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*"Ye shall know the truth, and the truth shall make you free" - John 8:31.*

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## THE SOCIAL CREDIT REVELATION

*by Eric D. Butler*

**In terms of history, Social Credit is a young movement, born only approximately 78 years ago when an extremely observant genius, Clifford Hugh Douglas, started to draw attention to major flaws in the orthodox finance-economic system. But, as revealed in 1923 during an address to the Canadian Club in Ottawa, he had been observing a number of significant developments over many years. For example, he had noted how in spite of hundreds of thousands in the British workforce being diverted to destruction during the First World War, the British production system vastly increased its output. There was no problem about a shortage of money. This problem only arose at the end of the conflict; when many of those who had been told they were fighting to preserve democracy, found themselves on the economic scrap-heap.**

In one sense it was perhaps unfortunate that large numbers of people were first introduced to Social Credit during the Great Depression years of the early thirties. Not surprisingly they saw Social Credit primarily as a scheme of monetary reform. Large numbers of people in industrialised nations readily grasped that "poverty amidst plenty" was the result of a shortage of purchasing power. This shortage was the result of the controllers of the banking system imposing a drastic reduction in the rate of financial credit creation. One of the excuses used to justify the savage policy of credit restriction was that this was necessary to avoid the threat of inflation. But those who had taken the trouble to read what Douglas had said in his first writings had noted that he had warned that attempts to operate the present finance-economic system under orthodox financial rules made inflation mathematically certain. His proposals for financing consumption through the introduction of a form of Social Dividend and a system of consumer price discounts was a revolutionary suggestion to minds steeped in financial orthodoxy. The proposals were, however, a reflection of a reality summarised by Douglas when he pointed out that the true cost of production was consumption.

One of Douglas's most penetrating statements was that Social Crediters were attempting "to release reality". Reality could only be discovered by diligently searching for it. In his first major work, *Economic Democracy*, Douglas devoted his attention primarily to the question of the role of organisation in relationship to the genuine freedom of the individual. One of the most striking features of *Economic Democracy* is that although it contains barely 25,000 words, a study of it today reveals that Douglas touched upon, either fully or in principle, every aspect of the vast subject, which was subsequently developed more fully. Douglas's undergirding philosophy was summarised in his statement that systems were made for men, not men for systems, and that every system existed to make it

possible for the progressive freedom of the individual. Like an acorn, which possesses within itself the potential to develop, under suitable conditions, into a massive oak tree, Douglas's first work contained the basic ideas, which he later expanded

### OUR POLICY

**To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.**

**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, either described as public or private.**

**To encourage all 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.**

into a vast field encompassing religion, politics, constitutionalism, international affairs, man's relationship to the soil and much else. Douglas defined Social Credit as "practical Christianity". Just as Christianity is, or should be, concerned with the whole of man's activities, personal and social, so is Social Credit, growing out of the Christian philosophy, concerned with an organic whole.

## The birth of the League of Rights

The League of Rights movement, now celebrating its fiftieth anniversary, grew out of the Social Credit movement, being a reflection of the need for a changed strategy to meet a changed situation at the end of the Second World War. The war, which had allegedly been fought to defeat Hitlerism, resulted in a spreading of the very totalitarianism, which Hitler's government represented. The collectivist virus became more deeply rooted. There was a growing attack on a British culture reflecting the Christian view of the worth and dignity of every individual. Decentralisation was progressively replaced by policies of centralisation. The attempted creation of the Mass Man has been modelled on the Soviet system.

During this year of celebrating the birth of the League of Rights, it is appropriate to turn back the pages of history and to republish a selection of the writings of prominent Social

Crediters. Even the most cursory glance at the republished articles indicates the vast scope and depth of the Social Credit revelation. This is a most appropriate time for those genuinely concerned about the future of a sick and dying civilisation to steep themselves in a rich heritage.

Those who attend any function of Social Crediters instinctively feel that they are partaking of a deep richness of things of the spirit. It can be predicted with complete certainty that those attending the coming 50th Anniversary Dinner of *The New Times* will for ever remember it as a deep spiritual experience. The special selection of past Social Credit writings in this issue are offered, not only as a tribute to those who have maintained the Social Credit vision of true freedom, but as an inspiration for greater action as the Social Credit movement starts its journey towards the challenges of the coming 21st century.

It took nearly two thousand years before even a partly Christian Civilisation emerged. Douglas said, "We are attempting to create a new civilisation". Christian civilisation grew out of the disintegration of the Roman civilisation. A Social Credit civilisation can emerge from the ruins of Western Civilisation. The seeds of practical Christianity have already been laid. Taking advantage of events, the Social Crediters of today can help to ensure that they decisively dictate the future.

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## UNDER WHICH KING?

