "a carefully thought-out plan to deprive every individual in every country in the world of any individual share in those powers which reside in credit. Credit is 'the substance of things hoped for, the evidence of things not seen'. It is proposed that no man, woman or child shall have access to any things hoped for, except by licence, and that licence can and will be withdrawn at the whim of an omnipotent Sanhedrim. That is what has happened in Russia, Poland and Germany, and it is that with which we are threatened in Britain." (C.H. Douglas, 1932). Since then it has happened in the rest of Eastern Europe, Africa, South East Asia and elsewhere, and continues to spread. The spread of penalised unemployment, soaring inflation, strangling taxation are the onset in the rest of the world. The collapse of the motor industry in the U.S.A. most likely heralds the onset of the universal economic crisis, which the *Protocols* foretold. Does anyone imagine that the motor industry can regain its lost position, or that the 'energy crisis' will just go away?

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A police force as such cannot run a country, let alone the whole world. What can, and does, control the actions of individuals is

access to the necessities of life. Where Nature provides those necessities - as it still does for animals, and did for Man and his forebears for millions of years - a people can survive. In modern industrialised countries, they cannot. They must trade - exchange goods and services. And the more complex the society, the more necessary is a *medium* of exchange: Money, in one for or another. But if the provision of this medium can be - as it has been- monopolised, it becomes a means of government - the fundamental means. The man-made laws (and how increasingly numerous they are!) governing the acquisition and disposal of money is government at grass-roots level. And that is where police - national or international - come in. Governments, whether consciously conspiratorial or not, know this in their bones, which is why they reject monetary reform.

Now, for purely arithmetical reasons arising from the system of cost-accountancy of industrial production, progressively larger and larger quantities of money are required to effect the distribution of consumable goods. If this increase is to be effected only through the medium of employment, it must necessarily take the form either of *capital* expansion, which further compounds the problem and increases the rate of inflation, or of production for an export surplus, which is not only a net *material* loss, but again increases inflation. At the same time, attempts at 'halting' inflation all boil down to decreasing the growth of the money supply, leading directly to unemployment, bankruptcies and a rise in the poverty level. The demonstration of all this is now worldwide, and if continued will lead to a universal economic crisis, as foretold in *The Protocols*. This is designed to usher in World Socialist Government. And as *Protocol No. 23* states: "That the peoples may become accustomed to obedience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have become debased by emulation in the sphere of luxury . . ."

The Bolshevik Revolution in Russia in 1917 was the beginning of the global implementation of the far-sighted plan, and "aid to under-developed countries" has proved to be a stratagem not to obviate poverty in the Third World (which is impossible by Western standards) but to disperse, uselessly, the super-production of the "old" world. As the *London Times*, Nov.20 1971, put it: "It would be a nice irony if the Common Market, advertised as an association for waxing fat, proved its usefulness as an instrument for abating the rapacity of industrial society . . . people will have to be brought to assent to the reality of the prophetic doom awaiting them if they do not mend their ways."

\* \* \*

All this is the scenario of *The Protocols* brought up to date. Had Social Credit principles and proposals been put into effect when first put forward, there is every chance that we would by now be enjoying a higher civilisation than could ever have been envisioned in the pre-industrial era. Yet before the rot set in, civilisation had made quite spectacular advances, achieved with little more than human energy aided to a minor degree by animal energy, and wind and water power. Yet behold the cathedrals of Christian civilisation, and other architectural triumphs; the bridges and roads, the ships; the arts of painting, sculpture, music and literature produced in Renaissance Europe.

The harnessing of solar-derived energy via fossil fuels and electricity, and its application to industrial manufacture, building, transport, etc., has multiplied the rate of manufacture in the general sense by a factor of several hundreds in terms of manpower. In this century electronic engineering has become another great multiplier.

But the "far-sighted plan" has misdirected these potentially beneficial developments so that instead of setting Man free from toil it has, as Douglas pointed out, merely enabled Man to do more work. Any large city is dominated by an aggregation of large multi-story and for the most part graceless buildings which are completely non-productive, merely serving the purpose of government - largely by financial manipulation (banking, insurance, building-societies) and, increasingly, direct Government activities (taxation, 'welfare', health,

education, defence). All this represents a huge wastage of energy, both human and mechanical. It is a monstrous theft of leisure. And this is compounded by misdirection of production, as by built-in obsolescence to keep up production of new articles, and other forms of sabotage; and the export-surplus racket, where we mine the wealth of the earth and ship it aboard.

All this is justified by the policy directive 'which treats the productive system as a vehicle for Full Employment - which is better categorised as wage-slavery. The whole promise of industrialisation was the possibility of creating the Leisure State, with Citizens the beneficiaries of the legacy bequeathed by our forebears. We are quite literally robbed of our inheritance. With the age-long struggle for survival won, we should be free each one to pursue his own goals.

In Australia at present average household income can be estimated to be about fourteen thousand dollars (maldistributed, of course) as against about nine thousand five years ago. In the same period the money supply has increased by about thirty thousand million dollars, for the most part representing creation of new money by the banking system, which claims its ownership. But because of inflation the increase in the money supply does not reflect an increase in household purchasing power. If, on the other hand, the increase in the money had been used to subsidise a reduction in retail prices instead of raising wages, the whole community would have bettered its position. (Details concerning this are given in *The Crime and the Cure*).

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The signs of the times are that a global economic crisis is imminent. If it comes, revolutionary governments will seize power never, in our time, to relinquish it. Only if, before then, it can be demonstrated, somewhere, that a sound finance-political system, based on freedom of the individual through financial independence, will there now be the possibility of a modern Renaissance. There is too much lost ground to be recovered for contemporary generations to see more than its beginnings. The polluted river must be cleared by fresh water from the source. But if there is no beginning our successors will inhabit a new Dark Age - or perhaps disappear.

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"It is impossible to doubt that the bid for world control, which emerged into the open in 1914, and was temporarily foiled in 1918 has merely shifted from Berlin To Washington and New York . . ."

". . .The only line of action which can be effective in the emergency with which the world is confronted must be one which can paralyse or break up the group control of credit to which the majority of individuals in every country have become helpless slaves....":C.H. Douglas, 1924.

## "TECHNOLOGICAL TERRORISM"

In his book, *Technological Terrorism*, recently published in the U.S.A. by Devin-Adair, Professor Richard C. Clark warns "computers can be tapped like any telephone line," warning that "If the general rule is that the vulnerability of a nation or a metropolitan area is roughly proportional to its centralisation, then the potential for havoc in this area (computers) is enormous."

The danger of technological centralisation is accentuated by financial policies, which produce continuous inflation. Radical trade unionists are then in the position to hold nations to ransom. The individual finds it progressively more difficult to protect himself.

In a sane society, technology would be used to serve the individual. But the first requirement is a financial policy, which eliminates inflation. This is impossible without a massive reduction in taxation.