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## *Editorial*

Recently, I was given two beautiful trout by a young mother. They were handed on to her by a friend who caught them whilst fishing, but she had never eaten trout, did not know how to cook them, and had no desire to try. She just wanted them out of her fridge. The incident subsequently led to a lively discussion with an old friend on the history of fractional reserve banking.

I was talking to a grandmother who had worked in a Keighley mill. She was shocked to hear the tale of the trout. She was even more astounded, however, at my suggestion that young mothers should not have to work for a living, but should take time out to care for the children, learn to cook, tell stories and so on. Advances in technology mean that a social wage, basic income or national dividend could easily be paid to all, without having to raise taxes from those in work. Money is nothing more than a social construct. Hence there is no earthly reason for it to be artificially withheld from any individual simply because they do not choose to be employed within the money system. As I recounted the history of money, from cowrie shells to blips on computer screens, via the goldsmiths and

fractional reserve banking, comprehension began to dawn. Some kind of doublethink trick is being played upon people, forcing them to work for something which has no tangible existence, but is merely a set of ideas created by the social order. The fact has been presented many times over in these pages since the original edition of *The Social Crediter* was published in the 1930s.

What is new is my own ability to join up the dots, as it were, following my reading of *Revolution from Above* (see review). As a young graduate in the 1960s I swallowed hook, line and sinker, the feminist propaganda pedalled by the academics. It seemed logical that capable women should follow a profession, earning good money in their own right. There was no need to rely on a husband's earning capacity. But in practice there were unforeseen problems. When it came to the question of who was to look after the children, something had to give. At that time, it was often the mother's earning capacity which was more easily sacrificed, so that the care of the children in the early years could be prioritised. Gradually, over the decades, women of all social and educational backgrounds have found themselves forced into the situation of working for money. Now we have reached the situation where the

higher-paid professionals pay out a great deal of that money for their children to be minded by lower-paid women acting as nannies or child care workers in nurseries. All find themselves deprived of a comfortable family life in which childhood can thrive.

Throughout this century mothers have had to put up with the unsatisfactory situation of setting out for work, returning home to supervise the household, whilst letting the children sit in front

of TV or computer because they have no *time* to spend with them. Small wonder that reports come in recently of children starting school in nappies, unable to string a sentence together.

The money system has created a machine-like existence, exactly as E.M. Forster foretold (see Commentary on *The Machine Stops*). It is time to awaken from the illusion that it is worth while to sell one's life for money.

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## Commentary on *The Machine Stops* by E M Forster Part 1

Frances Hutchinson

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**Introductory Note:** In his novella *The Machine Stops*, E.M. Forster (1879-1970) identifies a social phenomenon which appears in a number of fictional dystopias of the twentieth century. The 'Machine', like 'Big Brother', or the shadowy authority behind the Director of Hatcheries and Conditioning' (DHC), governs human relationships whilst remaining beyond human comprehension or control. The story was first published in a literary magazine in 1909. It can now be found in collections of E.M. Forster's short stories, and is currently available in print in the Penguin Modern Classics Series, (£3). It can also be viewed electronically on a number of locations, including [http://douglassocialcredit.com/resources/archives/the\\_machine\\_stops\\_E\\_M\\_Forster.pdf](http://douglassocialcredit.com/resources/archives/the_machine_stops_E_M_Forster.pdf)

It is strongly recommended that the reader start by reading *The Machine Stops* before embarking on the Commentary.

### PART ONE

#### Introduction

*The Machine Stops* predicts the fate of humanity if the advanced technologies of the industrial age were to be used in pursuit of the self-interested ends of the fictitious agent of mainstream economics texts, Rational Economic Man. With uncanny prescience, E.M. Forster foresaw that men and women could be deluded into abdicating personal responsibility for the conduct of social affairs, leaving the design of the social order to a central world authority which he called "The Committee of the Machine". Kuno and his mother Vashti live in identical underground cells

on opposite sides of the world. Kuno seeks the spiritual freedom denied to the automatons of the machine age. The overwhelming message of *The Machine Stops* is the powerlessness of the hero to effect change, entangled and lost as he is in the culture and mechanics of the Machine into which he was born. Nevertheless, as ever, there is that sneaking, almost annoying, glimmer of hope. Up to this point in history, the common man and woman has had the capacity to rally others to action based upon right thinking. The question raised in this essay is whether this continues to be the case, or whether some irredeemable change has taken place within humanity.

#### Can Man Forget that he is Human?

To be human is to be a part of human society. Each helpless babe born into the world needs to be fed and nurtured within a loving relationship in order to grow into a healthy adult. In due course, adult men and women must find a place within the wider society in which they can live out their lives, by stepping into an institutional framework inherited from the immediate past. Social frameworks have three things in common:

1. A cultural framework of belief systems conveyed through story-telling, art and education.
2. A system of production of the material necessities of life related to a particular geographical location.
3. A constitutional framework regulating social interaction through laws, customs and politics.