There is no single aspect of political economy, which deserves more attention, and receives less, than the nature of an order. Like so many other matters of importance and subtlety, most people understand so little of the subject that they are practically unaware that it presents any problem; still less, a problem on which the whole structure of society depends. The immense success of mediaeval civilisation (and its ultimate failure) can be seen to be linked with one conception of an order and the sanctions which sustained it; the different, but notable, achievements of the nineteenth century, and the chaos which has succeeded that short-lived adventure, are plainly the outcome of another. The problem is often stated by the use of the word "sovereignty"; and we have an indication of that identity in the title of the gold coin which ruled the nineteenth century, the English sovereign, as well as in the declared intention to remove national sovereignty to an international centre.

The essence of Mediaevalism (Often, it may be noted, referred to as the Mediaeval Order) was the existence of the Church as a sanction, as an organisation for making effective certain checks and balances upon the use of physical force to carry an order from its utterance to its execution. The Church claimed to be, and was to quite a considerable extent, a living body of Superior Law, not different in intention but far higher in conception, to the Constitution of the United States. And it is important to notice that the breakdown of nineteenth century English prosperity can be seen in retrospect to be contemporaneous with the decadence in social prestige of the village parson.

Now the nature of the problem presented to political economy, as distinct from ideology, by an order, is simply this; Either Brown gives orders on his own behalf, or Mr. Pink-

Geranium gives them for him. That someone has to give orders on Brown's behalf is not in dispute. And the decision between these two courses is *ultimately* dependent on which source of authority succeeds in making results most accurately and rapidly eventuate from orders, in reasonable identity between specification and product. And the problem is complicated for Mr. Pink-Geranium by the fact that he has no-one but Mr. Brown to whom to give orders, and Mr. Brown is convinced that it is more blessed to give than to receive.

There was a period, say between 1850 and 1914, in which the *economic* aspect of this problem was in a fair way to solution. The gold sovereign was a complete order system. Mr. Brown had only to tender his yellow warrant of sovereignty and he got what he wanted. He set in motion the most marvellous train of self-acting psychological sanctions. Factories sprang to life, trains ran, and ships sailed, all concerned not merely to do his will, but to do it better than anyone else. It is quite irrelevant to this particular argument that a large and increasing number of Mr. Browns had no sovereigns; it is a fact of history that the man who had one always wanted two, and in consequence, if every Mr. Brown had possessed a sovereign it would still have been effective. It is perhaps unnecessary to observe that the virtue of the gold sovereign lay not in its material but in its sanctions.

Now the *political* equivalent of the gold sovereign is the vote, and the merest glance at our life and times is sufficient to establish the conclusion that it fails to work. There is nothing in the possession of a vote, which remotely approximates to the power of choice and the certainty of delivery enjoyed by Mr. Brown with his golden sovereign in the latter days of the nineteenth century. No one outside the walls of a mental hospital would contend that the individual voter gets what he

votes for, or voted for what he is getting. So obvious is this that the greatest difficulty is experienced in getting people to vote at all. The vote costs nothing; and it is worth precisely what it costs. If it cost ten shillings to vote, how many votes would be registered?

But the matter does not end there. While the political vote is valueless to the individual, it enables the Satanic Powers to claim a mandate which it in fact does not confer, and which it is powerless to enforce. This situation is so satisfactory that the ballot-box is a cardinal provision of the World State, and it is clear for any ordinarily intelligent person to see that it is the intention - and in "Britain" the rapidly developing fact - that the economic vote will be destroyed in its nineteenth century effectiveness, and substituted by the political vote as exercised in Russia.

It is urgently necessary to realise these matters because they dominate our future. British Governments now hold office by a trick; no British Government has any genuine mandate. Our whole political system is not merely irrational; it is a fraud and a usurpation. We have allowed the vicious nonsense which derided the values established by a thousand years of unique political experience to destroy in our name every safeguard against tyranny provided by historic continuity in the Three Estates, and we welcome the people who spawn this nonsense when they desert the Europe they have wrecked. Nothing can save us but a drastic de-hypnotisation. It is coming; but it may kill us.

**C.H. DOUGLAS.**

*The Social Creditor, December 15, 1945.*

## **50TH ANNIVERSARY DINNER NOW BOOKED OUT**

Even though the Sheraton Hotel has generously agreed to shift their grand piano out of the banquet room, making available ten extra seats, we regret to report that as we go to press, *The New Times* Dinner for Friday, October 4th, is now completely booked out. The only suggestion we can make for supporters desperate to attend is to leave their names and telephone numbers with our Melbourne office in case there are last minute cancellations, for sickness or other reasons, by those who are booked. Any available cancelled seats will be allocated in order of requests received.

