

The SOCIAL CREDITER

THE JOURNAL OF THE SOCIAL CREDIT SECRETARIAT

For Economic Democracy

Quarterly Volume 87 No. 1 Spring 2011

In this issue:

Transition Mapping for Local Authority Part I	Frances Hutchinson	2
Higher Education and Home Defence	Wendell Berry	6
Transition Mapping for Local Authority Part II	Frances Hutchinson	7
A Brave New Dystopia	Chris Hedges	11
Democracy in Alberta	Alf Hooke	14
Democracy Frustrated	Frances Hutchinson	17
The Midas Touch	Frances Hutchinson	20
The Local World	Geoffrey Dobbs	23

Editorial

“You white women have let your men get out of hand. You can let men *talk*, but you *must not give them power*.” The homespun wisdom makes a great deal more sense to me now than it did in the 1960s when, as a young graduate VSO, I taught economics in upcountry Sierra Leone. The village women were giving the same message as Iain McGilchrist in his recent book *The Master and His Emissary: The Divided Brain and the Making of the Western World*, albeit in less sophisticated language. Men can stand around talking while the real work continues around them. One can recruit them for specific technical tasks, but don’t let them do the over-all planning. That way leads to disaster. And so it did, as the West African women foresaw, both in that sad country and throughout the world in the late twentieth century. The tragedy of errors continues unabated right into the second decade of the twenty-first century across all spheres of society.

In her perceptive review of the Gilchrist book, Mary Midgely outlined the author’s thesis that the relationship between the two brain hemispheres appears to be a crucial factor in the shaping

of Western culture. The author questions the accepted view that the practical skills developed through the left hemisphere (‘Left’ henceforward in the following quotation) should necessarily be dominant in the future;

“He points out that this ‘left-hemisphere chauvinism’ cannot be correct because it is always Right’s business to envisage what is going on as a whole, while Left provides precision on particular issues. Moreover, it is Right that is responsible for surveying the whole scene and channelling incoming data, so it is more directly in touch with the world. This means that Right usually knows what Left is doing, but Left may know nothing about concerns outside its own enclave and may even refuse to admit their existence.”¹

Western culture is founded upon the development of Left thinking skills, with Right multi-task thinking being confined to the domestic household. Thus technological progress in the Western world has created sophisticated weapons of destruction, invasive pharmaceutical products, genetic modification of crops, networks of instant communications encircling the globe, space

travel, unprecedented levels of death through starvation, and a host of developments dreamed up by the 'Left'. In the absence of the cross-referencing skills of Right, Western culture looks well on the way to creating hell on earth.

As Felix Padel and Samarendra Das have argued in their recent, book *Out of This Earth: The East India Adivasis and the Aluminium Cartel*,² the time has come for the Western world to cease its colonisation of the whole world, and to halt its imposition of Western culture and value systems through the eradication of all viable alternatives. We who have been reared under the assumptions of Left-brain superiority in the West have a lot to learn from remaining pockets of so-called 'under-developed' cultures which have retained a more holistic view of the relationship between humanity and its physical life-support systems. As Fritz Schumacher aptly observed: "Man talks of a battle with Nature forgetting that, if he won the battle, he would find himself on the losing side".

Complex questions relating to food, farming and a sane society are 'right-side' of the brain questions. They cannot be tackled in a piecemeal fashion, through a host of specialisms based upon the philosophy of "if a job's worth doing, it's worth being *paid* to do it" (or fired for not doing it). This is the nonsense which says that if two women clean their own homes, and do their own washing and cooking for the whole family, they are not 'economically active'. But if they decide to clean each other's homes, and pay each other for doing it (registering for tax and National Insurance as they do so), they are making a contribution to the economy. This

example takes us to the heart of the matter. In theory, the economy exists to supply households with the goods and services they demand. In practice, households are supplying the vast power structures of global corporatism with the resources necessary for their survival. The answer is not to monetise the household, but to reform our own personal attitude to money, as the people of Alberta demonstrated so long ago.³

As women today run households and undertake paid employment, they are generally aware of the necessity to multi-task, to keep the domestic situation in mind even at work. Hence very few women are to be seen in the places where the real power lies, in the boardrooms and behind the scenes. Where women seek to rise through the ranks, they can achieve only a certain degree of personal wealth and power before they reach the inevitable glass ceiling. That route to social change is a blind alley because, as the twentieth-century dystopias demonstrate, it leaves the individual pitted against the corporate world of 'The Machine'. But what is the alternative? Do we simply rear another generation of children to slot into the androcentric institutions of the corporate world, content to achieve a certain amount of material wealth, status and power in return for single-minded obedience to the job in hand? Or do we begin to encourage the development of those skills and talents associated with Right-brain thinking? Encouragingly, that is exactly where the many and varied ventures associated with Transition Towns are leading. That would seem to be the way forward.

¹ *The Guardian*, 2 January 10

² See review in last issue of *The Social Crediter*

³ See Frances Hutchinson *Understanding the Financial System*, Chapters 5 and 6.

Transition Mapping for Local Authority

Part I

Frances Hutchinson

Every working day individuals leave their households to head for their places of work, or training for work. Increasingly, this is happening across the world, as land is devoured by the insatiable economic system. By 'work' is meant

working for money, making a contribution to the economic system by accepting a wage or salary, and being prepared to spend the money earned back into the economy. Work is recognised as legitimate if it is undertaken for a money wage

or salary. Nevertheless, every task which can be performed by a paid employee can be performed just as well – and often even better – out of a duty of service to others. The work of an artist, musician or scientist cannot be motivated primarily by the desire for money. Since the dawn of history, most essential, useful and satisfying tasks have been carried out without money reward. Substantially, nothing has changed. In the early decades of the twenty-first century, we have superimposed upon the real economy of the natural world and human labour relationships, a parasitic money economy.

The stage has been reached where the corporate state dominates the cultural, political and economic institutions in every locality in every country across the world. The corporate world commoditizes and commercializes material provisioning and culture by capturing the State. It follows that: (a) economic institutions place profit above utility, (b) the political system is in thrall to corporatism, so that regulations, laws, privatisation and favourable taxes are determined behind the scenes, (c) the cultural system is based upon the commodification of health and education, while the media, science, arts and childhood are commercialized.¹ If humanity proceeds down the same road as has led to the “2011 Dystopia” as described by Chris Hedges (see article in the present issue of *The Social Crediter*) it will not be for the lack of prescient warnings throughout the twentieth century.

The Fear Trade Economy

As the industrial revolution presented new ways of working, labour relationships changed out of all recognition. Familiar patterns of household economies and traditional ways of working the land were set aside by new cultural and political institutions beyond the comprehension, and hence control, of the individual. As Rudolf Steiner explained, in a lecture delivered as long ago as 1919:

“The economic aspect of life has to a great extent overspread everything, because it has outgrown both political and cultural life, and it has acted

like a suggestion on the thoughts, feelings and passions of men. Thus, it becomes ever more evident that the manner in which the business of a nation is carried on determines, in reality, the cultural and political life of the people. It becomes ever more evident that the commercial and industrial magnates, by their position alone, have acquired the monopoly of culture. The economically weak remain the uneducated. A certain connection has become apparent between the economic and the cultural, and between the cultural and the political organisations. The cultural life has gradually become one that does not evolve out of its own inner needs and does not follow its own impulses, but, especially when it is under public administration, as in schools and educational institutions, it receives the form most useful to the political authority. The human being can no longer be judged according to his capacities; he can no longer be developed as his inborn talents demand. Rather is it asked, “What does the State want? What talents are needed for business? How many men are wanted with a particular training?” The teaching, the schools, the examinations are all directed to this end. The cultural life cannot follow its own laws of development; it is adapted to the political and the economic life.”²

The question of the bottom line - is it an economic proposition, is it financially viable? – has invaded all institutions of society in ways that are even more starkly apparent in 2011 than they were as Steiner spoke. Money has become a document of rights, obscuring and destroying social relationships. People are deluded into exchanging something real and tangible, with real value, including their own labour time, for money which has no value in itself.

“We need only recall the fact that money, by becoming a real object in economic transactions, deludes men as to its true nature and, by producing this imaginary effect, at the same time exerts tyranny over them.”³

Perceptively, in 1919, Steiner described Lenin and Trotsky as “the grave-diggers of modern civilization”, predicting that “if their rule

continues too long, even in a few places, it will signify the death of modern civilization and must of necessity lead to the destruction of all the attainments of modern civilization"⁴. Steiner observed that Marx and Engels viewed economic life as the sole reality, society having outgrown traditional political and cultural forms. Mistakenly, in Steiner's view, they believed that economic reform, the ordered reformation of the economic system would, of itself, bring about transformation of "the cultural life, laws, state-life and politics". Their error flowed from the materialist assumption that economic life was the sole reality. Thus Steiner predicted the tyranny of the corporate, centralised state which would arise if political and legal power over the economic system continued to increase, whilst morality becomes a matter of personal judgement to be distinguished from legal judgement.