Until the twentieth century, in any particular place, the three aspects of a social system – the cultural, economic and political – were reasonably consistent, being based upon traditional social forms handed down from generation to generation.

As industrialisation brought change on an unprecedented scale, freedom from the restraints of traditional social forms has not automatically brought a sense of greater individual responsibility for the common good. On the contrary, the technological progress of the twentieth century has given rise to a concern, expressed by Eric Fromm in his Afterword to George Orwell's *1984*: "can man forget that he is human?"

Published in 1961, Fromm's Afterword sets Orwell's *1984* within the general framework of the 'utopian' literature which pre-dated the twentieth century, and three 'negative utopias' of the early part of that century.

"The three negative Utopias differ from each other in detail and emphasis. Zamyatin's *We*, written in the twenties, has more features in common with *1984* than with Huxley's *Brave New World*. *We* and *1984* both depict the completely bureaucratized society, in which man is a number and loses all sense of individuality. This is brought about by a mixture of unlimited terror (in Zamyatin's book a brain operation is added eventually which changes man even physically) combined with ideological and psychological manipulation. In Huxley's work the main tool for turning man into an automaton is the application of hypnoid mass suggestion, which allows dispensing with terror. One can say that Zamyatin's and Orwell's examples resemble more the Stalinist and Nazi dictatorships, while Huxley's *Brave New World* is a picture of the development of the Western industrial world, provided it continues to follow the present trend without fundamental change.

"In spite of this difference there is one basic question common to the three negative Utopias. The question is a philosophical, anthropological and psychological one, and perhaps also a religious one. It is: can human nature be changed in such a way that man will forget his longing for freedom, for dignity, for integrity, for love—that is to say, can man forget that he is human? Or does human nature have a dynamism which will

react to the violation of these basic human needs by attempting to change an inhuman society into a human one? It must be noted that the three authors do not take the simple position of psychological relativism which is common to so many social scientists today; they do not start out with the assumption that there is no such thing as human nature; that there is no such thing as qualities essential to man; and that man is born as nothing but a blank sheet of paper on which any given society writes its text. They do assume that man has an intense striving for love, for justice, for truth, for solidarity, and in this respect they are quite different from the relativists. In fact, they affirm the strength and intensity of these human strivings by the description of the very means they present as being necessary to destroy them. In Zamyatin's *We* a brain operation similar to lobotomy is necessary to get rid of the human demands of human nature. In Huxley's *Brave New World* artificial biological selection and drugs are necessary, and in Orwell's *1984* it is the completely unlimited use of torture and brainwashing. None of the three authors can be accused of the thought that the destruction of the humanity within man is easy. Yet all three arrive at the same conclusion: that it is possible, with means and techniques which are common knowledge today." (Afterword to George Orwell's *1984*, New American Library, 1961 edn, p260-1).

Writing specifically about *1984*, Eric Fromm details the chilling accuracy with which Orwell has presented the ability of humanity to create an all-powerful state bureaucracy capable of "the destruction of humanity within man". All three dystopias presuppose the existence of a central authority with the means and the desire to impose its will upon the rest of humanity. New technologies of physical and psychological violence against the person are used to secure this control.

In *The Machine Stops* no such assumption is made. Written before the outbreak of the First World War, Forster's story predicts that man could well forget he is human merely by being content to play with the new technologies until he becomes engulfed by them, like the Sorcerer's Apprentice. Forster's *Machine* is inanimate. Hence he assumes the existence of a 'Committee of the Machine' to whom complaints can be made. Although, as the story progresses, the 'Committee' becomes increasingly aggressive to the dissident character, it remains debatable

whether humanity's ills could be said to have originated in a quest for power by a central authority, as in the three other dystopias. Man would merely seem to have chosen to become a self-centred seeker after immediate gratification of personal whims. In this way, humanity would have voluntarily surrendered the ages-old quest "for love, for justice, for truth, for solidarity".

The authors of all twentieth century dystopias – and there are many more than those cited here – share a common purpose. They hold the fundamental assumption that being human means being willing and able to fight for 'love, justice, truth and solidarity', through working in harmony with the natural world and one's fellow human beings. Each dystopian story differs radically from all the others. Hence by combining the causes for concern flagged up by each author, taking clues from each one, it becomes possible to assemble a realistic overview so that realistic alternatives can be worked towards. We start with a critique of *The Machine Stops*.

### Machine Minded

In Edwardian times, when Forster wrote his story the evolution of electrical technology was still in its infancy. Hence many developments which can be taken for granted in 2012 were pure science-fiction to the ordinary man—and woman-in-the-street. Although humanity has not as yet abandoned physical travel, dependence upon the "Machine", a world wide network of supplies and communications, has come to be taken for granted. For many people, the opportunity to come into contact with the soil, its natural flora and fauna, to feel the wind and see the stars, is not a part of the daily routine. Furthermore, the ability to design, from cradle to grave, one's food, clothes and furnishings, is virtually non-existent. One can still select from a wide range of ready-made designs, according to personal preference, but, across the world, the range has become far more restricted. The Machine mentality has taken over.

