

The Moral Implications of Centralised Power By E.D. Butler

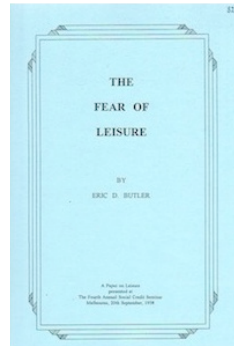
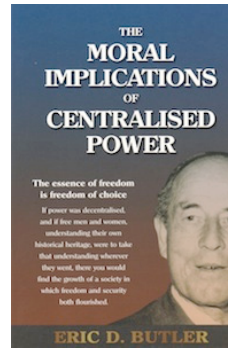
In the worship of bigness certain inevitable doubts take place. Power is drained from the individual and it is invested in the institutions over which the individual progressively exercises less and less control. As the institutions get bigger, and they are in turn amalgamated, so the individual possesses even less power. Real freedom is impossible in this situation, and here we get to the moral implications.

If true progress can only take place through moral growth, this means, in fact, free individuals, not only making choices, but individuals who accept personal responsibility for the choices they make. This is one of these fundamental truths that are being lost sight of today. It is the only way we grow in moral stature. By using our free will, by making choices, and standing by the choices we make. That is what differentiates the real free man from the slave.

The Fear of Leisure By E.D. Butler

Both Communist and non-Communist Governments are in complete agreement on a policy of 'Full Employment' as the only means through which the individual is entitled to life.

How can 'fear' of leisure be overcome? The brief answer is the application of the Christian teaching concerning love. The Christian teaching is that "Perfect love casteth out fear" The Social credit policy of growing leisure and financial dividends for all is based upon this type of love.



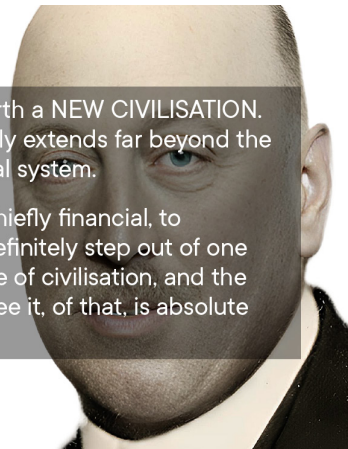
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We are endeavouring to bring to birth a NEW CIVILISATION. We are doing something which really extends far beyond the confines of a change in the financial system.

We are hoping by various means, chiefly financial, to enable the human community to definitely step out of one type of civilisation into another type of civilisation, and the first and basic requirement as we see it, of that, is absolute economic security.”

C.H. Douglas

Major C.H. Douglas Speaks (1933)



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THE PRICE OF FREEDOM IS ETERNAL VIGILANCE

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Major Clifford Hugh Douglas,

M.I.Mech.E., M.I.E.E., consulting engineer, economist, author, and founder of the Douglas Social Credit Movement, was born in 1879 and died in 1952. Among other posts which he held in his earlier years were those of engineer with the —
Canadian General Electric company,
Peterborough, Canada, — Assistant Engineer, Lachine Rapids Hydraulic Construction;
Deputy Chief Electrical Engineer, Buenos Aires, and Pacific Railway;
Chief Engineer and Manager in India British Westinghouse Company;
Assistant Superintendent, Royal Aircraft

Factory Farnborough (GB).

R.A.F. (Reserve).

After retiring from his engineering career, he and his wife ran a small yacht-building yard on Southampton Water for several years. The combination of beauty with functional efficiency in a successfully designed racing yacht had a special appeal for him.
When he lived in an old water-mill in Hampshire he used the water-wheel to turn a dynamo which lit and warmed the house as well as providing power for lathes and other tools. Later, when he moved to Scotland, many of his friends and followers remember helping to build his small hydro-electric-powered house, sited on the local burn which ran through his land. Since decentralisation of economic power was of the essence of his teaching, it should be put on record that he practised what he preached.

One of his most interesting jobs, just before the 1914 War, was that of conducting preliminary experimental work and preparing plans and specifications for the electrical work on the Post Office Tube in London, with later supervision of the installation of plant in what was to be one of the earliest examples of complete automation in the history of engineering.

From *Economic Democracy* First edition (1920), by CH Douglas
Institutions exist to serve Individuals

Accepting this statement (*systems were made for man, and not men for systems*)

as a basis of constructive effort, it seems clear that all forms, whether of government, industry or society must exist contingently to the furtherance of the principles contained in it. If a State system can be shown to be inimical to them it must go; if social customs hamper their continuous expansion - they must be modified; if unbridled industrialism checks their growth, then industrialism must be reined in.

That is to say, we must build up from the individual, not down from the State.