Twentieth Century Dystopias

In the early decades of the twentieth century Steiner's predictions were reflected in the dystopias predicted by Forster, Huxley, Orwell, O'Duffy⁵ and others. In these dystopias the individual is free from traditional institutional restraints. He (sic) has no duty to meet obligations to king, church or family. His task is to seek pleasure and avoid pain in the socially acceptable ways laid down by the prevailing institutional framework in which he finds himself. The dystopias have certain features in common:

- (a) All material necessities of life are provided by the system. Individuals have no overview of the whole of, what is needed, or where things come from. They demand and it appears, or not, as the case may be.
- (b) Social contacts are superficial, and limited and purely functional.
- (c) The spiritual dimension to life is absent.
- (d) The reading of books is considered unnecessary, undesirable or illegal.
- (e) Birth and death are purely medical occurrences.
- (f) People are born into society as 'mushroom man', so no childhood is involved, and no parenting necessary.

Group study of the twentieth century dystopias, making comparisons between the pre-industrial era and the present day, could prove to be a most revealing exercise.

In the real-life game of 'monopoly', real people leave their households to make their way into a host of institutions – farms, cathedrals, schools, shops, offices, factories - which are situated in their locality. They seek a money income for performing the tasks required of them by an employing body. With the money so earned they frequent the same range of institutions in order to spend their money as consumers. During the twentieth century the custom of leaving the household to go to work-for-money became so well established that it appears to be part of the natural order of things. Yet a mere century ago the vast majority of the earth's people, even in the urban centres of the Western world, had family and personal contacts with households living directly on the land.

The Concept of the Home

In the rush to understand money, its role in the formal economy, and the causes of financial crises, inflation, 'unemployment' and so on, the vital fact that money is value-less without human beings is almost completely overlooked. As far as policy-makers in economic, cultural and political institutions of Western civilization are concerned, new workers appear from nowhere to assume their roles as producers and consumers of goods and services. In order that the economy can be 'manned', women have to produce children, and those children have to be reared, physically, emotionally and spiritually, from babyhood to early adult maturity. Children are the most important of all society's resources. Nevertheless, the needs of children for good parenting - and the needs of parents for support in their role as parents – are almost totally ignored by the formal institutions of the 'developed' world.

Since history has always been written by the winners, the lack of recognition of the significance of parenting in modern society is scarcely surprising. As the juggernaut that is

economic progress swept across the globe it seemed to render superfluous the sustainable, land-based peasant lifestyles of traditional societies. The official story is that the 'brave new world' of modern technology has come to the aid of humanity in its struggle to wrest a life from Nature which was 'nasty, brutish and short'. The unofficial alternative version of the story has been told and re-told, but has, to date, been dismissed and ignored by a mainstream educational system which has little time for holistic thinking. In *The Tree of Life*, for example, Massingham cites *The Grapes of Wrath* (1939), the book which:

"is as raw and crude as an uncooked lump of beef, and an agonising one to read: I defy anybody with a grain of sensibility to read more than fifty pages at a sitting. But its facts are undisputed. He describes how the tractors were driven through the farmsteads of the family farmers, how they were forced to sell out all their gear at knock-down prices owing to the banks and trading companies foreclosing on them, and the great trek west in gimcrack cars sold to them by salesmen bandits. The evicted arrived in California moneyless and half-starved to find that the handbills that had enticed them thither were a calculated trick of the owners of the orchard *latifundia*⁶ to employ pickers who would take anything to save their families from downright starvation. All this is a variation upon what happened to our own ex-peasants, the hangings, the transportations, the starvation, between 1800 and 1850."⁷

The saying, "might as well be hung for a sheep as a lamb", dates from the times when families were evicted for enclosure of the land for cash cropping of sheep. As the men were hung, and their bodies left on the public gibbet as a warning to others, the children and their mothers died in the hedgerows. And with them died the knowledge of how to maintain a sustainable lifestyle from the care and cultivation of farm land within a particular landscape, using skills built up and handed down from generation to generation. To this day, eviction of families from land on which their ancestors have lived sustainably is resisted, but resisted in vain. Once the powerful cartels

of the corporate world see an area of land as no more than a reservoir of extractable oil or mineral resources, they can employ physical force backed by financial and legal sanctions against which there is no resistance.⁸ The evicted families are at best welcomed into the 'mal-developed'⁹ world as cheap landless labour.

Women in Community

Feminist demands for legal and financial equality with men have been adopted with enthusiasm by policy makers throughout the twentieth century. With equal enthusiasm it has been noted that ambitious women tend to hit a glass ceiling. Few women are to be found in the very top ranks of economic or political institutions. The fault is thought to lie with women, who are poor at being single-minded about their careers, tending instead to spread their interests over a wide range of social and family activities. To be fully human one has to become 'man', training the left-hemisphere of the brain, whilst neglecting skills and talents requiring right-hemisphere development.¹⁰

It was left-hemisphere of the brain thinking which led Holy Roman Emperor Frederick II to conduct an experiment with babies. Seeking to find out what 'natural' language they would speak if not taught their mother tongue, he took a group of babies and commanded their wet nurses to feed them in absolute silence. Being an autocrat, he could command such an experiment to take place. He never found out about the language, because every one of the babies died of emotional neglect. However mythical the 13th century experiment may turn out to be, it is undoubtedly true to life, and as such is most illuminating. In order to grow as human beings we need both love and language: and that does not come from baby minders any more than from a machine.

In recent decades it has been deemed 'out-of-order' to distinguish between women who have housed a baby in their wombs, given birth and accepted responsibility for a child in its early years of life, and those who have not. The latter group includes childless women and all men. Yet

as human beings we all start out life in the womb of a woman, a human being whose course of life is interrupted by our appearance on the scene. Try as they may with IVF experimentation, the scientists of the future will not create human life in hatcheries as Huxley predicted. Nevertheless, the corporate world is well on the way to the

elimination of freely-given mothering and parenting skills, with incalculable implications for future child development. Without a shadow of doubt, the habits of the home in one generation become the morals of society in the next. As the old adage says: 'The hand that rocks the cradle rules the world.' (Continued on page 7)

¹ Derived from Martin Large, *Common Wealth: For a free, equal and mutual society*, p68.

² Rudolf Steiner *The Social Future*, pp19-20 (1972 edition).

³ Rudolf Steiner *The Social Future*, p38.

⁴ *The Social Future*, p16

⁵ Aldous Huxley (1933) *Brave New World*, George Orwell (1949) *1984*, E.M. Forster (1909) *The Machine Stops*. Eimar O'Duffy (1933) *Asses in Clover*, Book 3 of Goshawk Trilogy.

⁶ Large agricultural estate worked by slaves in Roman times.

⁷ H.J. Massingham *The Tree of Life*, p104.

⁸ See Felix Padel and Samarendra Das, *Out of This Earth: The East Indian Adivasis and the Aluminium Cartel*, reviewed in *The Social Crediter*, Winter 2010.

⁹ Term coined decades ago by Vandana Shiva.

¹⁰ See e.g., Iain Gilchrist *The Master and His Emissary: The Divided Brain and the Making of the Western World*.

Higher Education and Home Defence

Wendell Berry

Everywhere, every day, local life is being discomforted, disrupted, endangered, or destroyed by powerful people who live, or who are privileged to think they live, beyond the bad effects of their work.

A powerful class of itinerant professional vandals is now pillaging the country and laying it waste. Their vandalism is not called that by name because of its enormous profitability (to some) and the grandeur of its scale. If one wrecks a private home, that is vandalism, but if, to build a nuclear power plant, one destroys good farm land, disrupts a local community, and jeopardizes lives, homes and properties within an area of several thousand square miles, *that* is industrial progress. The members of this prestigious class of rampaging professionals must meet two requirements. The first is that they must be the purest form of careerists – “upwardly mobile” transients who will permit no stay or place to interrupt their personal advance. They must have no local allegiances; they must not have a local point of view. In order to be able to desecrate, endanger, or destroy a *place*, after all, one must be able to leave it and forget it. One must never think of any place as one’s home; one must never think of any place as anyone else’s home.

One must believe that no place is as valuable as what it might be changed into or as what might be taken out of it. Unlike a life at home, which makes ever more particular and precious the places and creatures of this world, the careerist’s life generalizes the world, reducing its abundant and comely diversity to “raw material.”

I do not mean to say that people with local allegiances and local points of view can have no legitimate interest in energy. I do mean to say that their interest is different, in both quality and kind from the present *professional* interest. Local people would not willingly use energy that destroyed its natural or human source or that endangered the user or the place of use. They would not believe that they could improve their neighbourhoods by making them unhealthy or dangerous. They would not believe that it could be necessary to destroy their community in order to save it.

The second requirement for entrance into the class of professional vandals is “higher education.” One’s eligibility must be certified by a college, for, whatever the real condition or quality of the minds in it, this class is both intellectual and elitist. It proposes to do its vandalism by thinking; in so far as its purposes

will require dirty hands, *other* hands will be employed [i.e., landless labour].