Products designed by the Machine go onto the market, to be exchanged for money. Anything not produced by the Machine is, by this definition, worthless, not a product, without value in exchange. That is, it has *no economic or money value*. The whole subject of money, which

does not appear in Forster's story, is of crucial importance. However, at this point, it is necessary to place Forster's story in context. Forster read the signs of the times, predicting with uncanny accuracy the ability of humanity to choose to live in a purely secular, material world, in which the human desire to fight for 'love, justice, truth and solidarity' had been eliminated. It is necessary to leave aside all practical considerations of the viability of such a mode of living – for a number of obvious reasons the Machine would have ground to a halt long before the stage envisaged by Forster. What is of interest is the accuracy of Forster's predictions viewed from the perspective of a century later.

By 2012 humanity has become totally dependent upon the Machine, the complex of technologies without which the world 'economy' would disintegrate. Although we do not begin to understand how it all works, a complex of technologies is necessary to supply our everyday needs. We take it for granted that the Machine will provide:

- (a) A roof over our heads, i.e.:
  - a building
  - a range of fabrics, furnishings, fittings and machines
  - a supply of water and fuels for washing, heating and cooking
  - a range of foodstuffs ready to cook and eat
  - a range of clothing ready-made to wear
- (b) A complexity of modes of mechanical travel:
  - car, rail, air.
- (c) A network of modes of instant communication:
  - telephone, television, radio, internet, Skype.
- (d) Modes of mass entertainment in the form of recorded music and plays.

In Edwardian times, all four types of provision were in their infancy. The home was a household, connected through other households to the farms and the natural world which supplied all its needs. Everyday travel was still mainly by foot, draught animals or sail. Communication was mainly conducted face-to-face, person-to-person, or through the printed word. And the transmutation of the arts, of music and drama, into popular leisure-time 'entertainment' designed to keep the

masses happy, was in its infancy.

### The elimination of family and community

Forster predicted with startling accuracy the disintegration of family, community, farming and the spiritual life. In Forster's world, the single-person household has become universal. Individual human beings live in identical cells, provided with identical mechanical toys, so that they live out their lives as the ultimate Veblenian 'Leisure Class'. All forms of drudgery, manual labour, child care, responsibility for others, skills of farming and engineering, have been eliminated. The Machine does everything. All a person has to do is to sample the new foods, look for new ideas, and consider the ideas of others. There are no mountains, forests or seashores to wander in. There are no fields to till, animals to tend, clothes to make or households to maintain. Man lives in the artificial world he has created, in seeming independence from nature. The natural world is foreign to humanity because it is 'unmechanical'.

Man has metamorphosed into REM, 'Rational Economic Man. He has no childhood, no family life, no maturity, no old age. He is the permanent infant, free to please himself, with no responsibility save to appease the all-providing Mother/Market/Machine figure, which is all he knows of 'the other'. In these circumstances the arts, sciences, engineering, philosophy and the spiritual life can exist only in so far as they serve the ends of the nebulous controlling network.

By 2012 the mass of humanity has become entrapped in "the prison of enforced modernity". Escape from this prison "is presently barred by its intellectual and cultural warders, the realists and rationalists who declare 'progress' is not only good for us but here to stay regardless of the trail of devastation left in its wake. The fatal charm of the Ring of Power leads its servants to feed it, rather than control it". That "fatal charm" lies at the heart of the present-day dilemma. In his analysis of the ongoing significance of Tolkien's *The Lord of the Rings*, Patrick Curry draws attention to the relevance of the story to the contemporary struggle of "community, nature and spirit against the modern union of state power, capital and technology." (See review of Patrick Curry's *Defending Middle Earth. Tolkien: Myth*

and Modernity, in *The Social Crediter*, Spring 2012)

Writers of power, intellect, dedication and conviction have presented the world with factual analyses of the causes of war and peace, and of the sources of the dilemmas facing the men and women of today. But that "fatal charm" persuades people that there is no alternative, for them personally, but to work for money, to work for the very system that has been set up by the shadowy controllers to fool them every inch of the way. They steadfastly work through the hoops and hurdles of the financial rewards and penalties devised by the controllers, acquiring the jobs made available to them, so that they can pay for housing, subsistence and consumer items to enable them to rear a family, so that their children can start the process all over again. The upshot is not actually the little boxes imagined by Forster. It is far closer to the degrading worlds of fear, violence and sexual exploitation envisaged by Huxley and Orwell. The massive literature of hope and sanity is pushed aside, to be read one day – perhaps – when we are not so busy serving the Machine, when the children grow up, when we retire, when we are no longer 'economically active'.

### The Machine Breakers

The material progress of humanity was made possible by the evolution of the Agrarian and Industrial Revolutions. Until the onset of modern times the necessities of life – for the whole of humanity – were supplied by the village system. Rooted in the countryside, the village community farmed fields, managed livestock, and controlled access to common lands and the wild hinterland. The slaves, servants, labourers and soldiers of the urban élites were supplied from village communities. Traditional knowledge of soils and seasons, of the properties of plants, of the tending of animals, of crafts, and of the spiritual world, retained in rural communities, were essential to the survival of humanity.