Will those attending the Dinner please note that it is being held at the Sheraton Hotel, 13 Spring Street, Melbourne. Dinner guests will be met at the door and be shown where they are seated. After pre-dinner refreshments, guests must be ready to take their seats by 7 p.m. A big programme has been planned for this historic event and it is essential that it start on time. League of Rights National Director Mr. David Thompson will be in the chair and we urge all guests to co-operate with him by promptly returning to their seats after each break.

The massive historical display material will be left in the banquet hall and will therefore be available for viewing during the Seminar on the Saturday, October 5th. Mr. David Thompson will open the Seminar at 2 p.m. However, the doors to the Seminar will be open by 1 p.m., enabling people to arrive early to view the historical display and to select any books they require from the comprehensive selection.

# **THE POLITICAL PROBLEM**

*by C.H. Douglas*

It is a curious commentary on our carefully directed educational system that what is perhaps the most quoted phrase of that useful tool of international Finance; Abraham Lincoln - "*Government of the people, for the people, by the people*" - is an exposure and condemnation of Lincoln himself. What is a people?

The United States in 1862 consisted broadly of two Anglo-Saxon settlements, the "Yankees" or new Englanders, in the North, the descendants of the bitter Puritans of the Massachusetts Bay Settlement, and the Southern landowners, very much of the George Washington type, the Lees, Randolphs, the cadets of many Scottish Lowland families. Hereditarily, these were a "people" in any usual sense of the word. The rest of the population was an undigested mass of Dutch, German, and Mid-European elements, the disappearing "Red Indians", and the Negro slaves.

It is only necessary to contemplate these unquestionable facts to be convinced that Lincoln's words are "*a tale told by an idiot, all noise and fury, signifying nothing.*" Two parts of the only recognisable whole led the two sides of the American Civil War: Lincoln's actual policy (*i.e.*, the policy of which he was the visible executive) contradicted almost every one of his spoken statements - as for instance, his declaration that any country had a right to secede if it had the power - and a cold analysis of his most publicised apothegms indicates that they can bear any meaning which it may appear desirable to read into them.

If the orbit of the ideas for which Lincoln's verbiage was supposed to be the expression were bounded by the North American continent, they might be left to work out their true meaning, as they are doing today, on the graveyard of the noble redskin. But of course, they did not originate in America, and they are not confined to it. Lincoln's travesty of "Democracy" is the sheet anchor of the Supreme State; *vox populi, vox Dei* is the travesty and blasphemy of the Immanence of Good; and Tool Power Politics is the Incarnation as manifested in the Coming of the Prince of This World, the False Messiah.

Nothing is more remarkable in matters of politics than the sheer inability of even thoroughly honest and well-intentioned people to realise the consequences of their opinions.

There are as many definitions of "democracy" as there are men; yet, in fact, as has been admirably expressed in an Australian Broadcast, the key to democracy is to reduce a problem to the limits of interest and understanding of those concerned. That is to say, democracy is not so much a question of the mechanism of voting (although that is not of negligible importance); but rather a rigorous exclusion of matters for which the franchise is too wide: and at present the number of persons who think they understand everyone's business, but cannot manage their own, would suggest very simple electoral issues.

It is not too much to say, I think, that anyone who cannot grasp this simple idea, or, having understood it, will not admit its validity, is unworthy of a vote and is a public danger if in possession of it. In the light which it throws upon the limitations of democratic theory, it is perfectly understandable that the condition of the world in general and Great Britain in particular has deteriorated in proportion to the extension of the

ballot-box plot. No one would give a child of six a ten-pound note, turn him loose with a box of matches in a firework shop, and tell him to set off the pretty rockets. But that is exactly what has been done by giving the initiative to an uneducated - worse, a mis-instructed - electorate, and allowing it to provide something claimed to be a mandate to interfere in the business of everyone having "a vested interest".

There are many matters which require attention; but

interference with them will only deliver us from bad to worse until we can admit that power without understanding is the tool of the Devil. There is only one worse thing than the fool in politics and that is the technical expert who knows everything about his business except its legitimate object. We have often miraculously survived the former; but the latter shows signs of writing our epitaph.

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## THE PLAN FOR WORLD CONTROL

The following broadcast was given by Mr. William Aberhart, Premier of Alberta, on the eve of his death in May, 1943. It was published in *The Social Creditor* of June 26, 1943:

A few nights ago I was listening to one of those "quiz" programmes, which have become so popular with radio Stations; and it struck me very forcibly that it was but another example of how people are being taught today to guess rather than to think for themselves. The kind of questions being asked were: *'who is the Minister of Agriculture?'* *'Is Moscow further North or further south than Quebec?'* and so forth. The participant either knew the answers or he had to guess them. I cannot recall a single question that would have the effect of making people think. Has it ever occurred to you that it is becoming very much the same in regard to all phases of our National life?