Many of these professionals have been educated, at considerable public expense, in colleges or universities that had originally a clear mandate to serve localities or regions – to receive the daughters and sons of their regions, educate them, and send them home again to serve and strengthen their communities. The outcome shows, I think, that they have generally betrayed this mandate, having worked instead to uproot the best brains and talents, to direct them away from home into exploitative careers in one or other of the professions, and so to make them predators of communities and homelands, their own as well as other people's.

Education in the true sense, of course, is an enablement to serve – both the living human community in its natural household or neighbourhood and the precious cultural possessions that the living community inherits or should inherit. To educate is, literally, “to bring up,” to bring young people to a responsible maturity, to help them to be good caretakers of what they have been given, to help them to be charitable towards fellow creatures. Such an education is obviously pleasant and useful to have; that a sizeable number of humans should have it is also probably one of the necessities of human life in this world. And if this education is

to be used well, it is obvious that it must be used *somewhere*; it must be used some *where*; it must be used where one lives, where one intends to continue to live; it must be brought home.

When educational institutions educate people to leave home, then they have refined education as “career preparation.” In doing so they have made it a commodity – something to be *bought* in order to make money. The great wrong in this is that it obscures the fact that education – real education – is free. I am necessarily aware that schools and books have a cost that must be paid, but I am sure nevertheless that what is taught and learned is free. None of us would be so foolish as to suppose that the worth of a good book was the same as the money value of its paper and ink or that the worth of good teaching could be computed in salaries. What is taught and learned is free – priceless, but free. To make a commodity of it is to work its ruin, for, when we put a price on it, we both reduce its value and blind the recipient to the obligations that always accompany good gifts: namely to use them well and hand them on unimpaired. To make a commodity of education, then, is inevitably to make a kind of weapon of it because, when it is dissociated from the sense of obligation, it can be put directly at the service of greed.

Extract from Wendell Berry, *Home Economics*, North point Press, San Francisco (1987) pp50-52.

Transition Mapping for Local Authority

Part II

Frances Hutchinson

The present owners of the *Monopoly* copyright are marketing local variations of the game. There is even a blank version designed to allow local people to customise their own game by filling in the familiar place names of their city, town or village. Reviewing the origins of *Monopoly* (see “The Land Question” in *The Social Crediter*, Winter 2010), it is but a short step to envisage local towns, villages and communities going back to the drawing board and mapping out the land usage of their immediate locality. Who owns the land? How is it being used? Who decides what is

undertaken in the institutions on each particular site? Who actually carries out the work? Who benefits, and how? This type of question could provide solid factual information as a guide to practical local activism.

The Money Economy

Most interesting of all, through this exercise the relationship between the real economy and the money economy can emerge. The real economy consists of people working on the land, in

cooperation with each other, to produce goods and services, using skills and knowledge built up over countless generations. The money economy, on the other hand, is now virtually entirely a series of blips on computer screens. There is no *necessary* relationship between the real economy and a money economy which has no enduring existence.

With the notable exception of the Goshawk Trilogy, none of the dystopias explore the most crucial aspect of the twentieth century, which is the role of finance in shaping all economic, cultural and political institutions in the 'developed' world. The money economy operates very much on the same lines as the game of *Monopoly*¹. Players are inexplicably given sums of money which they can use according to the pre-determined rules of the game. Players do not need to draw up the rules for themselves, nor do they even consider who drew up the rules in the first place. Still less do they need to know what money is or how it operates. They just need to play the game.

The ordinary person's ignorance about money, beyond the desire to have more in order to spend more, is not, perhaps, surprising. We enter adult life by being presented with a set of rules about the ways we can relate to society through money. No attempt is made to explain what money is, or how it works. We simply assume that somebody high up the pyramid of power, some benign Big Brother, knows what it is all about and is steering a sane course for local communities and the world in general. It comes as rather a shock, therefore, to note a comment on money by the distinguished former banker Johann Philipp von Bethmann:

"I reflected on money because I felt that we didn't know enough about it. It seemed to me that money is one of the products of human civilization which has escaped from human grasp and which we no longer understand, like the magic broom in Goethe's 'Sorcerer's Apprentice'."²

In the same series of discussions with the leading German artist Joseph Beuys, von Bethmann

describes money as 'amoral', nothing but a very useful man-made tool, "a product of the human spirit and the social context". It is the task of the people and their politicians to ensure that knowledge of what money *is*, and how the money system works is based upon fact rather than opinion.³ Until now, however, mainstream thinking has fostered growth in the money economy, regardless of social and environmental consequences. Ultimately, however, as Wendell Berry points out (see "Higher Education and Home Defence" in this issue of *The Social Crediter*), all decisions on land use by the professional careerist experts impact on a particular locality, and hence on the people who have made their home there. Ironically, it is the people evicted from their own land who are recruited as waged labour to further desecrate the land by building and manning mines, factories, chain stores and agribusiness farms. Displaced from their traditional place in the domestic economy of the indigenous farming household, mothers struggle to bring up their children as best they can.

Home and Household

In the urban settlements of the 'developed' world, adults emerge from households to man (sic) the various employing institutions, returning home for rest and care. It is in the home that people find the love and care they need to be human. Babies and young children are normally cared for in the home. Adults are cared for, and care for each other in the home. And the chronically sick and elderly may receive care in the home. The hours of work involved in running an efficient home may well at least equal those spent in paid employment. Nevertheless, the formal economy takes no account of this vital resource. Rather, the household is regarded as the non-productive sector of the economy. Production is regarded as taking place in firms and businesses. Consumption, meanwhile, takes place in the household. Since it costs money, it is seen as a drain on scarce resources.

Throughout the history of industrialisation the household has invariably been managed by

women. The multi-tasking involved in the various household jobs provides the next generation of women with role models which enable them to develop the right-hemisphere of the brain. It may be that the facility for seeing the whole is exactly what is needed to be applied to a critical examination of the complex relationships between institutions operating in the same locality.

Monopoly and Real Life

The early twentieth century attempt to bring the tyranny of money under community control resulted in the various versions of *The Landlords' Game*, which in turn evolved into *Monopoly*. Comparison of the board of the UK version of *The Landlords' Game* (*Brer Fox and Brer Rabbit*) with the *Monopoly* board reveals some interesting differences. On the earlier *Landlords' Game*, sites represent actual institutions with definable functions; the farm and the cathedral can be visited in real life. The sites on the *Monopoly* board, however, represent nothing more than financial transactions bearing no discernible relationship to the land and its peoples. In real life, properties housing businesses where people live and work are bought and sold on consideration of financial profitability. Recently, a company with its headquarters in Berkeley Square, London, bought Keighley Town Centre as a speculative venture, putting up rents so that only national and international chains can survive. At the same time small, independent businesses are rendered 'uneconomic' and forced into closure. It follows that as Keighley people go about their daily business, buying and selling in their own town, a share of the wealth they produce is creamed off by speculators who have no interest in the people of Keighley.

The sites on the hundred-year-old *Brer Fox and Brer Rabbit* board can be divided, according to their function, into three categories (a) economic, (b) political/rights, and (c) cultural.

(a) Economic institutions produce the goods and services required by the people. In days gone by, virtually all economic provision came directly from the land. On the *Brer Fox* board, the Farm

and the Market Garden are the lowest valued properties, while the new phenomenon of a department store, Selfridges, is highly valued, as is the Bank of England.

(b) Political/rights sites including the House of Lords and 'Imperial Taxes', mediate between people. In the present day the Town Hall represents local democracy.

(c) Cultural sites include the Museum, the Zoo and Westminster Abbey. These offer learning, leisure and spiritual uplift (although the inclusion of the Abbey as one of the highest-valued sites would suggest a close link is implied between the values of the Abbey and the Bank).

Ironically, this would-be reforming game goes along with prevailing assumptions about money as a sign of status and value. Thus financial institutions rate high, while food producing institutions rate low. Institutions of learning, caring and the arts are noticeable by their absence.

Transition Mapping

Throughout the world, local communities are battling with the impacts of corporate incursions on their locality. Finance flows to households directly, to employees of multi-national corporations, or through businesses, media, educational and medical institutions endorsed by the corporate world. Thus highly-paid wage slaves make corporate decisions as described by Wendell Berry,⁴ spending their money by commandeering the land, goods and services they desire from local economies regardless of the needs of the local people. Local people, meanwhile, are only too glad to work for the rich servants, for the corporations, for the small and medium-sized enterprises that supply them, or for the health, communications and educational services which support the corporate edifice.

We cannot put the clock back. But every local community in the world can review the development of the situation which it presently faces. By dusting off some old maps and photographs, it is possible to build a picture of the community as it was a century ago, order to see the potential for local control over local cultural,

political and economic resources. Over the intervening century, new technologies and means of communication have brought great potential benefits, alongside a general feeling of the powerlessness of individuals over their everyday lives and local spaces. In each town, village and community people are leaving their households to take up their roles as workers, consumers and citizens. It is not unreasonable to suggest that the vast majority of individuals living in the UK today are operating their daily lives in a spirit of ignorance about their duties and responsibilities to the wider world, an ignorance which is unprecedented in human history.