Enclosure of the land facilitated the introduction of modern farming methods. Enclosure of the people in factories facilitated the machine production of material wealth on an unprecedented scale. In the process, families caught up in these social and economic upheavals

suffered immense hardships. Academics have argued that disruption was necessary for humanity to achieve the material comforts which flowed from industrialisation. For many clear-sighted observers of the social scene, however, the destruction of human rights and freedoms which occurred could not be dismissed as mere inconveniences. Justice must go hand in hand with progress if a sound social order is to be achieved.

The term 'Luddite' has come into the English language as meaning a person opposed to technological change. It closely resembles Forster's term 'unmechanical'. The original Luddites smashed new textile machinery as it was being installed in the 'manufactories' or 'factories' of early industrialisation. Far from being mindless thugs determined to halt progress, the Luddites had a clear perspective on the socio-economic scene of the times. They opposed the destruction of their entire way of life. Nobody willingly sought work in the dark satanic mills, where human beings were condemned to man the huge machines, machines which ran relentlessly, hour after hour, throughout the day, the week and the year. Only destitute orphans, housed in appalling conditions and paid in kind (*i.e.*, given the food, clothes and shelter necessary to survive), could at first be forced into such labour. The Luddites saw that the machines spelled the end of the cottage textile industry which supplemented their resources from cultivation, the commons and the wild. They sensed that total dependence upon a wage paid by an employer would destroy the village community, and with it their entire way of life.

To use technical terminology, the Luddites foresaw that the machines would destroy their ability to survive on a portfolio of income sources. As textile workers, they did not spend all day, every day, sitting at a machine, repeating the same actions time and time again. These were men and women, whole families, who worked together to maintain household and homestead. As traditional rights of access to the natural resources of the land were eroded, the village labourers, over a lifetime, supplemented their subsistence requirements still gained from gardens, waste ground, commons and the wild by working as seasonal casual labourers on the

land, in domestic service to wealthy households, in the military and so on. The rearing of children, the teaching of a new generation of the ways of the countryside, and of the wonders of God's creation, fitted in naturally as the seasons changed. The Luddites sensed that machines brought the urgency not to waste time – or money.

In short, industrialisation was achieved through the physical oppression of the people, backed by the forces of law and order. The machine was hailed as a relief from drudgery, when in fact it brought about greater degradation and physical oppression than anything ever witnessed by previous ages. Forster's Machine is an artificial construct which could never be achieved in practice, because machines do not do the work for us. We must serve *them*. The production of every consumer item coming onto the market, every piece of weaponry created to be destroyed, every machine itself, consumes the skills and life energies of untold armies of wage slaves working under the orders of the controllers of the machines. The machines have not only enslaved the masses, they have conditioned the masses by educating them into the belief that only those skills necessary to maintain the machine are worth acquiring. These include skills to handle the disaffected, and the variety of leisure pursuits necessary to keep the machine minders happy.

As the Luddites saw so clearly, machines do not have the remotest potential to perform the fundamental tasks essential to the maintenance of human life on earth. To create a civilised community, farms must be tended, food and the necessities of life produced, children must be reared to become healthy, functional citizens, culture and the arts must be maintained. And a system of law must prevail. Civilised society in a Greek City State was made possible by an army of slaves, whose task it was to maintain the citizens – 80% of the inhabitants of such states were slaves taken in war or from the surrounding hinterland village communities. It is a very different thing, however, to be reared specifically for the service of the industrialised machine economy.

Industrialisation and the machine age brought the notion of private property protected in law. Before

modern times, such a concept was unknown. The rooms or ‘cells’ of Forster’s Machine ‘belong’ to their occupants, as the first paragraph of the story tells us. As the story unfolds, it becomes obvious that the ‘owner’ of the cell is powerless. The whole edifice of human society, the physical world, the constructions which other members

of human society have created, the knowledge which gives the ability to create, and the ways of agreeing on rights and duties, remain essential for every single human life to be maintained. When the Machine stops, all notions of private property evaporate into thin air.

*Continued on page 16*

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## The Twenty-third Channel

*Phillip Day*

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The TV is my shepherd,  
I shall not want,  
It makes me lie down on the sofa,  
It leads me away from the faith,  
It destroys my soul,  
It leads me in the path of sex and violence  
For the sponsor’s sake.  
Yea, though I walk  
In the shadow of Christian responsibilities,  
There will be no interruption,  
For the TV is with me,  
Its cable and remote,  
They comfort me.  
It prepares a commercial for me

In the presence of all my worldliness.  
It anoints my head with  
Humanism and consumerism,  
My coveting runneth over.  
Surely laziness and ignorance  
Shall follow me  
All the days of my life.  
And I shall dwell in the house  
Watching TV forever.

Phillip Day *The Mind Game* 2002, available from  
<http://www.vitalminerals.org/zen/>

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## A Superpower Dominates Governments

*Louis Even*

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### **Governmental powers**

Textbooks generally distinguish the three powers that belong to the Government: the legislative, executive, and judiciary powers.