For example you will recall the famous plebiscite we had recently in Canada. In it the people were asked a question, the answer to which would not commit the government to any particular course of action. The government refused to indicate what they would do if the people voted either yes or no, hence the people themselves could not possibly tell what would be the result of their decision. They had to guess.

Or take election time. As a general rule the candidates of all parties came forward with their platforms all nicely dressed up to catch votes. The people are not asked, *"What do you want? Do you want security in terms of more goods and better homes? Do you want these without regimentation and bureaucracy so that you may enjoy the maximum of freedom? Do you want freedom from debt and over-burdening taxation?"* Oh! No, no! they are not given the opportunity of voting on anything so straightforward as that. They are asked to vote on tariffs or free-trade, on compulsory unemployment insurance under one party's bureaucracy or another party's bureaucracy, or whether they want industries nationalised, or would they prefer an international police force. In this way complicated and technical questions are put before the people, without giving them the proper information upon which to form sound opinions regarding what the results would be for them if these things were done. In other words - they have to guess.

That is the kind of thing that is going on all the time. People are being discouraged from thinking. We are being drilled into becoming a Nation of guessers - and as the men who manipulate the situation from behind the scenes know all of the answers, and the necessary information is carefully withheld from the people, the manipulators are always right and the people generally guess wrong.

Nowhere is this more strikingly demonstrated than in regard to the stuff that is dished up to us as news. Tonight I propose to deal with just one example, to show you the dangerous intrigue that is being perpetrated right under our noses.

Suppose that you pick up your newspaper some evening and read bold headlines such as these: **"World Totalitarian Dictatorship by Finance Proposed as New Post-War Order - Confidence Expressed British Empire and American Governments Will Be Hoaxed Into Acceptance of Plan."** What would be your reaction to that news? Would it make your blood boil? Would you feel indignant that anybody should dare to put forward treason like that while your son or your brother or your husband is over there risking his life for the ideals of democracy and our traditional British freedoms?

Well, my friends, let me tell you frankly, you have read that news in your papers, but it was not stated nearly so boldly. Possibly because what you read was complicated or was couched in altruistic language, and since you had no definite information on which to form an opinion, you just had to *guess* what it meant. And you probably guessed that there was nothing very sinister about it. That is what you were intended to do.

A short time ago you may remember reading in your newspaper that plans for an International Monetary Reform were published on the same day in both London, England, and in Washington, by the British and the United States Governments. These two plans were presented in the newspaper reports as simple and innocent expedients for making it easier to re-establish international trade after the war - a most desirable and worthy objective.

Strange as it may seem, though, the so-called British and American plans were supposed to have been drawn up independently, they were basically similar, and both were made known to the public on the same day. This would tend to impress the people with the spontaneity of agreement and the unanimity of purpose in the whole matter. It was another of those strange coincidences like the similarity of the Beveridge, Marsh and N.R.P.B. plans of social security, which were offered to the public within a few days of each other and were identical in their main features. Well, I tell you frankly I don't believe in coincidences of that kind. They are too weird to be genuine.

Let me draw your attention to some of the main features common to both the British and the American plans for an international money system. Both advocate setting up an international unit of money, based on gold. In one case the name "Bankor" is suggested; in the other the term "Unitas" is put forward. But what does the name matter anyway, since both plans involve control of the international money system by an international authority, which will likewise control international trade? You see it is all international - centralisation of power, etc. Both plans suggest that some such system should be set up *in a hurry*. Both plead its necessity on

# APOLOGY AND RETRACTION

In the August, 1996 (Vol. 60) No. 8 edition of *The New Times* an article was published on page 5 which was attributed to Mr. Christopher Woods of the Australian Services Union at 29 Amelia Street, Fortitude Valley.

The article was entitled "STRATEGY TO ENHANCE THE WELL-BEING OF WORKERS", and dealt generally with what purported to be Mr. Woods' proposals for action that could be taken by the Australian Services Union to advance the economic philosophy of "Social Credit".

*The New Times* and its publisher acknowledge that Mr. Woods was not the author of the article and nor was the article in any way authorised by the Australian Services Union. *The New Times* was in error in attributing the article to Mr. Woods and acknowledges that it failed to check with Mr. Woods that he was in fact the author of the article.

*The New Times* recognises that publication of the article has caused serious distress and embarrassment to Mr. Woods and the Australian Services Union by attributing views to them which are not held by them and which would be highly improper for them to adopt in view of Australian Industrial Laws and the Rules of the Union.

*The New Times* apologises unreservedly to both Mr. Woods and the Australian Services Union for failing to check the authorship of the article. It further apologises for the distress and embarrassment caused to both Mr. Woods and the Australian Services Union as a result of the article being published.

*The New Times* hereby unequivocally retracts any assertion that the article was authored by Mr. Woods or approved by the Australian Services Union.

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the grounds that it is essential for the purpose of averting confusion in world trade after the war. How plausible! "Will you come into my parlour said the spider to the fly," sort of manner.