By building up a picture of the institutions occupying sites in a town today, and comparing them with those of a century ago, (when *The Machine Stops*⁵ was written), it is possible to assess how authority has been centralised by the State and the corporate bureaucracies. By tracking local changes over the last century it becomes possible to plot alternative courses into the future. However, in order to do so effectively, some searching questions need to be asked. A crucial question relates to the relationship between physical spaces and the people who live and work in those spaces. It is not absolutely necessary, in the overall scheme of things, for farms, homes and commercial properties to be controlled by the rules, regulations and restrictions of the international banking system. Still less is it necessary or desirable that local educational ventures and cultural activities be deemed ‘uneconomic’, whilst a vast army of people are engaged in the design, advertising and production for sale of all manner of fashion artefacts, including processed food products, products which can be justified solely on grounds of financial profitability. As for political control over local real estate, the Local Government Reform Act of 1972 has resulted as, predicted, in the further reduction of local autonomy.

The first step in the process of reform is to compare the two boards, *Monopoly and Brer Fox and Brer Rabbit*, (the UK version of the *Landlords’ Game*), making comparisons with one’s own local town, past and present. Within

the UK alone, the character of each town varies enormously. Between Stroud and Keighley, for example (the towns between which there have been some preliminary discussions) there is very little in common. Nevertheless, in all towns the common features of both boards will emerge. Workers are endlessly passing Go (Mother Earth), working through the day, the weeks and the year as wage/salary slaves to the system. Inexplicably, the Bank hands out the money to the players who, without the money cannot stay in the game. In real life, very few people indeed own the massive corporations which dominate their lives: they merely work for them in order to pay their bills.

In this very brief introduction to the notion of Transition Mapping some reference has been made to the vast literature on food, farming, finance and related issues. As things stand, alternative thought and practice is studiously ignored by a mainstream educational system which amounts to little more than in-service training for wage/salary-slave operatives of an economic system designed to wreck the earth. Over the past century the loss of local personal authority over the production of goods and services has been bemoaned but accepted as the inevitable price of progress. Now that the comforts of our ‘brave new world’ are giving way to the harsh realities of 1984, it is time to dust off our local maps to see where we are. Only then can we determine how best to set about bringing the wonders of the technological revolution under the authority of the local community.

All details of *The Landlord’s Game* (AKA *Brer Fox n’ Brer Rabbit*) are available on the Poetic Licence page of our website: www.douglassocialcredit.com

¹ See article on “The Land Question” in *The Social Crediter* Autumn 2010

² Joseph Beuys *What is Money? A Discussion* (November 1984), Clairview, 2010.

³ Beuys p35.

⁴ *op. cit.*

⁵ The story is now available in the Penguin Classics series, £3.

A Brave New Dystopia

Chris Hedges

The two greatest visions of a future dystopia were George Orwell's *1984* and Aldous Huxley's *Brave New World*. The debate, between those who watched our descent towards corporate totalitarianism, was who was right. Would we be, as Orwell wrote, dominated by a repressive surveillance and security state that used crude and violent forms of control? Or would we be, as Huxley envisioned, entranced by entertainment and spectacle, captivated by technology and seduced by profligate consumption to embrace our own oppression? It turns out Orwell and Huxley were both right. Huxley saw the first stage of our enslavement. Orwell saw the second.

We have been gradually disempowered by a corporate state that, as Huxley foresaw, seduced and manipulated us through sensual gratification, cheap mass-produced goods, boundless credit, political theater and amusement. While we were entertained, the regulations that once kept predatory corporate power in check were dismantled, the laws that once protected us were rewritten and we were impoverished. Now that credit is drying up, good jobs for the working class are gone forever and mass-produced goods are unaffordable, we find ourselves transported from *Brave New World* to *1984*. The state, crippled by massive deficits, endless war and corporate malfeasance, is sliding toward bankruptcy. It is time for Big Brother to take over from Huxley's feelies, the orgy-porgy and the centrifugal bumble-puppy. We are moving from a society where we are skillfully manipulated by lies and illusions to one where we are overtly controlled.

Orwell warned of a world where books were banned. Huxley warned of a world where no one wanted to read books. Orwell warned of a state of permanent war and fear. Huxley warned of a culture diverted by mindless pleasure. Orwell warned of a state where every conversation and thought was monitored and dissent was brutally punished. Huxley warned of a state where a

population, preoccupied by trivia and gossip, no longer cared about truth or information. Orwell saw us frightened into submission. Huxley saw us seduced into submission. But Huxley, we are discovering, was merely the prelude to Orwell. Huxley understood the process by which we would be complicit in our own enslavement. Orwell understood the enslavement. Now that the corporate coup is over, we stand naked and defenseless. We are beginning to understand, as Karl Marx knew, that unfettered and unregulated capitalism is a brutal and revolutionary force that exploits human beings and the natural world until exhaustion or collapse.

"The Party seeks power entirely for its own sake," Orwell wrote in *1984*. "We are not interested in the good of others; we are interested solely in power. Not wealth or luxury or long life or happiness: only power, pure power. What pure power means you will understand presently. We are different from all the oligarchies of the past, in that we know what we are doing. All the others, even those who resembled ourselves, were cowards and hypocrites. The German Nazis and the Russian Communists came very close to us in their methods, but they never had the courage to recognize their own motives. They pretended, perhaps they even believed, that they had seized power unwillingly and for a limited time, and that just round the corner there lay a paradise where human beings would be free and equal. We are not like that. We know that no one ever seizes power with the intention of relinquishing it. Power is not a means; it is an end. One does not establish a dictatorship in order to safeguard a revolution; one makes the revolution in order to establish the dictatorship. The object of persecution is persecution. The object of torture is torture. The object of power is power."

The political philosopher Sheldon Wolin uses the term "inverted totalitarianism" in his book *Democracy Incorporated* to describe our political system. It is a term that would make

sense to Huxley. In inverted totalitarianism, the sophisticated technologies of corporate control, intimidation and mass manipulation, which far surpass those employed by previous totalitarian states, are effectively masked by the glitter, noise and abundance of a consumer society. Political participation and civil liberties are gradually surrendered. The corporation state, hiding behind the smokescreen of the public relations industry, the entertainment industry and the tawdry materialism of a consumer society, devours us from the inside out. It owes no allegiance to us or the nation. It feasts upon our carcass.

The corporate state does not find its expression in a demagogue or charismatic leader. It is defined by the anonymity and facelessness of the corporation. Corporations, who hire attractive spokespeople like Barack Obama, control the uses of science, technology, education and mass communication. They control the messages in movies and television. And, as in *Brave New World*, they use these tools of communication to bolster tyranny. Our systems of mass communication, as Wolin writes, “block out, eliminate whatever might introduce qualification, ambiguity, or dialogue, anything that might weaken or complicate the holistic *force* of their creation, to its *total* impression.”

The result is a monochromatic system of information. Celebrity courtiers, masquerading as journalists, experts and specialists, identify our problems and patiently explain the parameters. All those who argue outside the imposed parameters are dismissed as irrelevant cranks, extremists or members of a radical left. Prescient social critics, from Ralph Nader to Noam Chomsky, are banished. Acceptable opinions have a range of A to B. The culture, under the tutelage of these corporate courtiers, becomes, as Huxley noted, a world of cheerful conformity, as well as an endless and finally fatal optimism. We busy ourselves buying products that promise to change our lives, make us more beautiful, confident or successful as we are steadily stripped of rights, money and influence. All messages we receive through

these systems of communication, whether on the nightly news or talk shows like “Oprah,” promise a brighter, happier tomorrow. And this, as Wolin points out, is “the same ideology that invites corporate executives to exaggerate profits and conceal losses, but always with a sunny face.” We have been entranced, as Wolin writes, by “continuous technological advances” that “encourage elaborate fantasies of individual prowess, eternal youthfulness, beauty through surgery, actions measured in nanoseconds: a dream-laden culture of ever-expanding control and possibility, whose denizens are prone to fantasies because the vast majority have imagination but little scientific knowledge.”

Our manufacturing base has been dismantled. Speculators and swindlers have looted the U.S. Treasury and stolen billions from small shareholders who had set aside money for retirement or college. Civil liberties, including habeas corpus and protection from warrantless wiretapping, have been taken away. Basic services, including public education and health care, have been handed over to the corporations to exploit for profit. The few who raise voices of dissent, who refuse to engage in the corporate happy talk, are derided by the corporate establishment as freaks.

Attitudes and temperament have been cleverly engineered by the corporate state, as with Huxley’s pliant characters in *Brave New World*. The book’s protagonist, Bernard Marx, turns in frustration to his girlfriend Lenina:

“Don’t you wish you were free, Lenina?” he asks.

“I don’t know that you mean. I am free, free to have the most wonderful time. Everybody’s happy nowadays.”

He laughed, “Yes, ‘Everybody’s happy nowadays.’ We have been giving the children that at five. But wouldn’t you like to be free to be happy in some other way, Lenina? In your own way, for example; not in everybody else’s way.”

“I don’t know what you mean,” she repeated.