The legitimate and sovereign government of any free country must possess the power to make laws, to regulate relationships between citizens and established bodies, without having to ask permission from a foreign authority. This is simply the exercise of legislative power.

Likewise, the government of a sovereign country must be able to administer to the nation in conformity with its laws and constitution without having to submit its actions to a foreign government for approval. This is the exercise of executive power.

Finally, the government of a sovereign country must possess the right to enforce the laws of the country, to prosecute and condemn those

who transgress them, to pass judgment on the litigations between citizens throughout that country without having to request the authority to do so from a foreign government. This is the exercise of judiciary power.

### **The superpower**

If these three powers — legislative, executive, and judiciary — are the constituted powers of any sovereign government, there is another power, not labelled as such but which exceeds and dominates governments themselves.

This superpower, which did not receive authority from any constitution and which does not concern itself with it any more than a thief would, is the *monetary power*.

The monetary power is not the money that you may have in your wallet. It is not the stocks or bonds that you may have in your portfolio. It is not what taxes take from you continuously,

through the three levels of government; local, provincial and federal. It is not the pay raises that trade unions complain about and pronounce strikes for. It is not even the industrial dividends that some socialists would like to take away from capitalists and see distributed to wage-earners, without calculating the insignificant amount that each would receive. Monetary power is not inflation or a rise in the standard of living, while governments and trade unions contribute to inflation as much as they can; the former by their ever-increasing taxes, the latter by demands for wage or salary increases.

No, this is small compared to the stature and power of the monetary dictatorship that we are denouncing, this power that makes our lives “hard, cruel, and relentless,” in the words of Pope Pius XI in his Encyclical Letter *Quadragesimo Anno*:

*“This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.”*

These strong words may look excessive to those who are unaware of the role of money and credit in economic life or of the control of which money and credit are subjected, but the Pope did not exaggerate.

### **The blood of economic life**

Let us recall that financial credit has the same value as cash in economic life. One buys materials, services, work, and products as much with cheques — which simply transfer figures from one account to another in bank ledgers — as with coins or paper money, which go from a client to the local retailer at the corner store. It is the money of figures (cheques) that activates economic life and that is responsible for more than 80 percent of the total financial operations of our nation’s commerce and industry. The generic term “money” can therefore refer to both forms of payment.

Having said this, let’s see if money has an important role in economic life, and if the control

of money really has the power that the Pope attributes to it.

Whatever may have been the conditions of economic life in past centuries, it is undeniable that today money (or credit) is indispensable for maintaining a multiple-source production of the activity called for by the private or public needs of the population. It is indispensable for allowing the production to reach the needs of the people.

Without money to pay for materials and labour, even the best entrepreneur must stop producing and the suppliers must reduce their production. The employees will suffer, the needs will not be met and producers will be left with unsold products. And the circle continues. It is widely known that entire populations have suffered from this very fact.

The same applies to public bodies. The needs of the public can be very urgent, well expressed and understood by public administration. But if this public administration does not have any money or lacks a sufficient amount, the plans must be set aside.

What is lacking in this case? Materials, manpower or competence? Nothing of the kind. The only thing lacking is money and financial credit, the “lifeblood of the economic body.” Let the blood flow and the economic body will function once again. If it takes too much time, businessmen will lose their concerns, owners their properties, families their daily bread, health or even the lives of their children and often peace in their homes.

But what can we do? Isn’t this an inevitable situation that we must simply endure? — Not at all. If blood is lacking in the economic body, it is because it was removed. And if it comes back, it is because it was re-injected.

Extraction and injection of blood are not spontaneous operations. It is the controllers of money and credit who can “determine its allotment... thus supplying the lifeblood to the entire economic body.” One needs their consent to live; Pius XI was right.

In his Encyclical Letter, the Pope did not explain



the mechanism of the extraction and injection of blood nor did he define concrete ways to remove the economic body from the control of these malicious surgeons. This was not his role. His role was to denounce and condemn a dictatorship which is a source of incalculable woes for society, families and people, not only in a material sense but also because of the unwarranted difficulties for each soul in the pursuit of a destiny which must be his own for all eternity. The Pope spoke out and said what he had to say. Alas! Too few heeded his words and the dictatorship has since consolidated its position more and more. The alleviation that the Pope's words would have allowed, was endorsed only to maintain power of which the effects have become so obvious that they are hard to conceal.

In fact, a sudden return of a blood flow in an economic body, which had been entirely deprived of it for many years, could only impress even those who did not understand it. This occurred in September of 1939. The day before, a bloodless economic body paralyzed developed countries. The declaration of war, in which these same countries were to participate, suddenly brought back all the blood, money and financial credit, which these nations would need during the six-year war. It called into play all the human and material resources.

### **Above governments**

Monetary power consists in issuing the nation's money and credit; the power of conditioning the distribution of money and credit into circulation; of determining the length of time for the circulation of this credit; of demanding the return of money at the risk of the confiscation of goods; of bringing governments into subjection and fixing for them the conditions of release and return, of demanding the guarantee of the right that all governments have of taxing their citizens.