Lord Keynes, a director of the Bank of England, is reputed to be the author of the British scheme. He is reported as having stated that such international monetary system might be used to finance a World Police Force. All Totalitarian Powers evidently need a Gestapo. We are not told who was the author of the American plan.

On the face of it there seems to be nothing in those schemes to unduly alarm people, does there? But that is only because the people haven't the information which would enable them to understand what an international money system controlled by an international authority, backed up by an international Police Force, would mean to them.

Listen carefully, Ladies and Gentlemen! For the past three years - in fact ever since the outbreak of war -there has been a steady stream of propaganda, carefully organised and well financed, to win support for setting up a World Federation of Nations under an International authority, to which all Nations would surrender control of finance, international trade, their armed forces and their citizenship rights. How long is it going to take for the people to realise what is going on and what it will mean to them?

In the first place it would mean that the people of Canada would no longer be sovereign. They would no longer be the constitutionally supreme authority in their own country. By giving over control of finance to some alien dominated international dictatorship, they would be giving that authority complete control over every aspect of their national life. You see, control of finance would mean control of the money system - and that in turn controls every phase of production and distribution. Stripped of all its camouflage, the final result will be a slave state, worse than anything as yet proposed by our bombastic dictators. Is that what our brave soldiers are fighting and dying for? Do you, as a true Canadian, desire such conditions? Then I ask, what are you *doing* about it?

Now is the time to act. If we wait until the bonds are welded and this dreadful totalitarian order set up, the people of Canada will then be helpless to do anything about it if they do not like the harsh conditions that are imposed upon them. Remember that in addition to control over finance, the

international authority would also have control over the Armed Forces and the citizenship rights. If any individual dared to challenge the authority of the international dictatorship he might find that they had deprived him of his citizenship rights. And if the people as a whole started to kick over the traces - well, they would be unarmed and helpless while the international overlords would have control of all the Armed Forces and the World Police Force. So it would be just too bad for the people.

Do you consider it fantastic to imagine that anything like that could happen? How can you when the very idea I have outlined has been put forward seriously as the basis of our Post-War Order?

## Published Plans

In the first instance, two books on the subject were published. One of these was written by a man connected with a newspaper, which on the evidence of a British Ambassador to the United States, was controlled by the banking institution that is the Headquarters of International Finance. The other book was by the son of one of the founders of the Money Power on this continent. There is absolutely no question about it that this plot, this evil conspiracy, to set up an international totalitarian dictatorship with control over every aspect of our lives, and armed with overwhelming forces to impose their will upon us, can be traced to that small group of men which comprise International Finance.

If ever that scheme should be put over, it would mean the end of democracy, the end of the British Empire, the end of freedom. On the other hand, it would be the establishment of a World Slave State more ruthless and vile than anything, which the evil genius of the Nazis has as yet conceived. Yet poisonous propaganda in favour of this diabolical idea is being openly scattered far and wide in Canada - and that in wartime also. I assert that it is treachery of the worst kind that, even while all the suffering and sacrifices of this present war are going on to overthrow totalitarianism, anyone should even suggest that we do away with all that our brave lads are fighting to defend.

It is most important that we realise that the proposals for inveigling us into an international dictatorship are not put forward in an obvious, above-board manner. No, indeed! They are carefully wrapped up in an attractive, and subtle

propaganda form. You are told that international control of money is a means for ensuring orderly world trade. You are not told that immediately you hand over constitutional control of finance to an international authority, it will be impossible for the people of Canada ever to change their unsatisfactory monetary system. That fact is kept hidden.

Again, you are told that international control of the Armed Forces is necessary to maintain world peace. The plausible term used to describe it is an "international police force". It sounds more innocent. You are not told that such a force would place the people of all nations completely at the mercy of the international authority, which controlled that force.

And remember, where you have a concentration of power

in a few hands, all too frequently men with the mentality of gangsters get control. History has proven that. As the British peer, Lord Acton, put it so aptly, "*All power corrupts; absolute power corrupts absolutely.*"

I warn you, Ladies and Gentlemen, with every ounce of sincerity and vehemence I possess; for your own sake, for the sake of the brave lads who are fighting so heroically to overthrow tyranny, for the sake of your children, for the sake of the future of our country - yes - for the sake of everything you hold dear, oppose, expose and resist by every means in your power this audacious and evil conspiracy by the Money Powers to set up a World Slave State.

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## WHEN ALL MEN SHALL BE BROTHERS

by J. Ernest Gregoire

(Professor Gregoire, Vice-President of the Social Credit Association of Canada, was a distinguished French-Canadian. His address appeared in "*The Social Creditor*", December 22, 1954):

There is one feature of Social Credit, which always strikes me whenever I have the opportunity of living a few days, or even a few hours, with people of another province, or of talking at some length with people from another country, even from as far as Australia.