The façade is crumbling. And as more and more people realize that they have been used and robbed, we will move swiftly from Huxley’s *Brave New World* to Orwell’s *1984*. The public, at some point, will have to face some very unpleasant truths. The good-paying jobs are not coming back. The largest deficits in human history mean that we are trapped in a debt peonage system that will be used by the corporate state to eradicate the last vestiges of social protection for citizens, including Social Security. The state has devolved from a capitalist democracy to neo-feudalism. And when these truths become apparent, anger will replace the corporate-imposed cheerful conformity. The bleakness of our post-industrial pockets, where some 40 million Americans live in a state of poverty and tens of millions in a category called “near poverty,” coupled with the lack of credit to save families from foreclosures, bank repossessions and bankruptcy from medical bills, means that inverted totalitarianism will no longer work.

We increasingly live in Orwell’s Oceania, not Huxley’s The World State. Osama bin Laden plays the role assumed by Emmanuel Goldstein in *1984*. Goldstein, in the novel, is the public face of terror. His evil machinations and clandestine acts of violence dominate the nightly news. Goldstein’s image appears each day on Oceania’s television screens as part of the nation’s “Two Minutes of Hate” daily ritual. And without the intervention of the state, Goldstein, like bin Laden, will kill you. All excesses are justified in the titanic fight against evil personified.

The psychological torture of Pvt. Bradley Manning—who has now been imprisoned for seven months without being convicted of any crime—mirrors the breaking of the dissident Winston Smith at the end of *1984*. Manning is being held as a “maximum custody detainee” in the brig at Marine Corps Base Quantico, in Virginia. He spends 23 of every 24 hours alone. He is denied exercise. He cannot have a pillow

or sheets for his bed. Army doctors have been plying him with antidepressants. The cruder forms of torture of the Gestapo have been replaced with refined Orwellian techniques, largely developed by government psychologists, to turn dissidents like Manning into vegetables. We break souls as well as bodies. It is more effective. Now we can all be taken to Orwell’s dreaded Room 101 to become compliant and harmless. These “special administrative measures” are regularly imposed on our dissidents, including Syed Fahad Hashmi, who was imprisoned under similar conditions for three years before going to trial. The techniques have psychologically maimed thousands of detainees in our black sites around the globe. They are the staple form of control in our maximum security prisons where the corporate state makes war on our most politically astute underclass—African-Americans. It all presages the shift from Huxley to Orwell.

“Never again will you be capable of ordinary human feeling,” Winston Smith’s torturer tells him in *1984*. “Everything will be dead inside you. Never again will you be capable of love, or friendship, or joy of living, or laughter, or curiosity, or courage, or integrity. You will be hollow. We shall squeeze you empty and then we shall fill you with ourselves.”

The noose is tightening. The era of amusement is being replaced by the era of repression. Tens of millions of citizens have had their e-mails and phone records turned over to the government. We are the most monitored and spied-on citizenry in human history. Many of us have our daily routine caught on dozens of security cameras. Our proclivities and habits are recorded on the Internet. Our profiles are electronically generated. Our bodies are patted down at airports and filmed by scanners. And public service announcements, car inspection stickers, and public transportation posters constantly urge us to report suspicious activity. The enemy is everywhere.

Those who do not comply with the dictates of the war on terror, a war which, as Orwell

noted, is endless, are brutally silenced. The draconian security measures used to cripple protests at the G-20 gatherings in Pittsburgh and Toronto were wildly disproportionate for the level of street activity. But they sent a clear message—DO NOT TRY THIS. The FBI's targeting of antiwar and Palestinian activists, which in late September saw agents raid homes in Minneapolis and Chicago, is a harbinger of what is to come for all who dare defy the state's official Newspeak. The agents—our Thought Police—seized phones, computers, documents and other personal belongings. Subpoenas to appear before a grand jury have since been served on 26 people. The subpoenas cite federal law prohibiting “providing material support or resources to designated foreign terrorist organizations.” Terror, even for those who have

nothing to do with terror, becomes the blunt instrument used by Big Brother to protect us from ourselves.

“Do you begin to see, then, what kind of world we are creating?” Orwell wrote. “It is the exact opposite of the stupid hedonistic Utopias that the old reformers imagined. A world of fear and treachery and torment, a world of trampling and being trampled upon, a world which will grow not less but more merciless as it refines itself.”

Chris Hedges is a senior fellow at The Nation Institute. His newest book is “*Death of the Liberal Class*.” http://www.truthdig.com/report/item/2011_a_brave_new_dystopia_20101227/

Posted on 27 December 2010

Democracy in Alberta

Alf Hooke

As a high school teacher I was called upon by the Department of Education to mark high school examination papers each July and during every successive year met Mr. Aberhart. . . . It was on one of these occasions, when he was asked by a teacher from Edmonton. . . whether or not he had ever read any of the writings of Maurice Colborne who was advocating the program outlined by Major Douglas as the cure for the economic ills which by this time had become world-wide.

He loaned Mr. Aberhart the book to which he referred and the very next day Mr. Aberhart was able to say that he had sat up most of the night thoroughly enjoying what he was reading. This was the beginning of the Social Credit movement in the Province of Alberta.

Mr. Aberhart at this time was undoubtedly the most widely known school teacher in the Province. Crescent Heights High School had been honored time after time as his students received top awards. Besides, his work for years as an evangelist had taken him by radio into almost every home. During his Sunday religious broadcasts, he began to discuss the world-wide depression and quoted from the Bible time after

time to prove that the restriction of goods and the destruction of foodstuffs, while people starved, was not only unChristian but completely wicked.

It was not long before he was able to report to his Sunday audience on the tremendous number of letters pouring in to him from his listeners who wanted more and more information on Social Credit. While the writings of Major Douglas were becoming much more widely known, his books were such that the general rank and file of people asked for pamphlets and booklets to be written which would outline in simplified form what, in effect, were the theories of Major Douglas.

The next step was for Mr. Aberhart to undertake to prepare such information. As soon as a leaflet or a pamphlet was issued, it became the subject of attack by the press, radio commentators and political speakers of the old line parties. Mr. Aberhart endeavored to point out that the only thing lacking to bring the benefits of our productive system to all those who needed food, clothing and shelter was an increased supply of money. He pointed out to the public in fearless fashion the policies followed by banking institutions and though he had become so recently

acquainted with this subject, he read everything he could secure about those men of the past who had criticized the operation of the money system and began to quote at length such people as Abraham Lincoln, Henry Ford, President Jefferson, President Woodrow Wilson and also prominent bankers, such as H. D. Macleod and Vincent C. Vickers, who, though bankers, were very critical of the powers bankers possessed.

Political leaders in different countries, such as Prime Minister Ramsay Macdonald, Disraeli and others were also quoted at length and it was soon obvious to all that Mr. Aberhart's speeches were having a tremendous impact upon the people of the Province. It was not long before the banking fraternity sponsored large ads in daily newspapers and without reference to Mr. Aberhart or the Social Credit movement, clearly indicated that this was the only reason for such advertisement.

Anyone who listened carefully to the arguments of the Social Credit leader on the one hand and read the bankers' advertisements on the other could easily see that those who control the monetary policy of the country were well aware that the monopoly they possessed was being exposed to such an extent that they had better appeal to an uninformed public for support before too many of the public became fully convinced of the rightness of Mr. Aberhart's contentions.

It was not long before people who were capable of speaking in public, organized small groups of individuals wherever possible and took the lead in explaining what they believed to be the Social Credit remedy for our economic ills. As one would naturally expect, it soon became obvious that those who disagreed with Mr. Aberhart did a similar thing and anti-Social Credit meetings were called from time to time to be addressed by speakers who did everything possible to discredit what had now become a Social Credit movement.

Shortly after Mr. Aberhart had commenced talking about Social Credit during his Sunday afternoon programs and it was evident that interest was being shown on the part of the public, he made a plea one Sunday afternoon for people to submit to him names of those whom

they considered to be one hundred honest men who were concerned, as he was, for the welfare of the public and who would be prepared to devote much of their time to bringing before the public eye the same message he himself was attempting to bring: namely, that of showing the public the reasons for poverty in the midst of plenty, together with the proposed Social Credit remedy of monetary reform. Before the end of the week I had received from Mr. Aberhart a letter stating that my name had been submitted to him by one of the listeners from Rocky Mountain House..... I replied to Mr. Aberhart to the effect that I was vitally interested in what he was attempting to do and told him that I'd be glad to assist him in any way that I could. I was, at that time, the president of our local Social Credit group which had already held three or four meetings.....

In due course Mr. Aberhart received the names of one hundred individuals and he kept in touch with them regularly to make sure that each and everyone was telling the same story to the public. These one hundred men represented many walks of life: laborers, tradesmen and professional people, banding together for a single purpose—that of convincing the people of Alberta that the depression was completely unnecessary, and that there was a simple solution to bringing about the distribution of the goods we were producing in such great abundance.

Interested people contacted Mr. Aberhart's office every week asking for speakers and pointing out that arrangements had been made to hold meetings in the little rural school or community halls and even homes throughout the length and breadth of the Province. During the broadcasts he would read off the list of requests and having previously checked the geographic location of each place, would speak then to one or another of the one hundred names and ask them to let the people know that they could come and address the proposed meeting. His system worked well, although the requests came in so thick and fast that some of us who by this time were also becoming known to the public, were addressing meetings every night of the week.....