**Now, this financial credit or money is the permission to make use of the production capacity, not by those who are controlling the world but by the country's population. The controllers of money and credit do not cause a single stalk of wheat to grow, do not produce one pair of shoes, do not manufacture one single brick or dig a mine shaft, they do not pave one square inch of road. It is the**

**country's population that carries out these projects. It is therefore its own real credit. But to be able to use it, one needs the approval of the controllers of money or financial credit, which is nothing more than figures written in a bank ledger, representing the value of the nation's real credit. The banker's pen gives or refuses individuals, corporations and governments the right to mobilize the skill of professionals, the nation's natural resources. That pen commands, grants or refuses; it sets conditions on the financial permits that it gives; it puts into debt the individuals or governments to whom it grants permits. The banker's pen has the power of a sceptre in the hands of a superpower — the monetary power.**

We endured ten years of economic paralysis and not one government thought it had the power to put an end to it. A declaration of war came and the financial permissions to produce, draft, destroy and kill suddenly appeared overnight.

Ten parliamentary sessions in Ottawa — each lasting several months — were unable to find a solution to the unnatural crisis, which was starving and depriving entire families in front of unsold production and the possibilities of abundance.

But a (so-called) urgent six-day session that lasted from September 7-13, 1939, was enough for them to decide to enter into a war which was to cost billions of dollars. A quick and unanimous decision was made. A minister from Mackenzie King's Cabinet, J. H. Harris, spoke with all the eloquence he could muster: "Canada," he said, "has its eyes glued on this House. Therefore, are we not obliged to see to it that there is within this House a unity of action and thought? The reason is evident; Christianity, democracy, and personal freedom are at stake."

Christianity and personal freedom had not seemed to him to have been at stake, not any more than to the Government to which he belonged. All the years that Canadian families were destroyed by hunger; when the youth were taking refuge in concentration camps — also called work camps — in order to get a meager ration in return for complete servitude; when men buried themselves in the bush; when unemployed,

able-bodied men roamed from one town to the next and others sought shelter in shacks that they had constructed out of pieces of sheet metal or tar paper, salvaged from the dumping grounds of the city of Montreal...

And what did Christianity and personal freedom gain from a war which split up Germany, putting it and ten entirely Christian countries under the yoke of the bloodthirsty Communist, Stalin?

But Harris and the others knew that going to war was the condition for bringing the blood controlled by the monetary superpower back into the economic domain.

### **A diabolical monstrosity**

**There is not a worse tyranny than that of monetary power: a tyranny which makes itself felt in all homes, institutions, public administrations and governments. And from whom does this superpower obtain its authority? The other three governmental powers obtain their authority from their country's Constitution. But what constitution was able to give to a superpower the right to hold entire governments under its thumb?**

The fact that this same state of affairs exists in all developed countries does not justify this monstrosity. It only goes to show that the superpower of money and credit holds all of the civilized world in its tentacles. This makes it even more diabolical.

**Yes, it is a diabolical power that took on a sacred aura, to such an extent that one looked for the cause of our economic and social woes everywhere, except in the operation of the money and credit system. It is permitted to look somewhere else but in the monetary system is not permitted, not even for sovereign governments.**

It took the light of Social Credit, coming from a genius named C. H. Douglas, to break up this sacred aura and to unmask a tyranny which has not any characteristic of sacredness. And it took Social Credit apostles to spread this light. But how many souls, who should be able to understand, to distinguish between a system of domination and a body of service, have chosen to close their ears or eyes for reasons of pride or

private interests!

### **A constitutional monetary power**

**The implementation of Social Credit — which we will not explain here, the Michael Journal having explained it many times before — would kill this superpower, this scourge of humanity.**

**What is needed is a monetary power established by constitution or law, in order to make of the monetary organism an institution at the service of the community, as are the other three services mentioned above.**

What is needed is a monetary power exercised by an organism similar to the judiciary system, staffed with qualified accountants, instead of judges. These accountants would, like judges, fulfill their duties independently of the powers that be. They would base their operations — addition, subtractions, or rules of three — on statistics which do not depend upon them but on the statements of the production and consumption of the country, resulting from the activities of free producers to respond to the orders freely expressed by consumers.

This means that money and credit would only be the faithful reflection, the expression in figures, of economic realities.

It is the constitutive law of a monetary power such as this that would set down the goals for this established organism. This organism would supply the necessary financial credits to the population so that it could order the goods it needs from the country's production capacity. As it is the individuals and the families themselves know best what they need, so the monetary organism would be obligated by its very constitution, to supply to each individual and family the necessary income for them to be able to order at least the basic necessities of life for a decent standard of living. This is what Social Credit calls a dividend given to each citizen, regardless of his status of employment or unemployment in production.

Then, the same monetary organism would supply to the producers the required financial credits to make use of the country's production capacity,

in response to orders expressed by consumers. It would do so for public needs as well as private.