And this feature is the unifying spirit that we find in Social Credit. This, by itself, would be a sufficient proof that Social Credit is more than a simple monetary technique, it is more than a simple political group, it is a philosophy, and the right philosophy.

The right philosophy because it answers the aspirations of man, as rooted in his nature by his creator, and as purified and elevated by Christianity.

You find in man, in any man not stultified by sordid interests nor crushed down to animality by communism or any other form of totalitarianism, you find the two natural tendencies: individuality and the urge for association.

To the superficial mind these might seem to be conflicting. They are not.

Man lives in association, but in an association of men, not bees, ants, or any other kind of animal.

If a doctrine tends to sever man from his natural associations, such doctrine is subversive. And if a doctrine tends to drown the individuality of man and mould all men into a pre-fabricated robot, such is also subversive. The first sets up man against man; the second changes man into a domestic animal.

Social Credit at the same time strengthens the individuality and enhances the common aspirations of all individuals.

Social Credit makes a man more himself, and Social Credit makes a man meet his fellow men as a brother.

Social Credit blasts off the obstacles of the full life of each individual, and Social Credit blasts down the walls between the individuals.

With Social Credit, men meet and love one another, but those are bigger men, in the cultural and spiritual meaning of the word, who meet and love one another.

A communist or a socialist will take two men, put them side by side, cut off both heads, and set a single monkey head to top the four shoulders; and he will call that unity. It is a monstrous accomplishment, and cannot be styled Christian, nor even human.

On the other hand, the political parties and the tyrannical money power will take men and throw them at one another's throats. They call that the struggle for life. That struggle for life flourishes among the wild beasts of the forest. It kills the Christian and debases the man.

Social Credit takes men, women, young men and young

ladies, enlightens them individually, develops their minds and fills their hearts with love that urges them to carry the light and the flame to their brothers, near, far and wide. Social Crediters meet and understand one another at the outset.

They come from Quebec or from Ontario, from the East or from the West, from Canada or from Australia; they worship as Catholics or they worship as Protestants; they speak English or they speak French; they are endowed with an Anglo-Saxon culture, or they are endowed with a Latin culture; they are rich or they are poor in things of this world; they have gone through university or they had no other book instruction than what they got at the rural school of the most remote settlements - it does not matter; the same light shines on their faces, the same fire kindles their hearts, the same hope illuminates their eyes, the same confidence in one another transpires in their handshake and in the sincere, even if awkward, manner in which each one is trying to express his feelings in the other's mother-tongue.

Social Credit is truly Christianity transferred to social, economical and political relations.

Of the first Christians, of the Christians who had not yet been set one against the other by partisan ambitions or by money interests, it was said: See how they love one another. Paganism was in wonder and could not explain.

Of the Social Crediters, who have purified their minds from the lust for political power, and who want for everyone the power to organise his own life according to his intimate call, it may also be said truly: See how they love one another. And the paganised and mammonised politicians cannot explain. They shrug their shoulders and say: "Those Social Crediters are fanatical."

Fanatical, those first Christians, but the dross came to dominate the throne of the Roman emperors. Fanatical, the Social Crediters, but Social Credit will one day dominate politics for the good of all and every citizen; the Social Credit philosophy will one day inspire the laws of Canada, of the whole British Empire and, we hope, of all the civilised world.

Meeting here in Toronto, and tasting the experience of what the Social Credit spirit, even without Social Credit legislation, brings to men of various races, creeds and languages, is surely an advance image of what Social Credit, in its fulfilment, will do to make the world fit for human beings, redeemed by Christ and called to the vocation of children of God. Social Credit is applied Christianity on the temporal plane. We surely have God's blessing with us, and we can surely look forward to the final triumph of Social Credit on the forces inspired by egotism and all the passions which people the devil's kingdom.

# THE USE OF SOME ABSTRACT TERMS

By H.E. in "The Social Crediter", December 28, 1940

In these days much is said about TRUTH, RIGHT and EVIL and this article is an attempt to state what, for me, is conveyed by these terms. The line of development follows "The Direct Beam" ("The Social Crediter", October 12, 1940) the definitions then given of UNDERSTANDING, OBJECTIVE and ACTION, and their incessant interplay in human Being. Such definitions must involve the arbitrary isolation of parts of the flow of living of which the only complete exposition is life itself; but it seems that a point of view, which relates these abstractions to reality, should be attainable. It is certain that their incorrect use is one of the more potent forms of the technique of delusion.