I shall never forget the first time Mr. Aberhart

spoke to me on the air, asking me to address a group of people several miles west of Olds who had not, up to this time, had an opportunity of having a Social Credit speaker in their district. The distance from Rocky Mountain House to the hall in which the meeting was to be held was about forty miles as the crow flies, but in order to get there I was obliged to drive from Rocky Mountain House east to Red Deer, then south to Olds and then west to the district concerned, which meant that the drive one way was about one hundred and sixty miles. I arrived at the hall at twenty minutes to eight, leaving my car on the road and working my way through a maze of teams and sleighs, in order to get to the hall door. The hall was jammed to capacity; saw horses had been placed around the outside edge, planks placed upon them, in order that young children would have a place to sleep before the meeting was over. On the desk in the front were two coal oil lamps and at the opposite end of the hall was the usual large log-burning stove on which sat cans containing several gallons of coffee. Following a short introduction by the chairman, I commenced to speak at eight o'clock. I attempted to close my talk at nine-thirty but was urged by the crowd to continue to supply them with further information. Although I felt like a rank amateur, which no doubt I was, it seemed that I possessed a great deal of information the crowd was anxious to obtain. On several occasions I ended my discourse, only to be pressed into continuing the story. By eleven o'clock the ladies served coffee and sandwiches and a lively question period took place during this time. I shook hands with the chairman at twenty minutes to one and started for home. This was my initiation as a speaker for William Aberhart. It was at this meeting that I gained the reputation of being the type of Social Credit speaker who, rather than needing a watch in order to time himself, could be better suited by using a calendar.

I tell this story simply to illustrate the tremendous interest which was being shown in that day by people who had experienced and were still putting up with, the effects of the great depression and who were looking earnestly for some

measure of hope to enable them to secure at least the bare necessities of food, clothing and shelter for their families.

Throughout the length and breadth of Alberta, Social Credit groups were being formed and regular monthly meetings were being held by all of them under what would be considered today the most adverse conditions. By 1934 it was obvious the Social Crediters meant business and would do everything legally possible to bring pressure upon the government to try to secure their support for a Social Credit program.....

Pressure was being brought upon Mr. Aberhart by many Social Crediters to form a Social Credit party but this he resisted until he was left with no alternative. A "straw" vote was organized early in 1935 and volunteers went from door to door with ballots upon which qualified voters could declare themselves for or against Social Credit. The result was overwhelmingly in favor.

By this time the U.F.A. [United Farmers of Alberta] government had problems other than economic ones with which they had to cope and as a result the Liberal party was already proclaiming their success at the polls, knowing that an election would be held sometime in 1935. They promised that when returned to power they would "employ three of the most expert Social Credit advocates to carry on full investigations into the proposed claims of Social Credit and evolve and submit a plan suitable for the Province of Alberta which the Liberal party pledges itself to submit to the Legislature for its consideration."

One would have thought that Social Crediters would have accepted this promise as genuine, especially as it was reinforced by none other than the Liberal Prime Minister of Canada, the Right Honourable William Lyon Mackenzie King, when in Ottawa on January 27th of the same year, he declared with astonishing candor: "Until the control of the issue of currency and credit is restored to Parliament and recognized as its most conspicuous and sacred responsibility, all talk of sovereignty of Parliament and of democracy is idle and futile."

No matter where one went in Alberta, monetary

reform and Social Credit were being freely discussed. The names Douglas and Aberhart were household words. Mr. Aberhart was given an invitation to speak to the 1935 U.F.A. convention and during the lengthy debate which followed his speech, he pleaded with the U.F.A. government to adopt Social Credit proposals and to employ them in the Province. Little did they realize at the time that their refusal which followed was to result in their total annihilation as a government. The convention did, however, pass a resolution urging the government to employ Major Douglas as chief reconstruction advisor for Alberta, this being announced in the Legislature on February 21st of that year.....

By this time, however, Social Crediters throughout the length and breadth of the Province had become convinced that “if you want a job done well, do it yourself” and consequently clamored for direct political action. A convention

was called in Calgary on April 4th and 5th and in Edmonton on the 25th and 26th. The delegates formulated a Social Credit platform which they believed, when carried out, would go a long way to solving the many problems which faced the people of that day.

The biggest job, however, still remained to be done—that being the task facing the Alberta Social Credit League, of preparing for the election. The fact that this was done in a matter of four months, which culminated in the election of the world’s first Social Credit government, is a tribute to the organizational genius of Mr. Aberhart and the enthusiasm and loyalty of the people for the Social Credit cause.

Excerpt from *30+5 I Know, I Was There*, Alf Hooke (Chapter 5). The whole of this fascinating book is available on the Resources page of our website: www.douglassocialcredit.com

Democracy Frustrated

Frances Hutchinson

In the immediate aftermath of the election, Aberhart was faced with the organisational tasks of a political leader for the first time in his life. Inevitably he made mistakes. Without experience of the world of politics, he was an open target when ‘sensible’ advice was offered to him by the Federal ‘Authorities’. Instead of calling upon Douglas first, he committed himself to a course of action which was in direct contradiction to Douglas’ analysis of the situation. Although the two sides did eventually work together, from June 1937 until Aberhart’s death in 1943, the initial delay ultimately proved fatal.

In the days immediately following the 1935 election, moves were made to thwart the Social Credit initiative. Sir Montague Barlow was in Alberta during the election and its immediate aftermath, in the role of Chairman of the Coal Mines Commission in Alberta. Speaking at the Canadian Chamber of Commerce in London on March 6, 1936, Barlow, former Minister of Labour, summed up the situation:

“I have a high opinion of his [Aberhart’s] courage and sincerity. He did two very remarkable things while I was there. He appointed as Minister of Mines Mr. Ross, who was not a politician and not, so far as I know, perhaps even a Social Crediter. He is a man thoroughly competent for his work and a first-rate administrator. That was the act of a statesman on Mr. Aberhart’s part.

“Equally, when he found the treasury empty and he had to be prepared to get large sums of money to pay interest on the provincial bonds, he met the bankers, asked for a financial expert, Mr. Magor, one of the ablest financiers in the East who was called in to help Newfoundland out of its difficulties, and Mr. Magor, at Mr. Aberhart’s request, addressed the Social Credit party in the state legislature.”

The “two very remarkable things” certainly did not arise from Aberhart’s own political judgement or experience. According to Alf Hooke’s autobiographical account, it was because Mr. Aberhart appreciated the vast potential of natural resources, especially oil and gas, that he “invited Mr. Charles C. Ross, and engineer well qualified in this field, to become Minister of Lands and Mines.”

“It is interesting to note that Mr. Ross had never been known as a Social Crediter and, in fact, had no

connection whatever with the Aberhart movement. Mr. Ross, however, accepted the invitation and the Athabasca constituency was made available to him following the resignation of Mr. Tade, who had won the election.”

After the election Aberhart became fully aware of the gravity of the Province’s debt to external financial institutions. The Treasury was empty, the bond interest was overdue and civil service salaries were unpaid. Revenue was totally inadequate to meet the commitments of the Province. Aberhart went to Ottawa to seek assistance in obtaining a loan. The loan was granted, on the condition that Robert Magor should become the financial and economic advisor to the Government of Alberta. The Governor of the Bank of Canada recommended Magor, the intention being to discredit Social Credit and bring down the Government in Alberta. For the following sixteen months Aberhart followed policies which were acceptable to the Federal ‘authorities’, as also to established banking interests. Measures adopted on the advice of Magor included the dismissal of civil servants, a steep rise in income tax and the suspension of bond interest. The measures brought the Social Credit Government into disrepute with the electorate.

In December 1936 John Hargrave, leader of the Green Shirts and Social Credit Party of Great Britain and Northern Ireland, which operated independently from the Douglas Social Credit Secretariat, travelled to Alberta alone and uninvited to assess the situation for himself. Hargrave’s visit was a key factor in triggering the ‘insurgency’ of Members of the Legislative Assembly three months later, and the subsequent appointment of George F. Powell and Leslie Denis Byrne as Douglas’ representatives to work with the Aberhart administration.

On December 17, 1936 Hargrave had a lengthy interview with Premier Aberhart during which the technical inconsistencies between the proposals outlined in Aberhart’s *Manual of Social Credit* and the National Dividend and Just Price as explained by Douglas, were discussed. It became apparent to Hargrave that Aberhart did not understand the Douglas analysis: he had

yet to move beyond the conventional assumption that a “basic dividend” would have to involve re-distribution, *i.e.*, taxation in some form or other. Hence his gradualist approach.

The next day, Hargrave addressed a meeting of Social Credit Cabinet Ministers in the following terms:

“Alberta is the key to the world situation.