**If the pen of the usurped superpower can create or refuse financial credit according to its will, then what is based on the nation's real credit, i.e., the pen from a constitutional monetary power, would be as effective to issue the financial credit at the service of the population and to all members of society. This goal would be specified in the law.**

**There would no longer be solely financial problems. Getting into debt because of foreign bankers for things that we can produce in our own country would not exist. When production becomes easier and more plentiful, prices would remain stable — inconsistency would cease to exist in a monetary body that was obligated by law to make the financial aspects of the economy the exact reflection of reality. The search for new jobs when machines create products instead of utilizing only human**

**labour would be relegated to past history. The astronomical waste due to production of useless items, in order to simply create jobs, would be banned as a lack of responsibility to future generations.**

Thousands of situations would ensue with the establishment of a monetary power at the service of man and with a removal of the unbearable dictatorship that links income solely to employment. The first effect of progress should be to free man from economic tasks in order to allow him to devote himself to activities which are not materialistic and to move towards the fruitfulness and freedom of his personality.

*Louis Even* 1885-1974, born in France, but who went to Canada at the age of sixteen, discovered Social Credit philosophy in the 1930s. His reaction was "Everybody must know this" and he dedicated the rest of his life to this end.  
<http://www.michaeljournal.org/evenbioa.htm>

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## **The Monetary Power Resides in the Banks**

*Louis Even*

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The legislative power has a seat in parliaments, since this is where laws are discussed and voted upon.

The executive power resides in the office of the ministers, it is they — the Prime Minister and his Cabinet — who make the decisions which are carried out by the civil servants.

The judiciary power resides in the courts, where the judges practice their duties.

Where does the superpower, the monetary power, reside? It resides in the banks. It is in the banks that financial credit is actually created and cancelled.

When a bank grants a loan to a contractor, retailer or government, new financial credit is created. The banker credits the borrower's account with the loan granted, just as if the borrower had deposited that amount. But the borrower did not

bring in or deposit any money, since he came to the bank to get money he did not have.

The borrower will now be able to issue cheques on this account that he did not have when he entered the bank.

No other person's account in the bank was reduced. This is, then, a new account added to the accounts that already exist. The total credits in all accounts of the bank are increased by the amount of this new account.

There is an increase in the financial credit, modern money, which will be put into circulation by the cheques of the borrower issued on this new credit.

On the contrary, when a borrower comes to the bank to repay his loan (credit that had previously been borrowed) It reduces the quantity of credit in circulation. The total quantity of blood in

economic life is thus reduced by the same amount.

A simple bookkeeping process, with one stroke of the pen, created financial credit. A similar gesture, made when the loan is repaid, cancels or destroys this credit.

If, during a given period of time, the total of the loans exceeds the total repayments, this puts more credit into circulation than what is cancelled. On the contrary, if the total of the reimbursement exceeds the total loans, it causes a period of reduction of credit from circulation.

If the reduction period continues, the whole economic body is affected by it; this is called a crisis — a crisis caused by a restriction of credit.

Since the borrower must pay back more than what was lent to him because of the interest, he must withdraw from circulation more money than what was put into circulation. For this, he must withdraw from circulation extra money that has been put there by other borrowers. As every new credit comes from the banks, under the condition of paying back more money than the capital, other people must also borrow. They will have even more difficulty to repay their loan, since they have to find extra money out of the credit in circulation, which is already reduced by the amount of money that the first borrower had to repay in interest.

This chain reaction continues for the next borrowers; and eventually some cannot pay back their loans. Then the banks restrict further loans, which slows down the whole economic life. But the banks put the blame for this situation on the population.

In order to have the flow of credit that is required for economic life to resume, the chain of loans will have to take place again, breeding a bigger and bigger succession of debt.

### **A tool of the superpower**

The present banking system is the instrument

used by the monetary superpower to maintain its supremacy over nations and governments. The banks are supported by the ridiculous, politico-financial rule that binds the distribution of purchasing power to employment, with production that requires fewer and fewer employees to supply the necessary production.

You must not conclude from this that your local banker is part of this dictatorship. He is only a subordinate who, most likely, is not even aware that when he inscribes loans in the ledgers of the bank, he creates credit. He is not aware that the repayments inscribed in his ledger destroy or cancel credit.

You may still hear backward scholars deny that the volume of credit in circulation depends upon the action of the banks. These people, who resist the obvious, are an invaluable support to the superpower because of their ignorance — if it is really ignorance on their part, or vested interests, or their ambition to receive easy promotions through the support of this superpower.

Upper-class bankers, on the other hand, know very well that financial credit, which makes up the bulk of modern money, is created and cancelled in the ledgers of banks.