Whatever his degree of understanding or spiritual attainment, man is linked to the earth; his mind is dependent on his body and his body on food from the soil. Tools for his hand have a parallel connection: the pencil fits the hand and the spade is adjusted to his strength otherwise they are discarded, and although the implements of the mind - words - have not this advantage of the automatic rejection of those which do not fit, they also must be linked up to something which has real existence. To lift a stone is to experience what is called its 'weight', and it is convenient to have a word for that abstract quality - but 'weight' has no meaning apart from something that has it. Two and two make four' has no significance without reference to something which can be counted, and that holds good for any mathematical expression; the connection may be remote, but it is there, otherwise figures or formulae are meaningless.

When detached from reality abstract terms delude understanding, devitalize objectives and disintegrate action, but when defined and understood they are tools, and like other tools are meaningless unless they are used; and use implies a purpose.

Man's existence is an exploration of things outside himself, of the universe, in which he applies his knowledge in action to get what he wants out of the universe - that is his life - and the purpose of words is to forward it; but because of the hazy and variable meaning attached to them abstract terms often hinder rather than help. *Truth* and *Error*, *Right* and *Wrong*, *Good* and *Evil*, these should be useful words but have become the subjects of misunderstanding, dispute and deception. What is their place as implements to forward and consolidate this exploration?

*Truth* is sometimes supposed to be the final and exhaustive description of an object or event, but that is impossible, for no one can accomplish more than a 'point of view' definition. To a shepherd his sheep dog is different from the description, which might be given by a veterinary surgeon, a biologist, a physicist, or by the postman. Each of these may be exact (*True*) within its sphere, and adequate for its purpose, but it has a purpose. Complete detachment is super-or-subhuman; it is detachment from purposes, which are irrelevant, which is possible or useful, not from all-purpose. 'Abstract Science,' which is often supposed to present this attitude, consists in the abstraction and correlation of certain aspects of reality, the objective on this plane, as evidenced in practice, being to reduce reality to statements which contain the least possible number of terms. So translated nature may be used with portentous effects. The shepherd's control of his dog does not imply more than that he has grasped those aspects of the beast in which he is interested, and the control of nature by science is of the same quality. A different point of view shows that each object and event is unique and so defies classification and eludes definition by scientific as by other men. The shepherd's understanding of his dog has its purposes, and for them it may be as sound a comprehension of that segment of reality (the dog) as the most meticulous of scientist's statement is for his.

Definition, which is exhaustive, cannot be encompassed, nor is it possible to define an object or an event without a purpose. TRUTH is the success of UNDERSTANDING in the apprehension of reality in respect of an objective: FALSITY the failure. *Truth* is not in itself an objective, not is it concerned with the direction of the aim, which invokes it.

"RIGHT is that which works", and refers to the means which provide any given objective. In the life of an individual objectives

are in incessant competition and distinction is necessary as to which is under consideration. If an aim is made to get up at 7 a.m. and that does not occur the means taken to that end are *Wrong* but what has happened is that the objective of more time in bed has supervened to which the means taken are *Right*. In all activities controlled by men the result is the sum of effective intention: i.e. the sum of action taken in accordance with the objective in the ascendant at the moment of action. If a Government sets out to provide conditions which will ensure freedom and security for its citizens, and produces a servile and dependent community the action taken is *Wrong* in relation to the stated objective: but it is the sum of the action taken by each Member to some other objective - whether that be deliberately opposed to the declared intention, the desire to maintain a system which is incompatible, or merely the wish to gratify the Party Whip. The action taken by each M.P. is *Right* in relation to the objective which rules him at the moment but it is *Wrong* in respect of his responsibility as representative.

"He who is not with Me is against Me": individual life is a flow which must have direction for or against man's objective. And declared intention unless made effective is nothing. It is the result, which is the measure of intention, and by the result its direction is made clear.

RIGHT is the success of action taken towards an objective: WRONG the failure. *Right* is not in itself an objective, neither is it concerned with the direction of the action which inspires it.

From this point of view the universe is a limitless nexus of possibilities, trains of events which happen and which man in combining and re-combining may use; he cannot create them. He cannot alter this grain which is in the nature of things, but as his knowledge grows he can turn his action this way and that, and along whichever path he takes he will find his *Truth* and in finding it he will do his *Right*. The way he chooses may lead to that release of spirit in which is individual fulfilment, whether it is found in human relationship, in the English countryside, in Bach's Concerto in E Major, or otherwise. Or his path may bring him to the subjection of that spirit whether by submission to hypnotic sanctions\* or to bondage by "finance" - or to its early dissolution by tri-nitro toluene. For nature has complete detachment, "Seek and ye shall find": but there is no direction; that must come from man himself.

*Good* and *Evil* are concerned with the direction which man chooses, with the objective at which he aims; and whereas the subject of *Truth* and *Right* is the impersonal universe of which man is a part, the subject of *Good* and *Evil* is man and his Being with respect to his status as a part, i.e. to the conditions on which he is an individual.