“What happens in Alberta can affect the destinies of Europe and the rest of the world. If Social Credit is able to show even a modicum of success in Alberta, not only will the other three Western Provinces – Manitoba, Saskatchewan, and British Columbia – ‘go’ Social Credit, and then the whole of Canada, but New Zealand and Australia, already ripe, are certain to follow. The Irish Free State, now striving for economic self-sufficiency, would swing into line. The other parts of the British Isles – England, Scotland, Wales and Northern Ireland – could not resist the ‘pull’ exerted by a Social Credit Federal Union of Canada, reinforced as it is bound to be, by a Social Credit Commonwealth of Australia and a Social Credit New Zealand. Nothing could stop this politico-social-economic landslide, which would result finally, in a Social Credit World Order in which poverty and war had been eliminated for ever.

“The United States of America, at this moment struggling towards economic freedom through a maze of New Dealism, would look across the boundary-line of Montana and begin to move towards Social Credit.

“At the first sign of success in Alberta, the eyes of all the people of war-doomed Europe would turn away from the developing Right-Left conflict – they would look up and see, not a theoretical argument printed in a book, but the actuality of 780,000 Albertans using their own real wealth and living debt-free. And they would say to themselves, over there in Europe, ‘If the Albertans can live in peace and prosperity, why should we live in poverty and the fear of war – why should we starve amidst plenty – why should we slaughter each other? Let us beat our tanks into tractors and follow Alberta’s lead.’

“What happens here in Alberta, therefore, can actually slow down or stop the Gadarene rush towards the Next Great War that may at any moment overtake Europe and let loose such a hell upon earth as has not been seen since the beginning of the world.”

Hargrave’s summary provides a fair assessment of the significance of the events in Alberta as perceived by many within a world context. His address was followed by a number of questions, during which the Social Credit Attorney-General, Mr. Hugill, stated that “in his opinion there were legal, constitutional restrictions and limitations that would effectually prevent Social Credit from being put into force in one Province alone.”¹³

Soon after his arrival Hargrave had a personal interview with the Hon. C.C. Ross, whom Aberhart had appointed as Minister of Lands and Mines:

“Mr. Ross was a science graduate of McGill University, Montreal, and for a number of years had served as a mining engineer for the Dominion Government. He explained at this interview that he was ‘not a Social Credit man’, and that, as a mining engineer, he attended to his work in the Department of Lands and Mines from a purely technical point of view. He had been following a particular policy in his Department, and would like to have Hargrave’s opinion of it from a Social Credit point of view.

“The policy, which the Minister proceeded to outline, was: to develop the natural resources of the Province by encouraging outside capital to come in and get to work on production, especially in the Turner Valley oilfields, some 45 miles southwest of Calgary. Outside firms were thus enabled to lease holdings, and, in return, undertook to pay certain sums and royalties on output to the Government. In this way the Government, financially in a difficult position, would be able to tap a steady source of revenue, while at the same time areas that would otherwise remain more or less wastelands would be developed.

“The significance of this policy will not be seen

in its proper perspective unless it is remembered that an ‘oil boom’ was, and is now, in full swing in Alberta, and that fact must be related to the vast real wealth resources of the Province. ...

“It was clear that the Department of Lands and Mines, covering the greater part of the natural resources of the Province, was working quite separately from what might be called ‘the Social Credit part’ of the Government. The Minister made a particular point of this. He explained that his department ‘just went on with its job,’ and was not concerned with attempts to find some way of putting Social Credit into operation. Premier Aberhart and other members of the Cabinet were trying to solve that problem. This, of course, was a perfectly natural standpoint for a non-Social Credit Minister to take up, and Hargrave did not comment upon it.

“Alberta had, therefore, a Social Credit Premier who had promised \$25.00 a month ‘basic’ dividend, but who could not now find out how to ‘get it back’ if he attempted to keep his promise; a Social Credit Attorney-General who held that it was illegal to issue any such dividend, whether it was possible to ‘get it back’ or not; and a Social Credit Minister of Lands and Mines who frankly admitted that he ‘was not a Social Credit man,’ and was just going on with his technical work leaving Mr. Aberhart and his colleagues to find out whether anything might be done along the lines of Social Credit.”

Hargrave came to the conclusion that the element of surprise had been lost. Since the election, matters had simply been allowed to drift. The Members of the Legislative Assembly (M.L.A.s) who fully understood the aims of Douglas Social Credit were aware that a great deal was being done to confuse the issue, in the hopes that Social Credit would simply fade away. However, the people of Alberta were conscious of the exceptional platform upon which their Social Credit Government had been elected, and were closely monitoring their M.L.A.s

One-way government

In his autobiographical account of events in

Alberta, published in 1971, Alf Hooke presents a clear statement of the reality of the situation:

“During these years Alberta’s legislation was subjected to the most careful scrutiny by those whose powers were being challenged. Political opponents ridiculed, high-priced lawyers argued, banking institutions sponsored broadcasts and newspaper advertising, all designed to destroy the confidence the people of the Province had placed in William Aberhart and his followers on August 22nd, 1935.”

By early 1937 it was obvious that, although the Social Credit Government in Alberta had been democratically elected, like all Governments it was nothing but a one-way street. That is, elected governments are only permitted to exist, vested with the panoply of power, supported with money, and their ways made smooth by

the press, so long as they do not rock the boat of international finance. So long as it was prepared to follow financial orthodoxy by increasing taxes and using the greater part of the increase to pay the interest on bonds held by financial institutions, the Social Credit Government of Alberta drew no opposition from the Dominion of Canada Government at Ottawa. It was allowed to experiment with measures which, although they infringed Dominion prerogatives, were judged by the orthodox financial advisor as being incapable of leading to any effective challenge to the monopoly of credit held by the banks.

Extract from *Understanding the Financial System: Social Credit Rediscovered* (pp148-52)

The Midas Touch

Frances Hutchinson

COMMUNITY life has, since the industrial revolution, been dominated in Great Britain by the demands of the economic system to the virtual exclusion of other social considerations. Child rearing, home and family care have continued to play an essential part in meeting the needs of individuals. But the economic system has registered only the costs of breakdown and remedial actions. In the same way as economists have only recently, and marginally, come to account the destruction of the environment and the exhaustion of the earth’s scarce resources, the development of affective and social skills through traditional forms of home and family care has been taken for granted and subtly devalued. Males and feminists alike have, for their different reasons, combined to underplay and undermine the significance of family care in introducing new members to the social community of human beings. The strength of the backlash against this erosion of family life can be seen in the vigour of the growth in support for fundamentalist religions. Beyond those narrow confines, home care, child care and the traditional skills of mothering have been denigrated and debased. Parenting and child care have been demoted to a spare time activity outside working hours,

to be delegated wherever possible to low paid substitutes. In this way, traditionally male concern with production of statistically verifiable material wealth has been accepted as the sole significant form of human activity. The need for love, care and affection is appreciated only at the point of personal breakdown, when expensive specialists are consulted.

Traditionally feminine concerns have so far eluded the androcentric comprehension which dominates all forms of academic and educational structures in society. The psychologists — and there have been many of them, and of both sexes — who record the infant’s ambivalence towards its mother could, perhaps, with more accuracy be said to be recording the results of the untypical mother’s ambivalence towards her child. Mothering in human beings is a socially sensitive activity, and Western society has, since the onset of the industrial revolution, placed the rearing of children under peculiar constraints. Taking the lead from classical economists, backed up by cynical psychologists, we in the West have come to doubt the sincerity of those who offer love and affection. The ideal role model of the tender and caring mother — or father — has been replaced by the young, fit, healthy, role-playing,

25 year old male, in economic employment and without ties or responsibilities. By contrast, the woman who cares, be it for an elderly relative, a child — her own, or that of another who has suffered mental or physical abuse,— or her sick or disabled husband, child or parent, is designated a person of low status, her needs ignored in terms of community support, and her economic independence removed from any guarantees. Following the industrial revolution, family life has come to be curiously dependent upon wage earning, that is, upon the economic rewards to labour as a factor of production.

The reward given to labour bears no relationship whatsoever to the economic needs of the family. Further, it takes no account of the work involved in household tasks, work which recent International Labour Office estimates show consumes at least as many working hours as are spent in paid employment. This supportive work is acknowledged to be essential in servicing the workers, that is, in attending to their essential needs for food, clothing, shelter and leisure. The very existence of labour, an essential factor of production in economic terms, is dependent upon the satisfaction of those needs. Housework is, however, excluded from economic calculations in the same way as nature's gifts are assumed to be free, simply because they do not occur as a result of financial considerations. A mother does not — normally — wait to be paid to look after her baby. Yet it is this very absence of economic motivation which demotes an activity in Western eyes. 'If a job is worth doing, it is worth being paid to do it', is the current rule of thumb. As a result, mothering and caring generally are classed as menial tasks, to be delegated to others wherever possible for a financial consideration.