The primary condition is Life and Death, which, as individual experiences transcends analysis Observation shows them as an interwoven pattern in which all living creatures appear and disappear, the continuance of their existence being dependent on the extinction of other units of life. Life proceeds headlong and is checked by death, which provides material for new life - with innumerable and sometimes circuitous variants this is the theme, which persists. Yet everything, which lives, has an impulse towards retaining life and works to the end that it may be prolonged. Action towards this objective is the origin of species, each of which has developed and embodies its own technique, acquiring in body, brains and blood instinctive reactions towards life and away

from death. It is from these depths that man, gaining the capacity for abstract ideas, has precipitated the conception of *Good* and *Evil*.

In the jungle *Good* and *Evil* have a simple outline, to kill or be killed, and it is out of his contact with other men that this jungle *Good* has become enlarged, the focus of this enlargement being co-operation for a common purpose. To give this purpose precision and to bring it towards fruition has been the endeavour of the see-ers among men, of whom few have reached the formidable realism of that statement which strikes at the roots and fulfilment of man's aims: "The Kingdom of God is within you". Good is not to be found otherwise than by your own fulfilment of your own aspirations, and the nature of man is such that therein also lies the fulfilment of the common purpose. The human creature has within him the desire to live, and to live "more abundantly", and his own nature contains powers whereby that desire may be fulfilled. That is the moving force, which has so far sustained man against extinction, and it is that which, clarified and made effective, will attain to further reaches now out of sight. It is a force the understanding and use of which is only possible with something of the faith with which the words were uttered - that the untrammelled pursuit of happiness by others is the necessary background of, and indeed part of our own.

GOOD is individual success in living according to man's objective, not in the sense of bending to something exterior but in Being (in understanding, in objectives and in action) in harmony with that objective. Evil is Being in accordance with an objective, which is counter to man's. *Good* and *Evil* are not in themselves objectives.

"In my opinion, we want, first of all, security in what we have, freedom of action, thought and speech, and a more abundant life for all. Every one of these is possible, and every one of them in the present state of progress of the world can be reduced to the possession of more purchasing power, so that it is not too much to say, even though it may sound banal, that the first objective of a democracy should be a national dividend."

C.H. DOUGLAS.

So is the objective reduced to a substantial proposition. *Truth* is attendant on *Good* and *Evil* and *Right* brings either into Being, but it is the Objective which governs all, and that is not a cloud in the sky or an abstraction but is something real and then something real again in each man's life - without which those abstract terms are a snare and a futility.

(\*As defined by Major Douglas in 'Nazi Challenge to Democracy' in *The Social Crediter*, November 9, 1940).

## DINNER MESSAGES

Arrangements have been made for all *New Times* Dinner messages to be suitably displayed at the Dinner and the Seminar. They will also be published in the special Dinner issue of *The New Times*. The organisers of the Dinner would appreciate receiving messages as early as possible. They should be sent to *The New Times*, Box 1052J, G.P.O., Melbourne, Victoria 3001.

## BASIC FUND SET AT \$65,000

Critics of the League of Rights generally make the mistake of attempting to judge the League against their own power philosophy. They have to concede that the League's influence over a wide area of Australian life is enormous. They even fear that given certain circumstances it could prove decisive in shaping the future of the nation. As no evidence exists to suggest that the League is a power movement, awaiting an opportunity to seize control of the nation, then what do its critics really fear? They fear the emergence of a society in which all power is effectively decentralised with every individual being genuinely free and personally responsible.

They fear that in a genuinely free society it is most difficult to control the individual. Their philosophy is rooted in the very philosophy, which they falsely claim motivates the League. They know that enormous sums of money have been spent to further the totalitarianism threatening the Australian people. They presume, therefore, that the League must have access to much more finance than the League obtains through its basic fund. Over the years some of the most outlandish and hilarious suggestions have been made about the League's source of "secret funds". At one time it was suggested that

the League was being financed by pre-"apartheid" South Africa. Or perhaps the wealthy Arabs were helping?

The reality is that the League of Rights is a voluntary association of freedom loving Australians who attempt to put into practice the principles of Social Credit. At no time has the League had more than a relatively small moderately paid full time staff. If it were not for the nation-wide team of volunteers, it would require a budget far in excess of what the League spends annually.

Apart from ensuring that knowledge about Social Credit is preserved and expanded, the League ensures that a flood of literature, audio and videotapes keeps flowing into the Australian community. The Basic Fund is the estimated minimum requirement of the League for each twelve-month period. The Basic Fund for 1996/97 has been marginally increased by \$5,000, making the total required \$65,000. Early contributors have got the fund away to an encouraging start, with approximately \$10,000 already contributed. Because of the increasing rate of critical events, it is essential that the bulk of the Basic Fund is contributed as quickly as possible. All donations to Box 1052J, Melbourne. In order to save on postage, receipts will be forwarded only if requested.