It is, however, becoming clear that child-rearing practices based on the economic needs of the parents are giving grounds for concern. Parents return from work to tackle household and child care responsibilities in their 'spare' time, often many miles away from otherwise supportive grandparents. In attempting to side-step the demands of children for attention and affection, busy parents offer the passive and undemanding

viewing of television rather than embark upon traditional forms of interactive play, talking and reading together. The significance of the incalculable numbers of hours of shared activity of children and adults spent in the recounting of nursery rhymes, tales and games combined with routine household tasks, has been seriously undervalued. These activities, essential in the formation of self-esteem and self awareness, have fallen into disuse in many families. So, too, have forms of children's free peer group play in streets and open spaces near to home. Traffic and other modern dangers have eroded ancient childhood rights, restricting in an unprecedented way children's freedom to develop a sense of personal awareness, place and community. The middle-aged and elderly of today, from even the most inner city areas, can recall childhood excursions to open countryside and areas of woodland in the company of siblings and friends, and an ease of access to shops and houses of relatives in nearby streets which is rarely possible today. The resultant frustration and alienation demonstrated in adolescent behaviour stems directly from this absence of an early sense of belonging to family and to community.

Human beings are more than mere units of labour, cogs in the economic production machine. Material wealth is very limited as a means for satisfying human wants. Labour saving devices have not, according to recent studies, cut down the number of hours devoted to housework. They have, in fact, increased the total number of hours of work in the home, as expectations have been raised and the machines themselves require attention. Further, the time spent earning money to pay for the machines has increased, as have other associated expenses. Rudolph Bahro, the West German 'Green', has presented a vivid image in commenting that 'today we spend ten times as much energy for a worker to be able to sit in front of the TV in the evenings with his bottle of beer as we needed in the eighteenth century for Schiller to create his life's work'.

The ability of the earth to tolerate the ever expanding demands of human beings for continued economic growth is being seriously

brought into question in terms of the exhaustion of the finite resources of the earth, and the as yet only partially understood effects of the pollution of the land, seas and atmosphere. It may be time to look more seriously at the development of the human intellect and the human community, as a substitute for the continued demand for material wealth. In reality, consumer commodities have never been more than a means to an end, as King Midas found out so long ago.

Despite the wisdom of the ancients, material wealth remains the predominant pre-occupation of our time. Few would fail to wince at the idea of handing a highly priced Ming vase to a person with no conception of its value, who might well drop it, or throw it in the dustbin. Yet many a human infant's life chances are far less well protected than those of a Ming vase. Attempts are made to patch up some of the most disastrous mistakes in child care, and the expensive services of highly-trained specialists may be lavished upon children whose lives have been shattered by parental neglect, physical, mental or sexual abuse. But beyond this largely futile gesture, society on the whole places a low value on child care and spends few resources in the preparation of, and support for, adults in their responsibilities as parents. If anything, the economic system has quietly encroached upon and undermined the status and skills of those who do attempt to care.

Some would, however, accept that each human infant is indeed more precious than the most expensive vase on earth. When one considers that fifty per cent of a child's intellectual potential is developed before the age of five years, and that the foundations are laid in those early years for his or her artistic and emotional life, the lack of training and support in parenthood is astonishing. This deprivation applies not only in inner city areas, where temporary accommodation and a background of unsettled family life has been inherited by successive generations of parents since the early days of the industrial revolution. Parents in the affluent professional classes enter parenthood in a haze of equal ignorance, ignorance which they themselves would consider horrific in a fellow professional embarking upon

a professional task. With smaller families, and geographic mobility which has split the extended family, it is not at all uncommon for a couple's own baby to be the very first they have ever held in their hands, and for their knowledge of the needs of a toddler or young child to be virtually non-existent.

So bemused have we become with the significance of economic growth that we fail even to consider the allocation of resources to the care and nurture of infants and young children. In a haphazard way families have little option but to choose between a series of unsatisfactory strategies in deciding their child care methods. Where both parents wish to remain in economic employment, the parents may decide to pay for the child to be cared for by a non-family member during working hours. The primary duty of this stranger, brought into the child's life on a temporary basis, is to oversee the physical welfare of the child. The relationship between the family and the stranger will cease when their services are no longer required, even where a strong bond may have developed between the child and the carer.

If, on the other hand, parents decide that their child needs continuity of care and affection, and that home and family should weigh more heavily than purely financial considerations, the family faces a further series of unexpected hurdles.

There is considerable pressure upon women in particular to consider that child care is no more than a matter of providing for the physical comfort of an infant up to the age of five years. Beyond that age it is considered that children are off the parents' hands, as they enter formal schooling, and embark on the processes of training to themselves become units of labour in the economic machine. With the trend towards smaller families, women are encouraged to think that parenting is no more than a minor hiccup in the working life of an adult, taking up a mere 3% of a normal working life. Nothing could be further from the truth. A child is a lifetime's commitment, altering the relationships between the parents, grandparents, siblings, not to mention the child itself, within the family and the

community. A child forms a unique link between present and future generations. Further, a child requires a sense of place and personal identity if it is to develop into a mature and responsible adult, willing and able to work with others for the good of the community, and capable of actions beyond the narrowest pursuit of adolescent self-interest.

Perhaps it is time to look again at the fragmentation of family and community life which has resulted from the pursuit of pure materialism, and to consider forms of training for child care and design of communities based on more truly human, as opposed to economic, values. Women who have remained in the home and in the community may well prove to be a

most valuable, and hitherto undervalued, source of knowledge and associated with child care and homemaking. There is, however, increasing economic pressure militating against the dissemination of these traditional skills. It may be necessary to mount a new conservation campaign to prevent the total extinction of human values in Western society.

First published in *Contemporary Review*, Vol. 253 No. 1471. August 1988, pp80-83.

[Frances Hutchinson has worked as a social worker in inner city areas of Birmingham, Sheffield and Leeds. She has taught on contract in Sierra Leone and Zambia, and in Bradford.]

The Local World

Geoffrey Dobbs

“This chapter is going to be difficult to write, for in it I have to challenge some of the major prejudices which have been massively established in the public mind, especially that of the post-War generations, by those who have the use of the mechanisms of mass-opinion control. What I am referring to is not genuine opinion formed by the individual, after thinking through the emotional, superficial and sloganish aspects of anything, nor is it that common thinking which arises from a centuries-old common culture founded upon generations of common beliefs, such as those of Christianity, which is the first target of such propaganda. It is something called the ‘mobpsyche,’ the irrational but formidable force of public opinion backed by hostile emotion against anyone who challenges it, which is formed by the endless repetition and suggestion to which we are all

subjected through the broadcast media, the press, advertisers, employment, books, the political and educational systems. It then maintains and spreads its pressure through the every-day exchanges between people.

Such mob-psychoing propaganda is as old as civilisation, but was formerly limited by the range of the human voice. Now its powers are magnified beyond all estimation and reason by modern electronic technology. It is the chief tool of revolution, that is, organised ideological war waged upon an existing culture in order to ‘destabilize’ it and bring about social chaos with a view to displacing the current ruling class by a dictatorship of the revolutionaries, whose actions are the inverse of their idealistic propaganda...”

Local World, (C.1985) Chapter X

Secretariat

ISSN:0037-7694

Frances Hutchinson

Chair

secretary@socialcredit.co.uk

J.A. Murray McGrath

Deputy Chair

www.douglassocialcredit.com

Bryony Partridge

Treasurer

Anne Goss

Secretary

Ros Cunningham

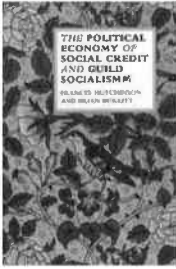
Website Editor

Keith Hutchinson

Gerald Partridge

Wallace Klinck (Canada)

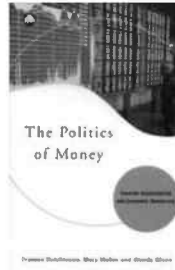
Recommended Reading



Frances Hutchinson & Brian Burkitt

The Political Economy of Social Credit and Guild Socialism

(Jon Carpenter £12.99)



Frances Hutchinson, Mary Mellor & Wendy Olsen

The Politics of Money: Towards Sustainability & Economic Democracy

(Pluto £16.99)



Frances Hutchinson

What Everybody really wants to know about Money

(Jon Carpenter £12.00)



Eimar O'Duffy

Asses in Clover

(Jon Carpenter £11.00)



Frances Hutchinson

Understanding the Financial System: Social Credit Rediscovered

(Jon Carpenter £15.00)

Frances Hutchinson

Social Credit? Some Questions Answered.
KRP £2.00

Books by C H Douglas

(available in the Social Credit Library)

Economic Democracy

Social Credit

The Monopoly of Credit

Warning Democracy

Credit Power and Democracy

The Control and Distribution of Production

For reviews of all these publications and details of how to purchase them, please see our website:
www.doulassocialcredit.com

THE SOCIAL CREDITER BUSINESS ADDRESS

Subscribers are requested to note the address for all business related to KRP Limited and The Social Credit Secretariat is: PO Box 322, Silsden, Keighley, West Yorkshire BD20 0YE (UK)
Telephone: (01535) 654230 www.doulassocialcredit.com secretary@socialcredit.co.uk
Annual subscriptions to The Social Crediter £8.00 (UK) £13.00 (airmail)

Copyright 1998. Permission granted for reproduction with appropriate credit.

If you wish to comment on an article in this, or the previous issues, or discuss submission of an essay for a future issue of *The Social Crediter*, please contact the Editor, Frances Hutchinson, at the address above.

(It would be very helpful if material were submitted either by e-mail or on disk if at all possible).