A distinguished British banker, the Right Honourable Reginald McKenna, one-time British Chancellor of the Exchequer and Chairman of the Midland Bank, one of the Big Five (the five largest banks of England), addressed an annual general meeting of the shareholders of the bank on January 25, 1924, and said (quoted from his book entitled *Post-War Banking*):

*"I am afraid the ordinary citizen will not like to be told that the banks can, and do, create and destroy money. The amount of finance in existence varies only with the action of the banks in increasing or decreasing deposits and bank purchases. We know how this is effected. Every loan, overdraft, or bank purchase creates a deposit, and every repayment of a loan, overdraft, or bank sale destroys a deposit."*

Having also been Minister of Finance, McKenna

knew very well where the bigger of the two powers — the power of the banks and the sovereign government of the country — resided. He was frank enough to make the following statement, which is very uncommon among bankers of his level:

*“They (the banks) control the credit of the nation, direct the policies of governments, and keep in the palm of their hands the destinies of the peoples.”*

This is a statement which is in complete agreement with what Pope Pius XI wrote in his

Encyclical Letter *Quadragesimo Anno*, in 1931: *“Those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the lifeblood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.”*

This piece, together with the previous one, appeared in the October/November/December issue of the *MICHAEL* journal.

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## **Protests Funded by Financiers**

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*“The first thing is unity, a civil resistance movement must unify the widest possible spectrum of society, young, old, all leftist groups, all religious groups...”* - Peter Ackerman, Council on Foreign relations

The public is being led to believe that the Occupy Wall Street movement was created spontaneously and is a demonstration of the will of the people for change, due to the economic crisis. However, this is a planned event that is meant to have repercussions all over the world.

There are many different groups who are joining the Occupy Wall Street protesters; labor unions, communists, socialists and anti-capitalist agitators. Ivan Marovic and Srdja Popovic are founders of Serb non-violent revolutionary groups who went to speak at the Occupy Wall Street protests. These men were responsible for groups that provoked uprisings to the overthrow of dictator Slobodan Milosevic. They are connected to the CIA and specialize in non-violent methods to destabilize and take down any foreign government not aligned with globalist interests. Their ultimate goal is to create a One World dictatorship.

A US government-backed pioneer, Ahmed Maher, of the so-called “Arab Spring” in Egypt that eventually resulted in a military dictatorship is now “advising” the Occupy Wall Street protesters

in both Washington DC and New York, another sign that the movement has been subverted by the “establishment.” Maher has been “corresponding for weeks” with the activists, offering them “practical advice from a successful Egyptian revolutionary.” As part of his role in leading the revolt against Mubarak, Maher fraternized with the likes of Zbigniew Brzezinski and George Soros through their involvement in the International Crisis Group.

Multi-billionaire financier Soros (ex-member of the Council on Foreign Relations, a globalist-New World Order group that we have often mentioned in *MICHAEL*) has been expressing support over these protests from the start. “Actually I can understand their sentiment; frankly, I can sympathize with their grievances.” He has demonstrated this much more strongly in the millions of dollars he is pouring in through organizations that he supports financially.

The original initiative for Occupy Wall Street came from a magazine called *Adbusters* which is financed in part by a foundation called Tides, a group connected to Soros. *MoveOn.org*, another group that has joined the Occupy Wall Street protesters, has also received very large donations from the multi-billionaire.

A group called *Rebuild the Dream*, led by self-described communist and former Obama

administration czar Van Jones, is partnered with a host of Soros-financed “progressive” groups. They include: People For The American Way, Planned Parenthood, Campaign For America’s Future, Democracy For America, Leadership Conference for Civil and Human Rights, Common Cause, Public Campaign, and many more.

Last year, Soros stated that China’s stranglehold dictatorship should lead what he calls the “New World Order.” China is promoting the Occupy Wall Street protests with enthusiasm. The Socialist Party USA, the Marxist-oriented Workers World Party, the International Committee of the Fourth International, and the Communist Party USA-affiliated People’s World are also publicly backing the movement.

Millions of Americans are searching for a way to express their frustration and they are being pulled into protest movements run by socialists and communists without even realizing it.

As should be expected, given the connections behind the Occupy Wall Street revolution, accountability of the International Monetary Fund

(IMF) and the World Bank are not among the demands for reform. Instead, the protesters are insisting on changes that do not go to the heart of the problem. They should be focusing on the IMF and the World Bank, who are the real culprits of the financial crisis; instead they are protesting against Wall Street. They are ignorant of the true extent of the problem.

Look at all the “revolutions” of modern history and you will see that the masses were used as pawns for the creation of “problem + reaction = solution” type of events, that allows replacement of economic, political and social models, according to the interests of those who are on top of the pyramid, namely the IMF and the World Bank. The globalists have taken away the hope for a better future from the people, so now they will propose a globalist model with a socialist appeal, through a global martial law led by a “Messiah” (Anti-Christ) who will carry the process towards the New World Order.

Editorial Staff of *MICHAEL* Oct – Dec 2011

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## Blowing the Dynamite

*Peter Maurin*

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Writing about the Catholic Church,  
a radical writer says:  
“Rome will have to do more  
than to play a waiting game;  
she will have to use  
some of the dynamite  
inherent in her message.”  
To blow the dynamite  
of a message  
is the only way  
to make the message dynamic.  
If the Catholic Church  
is not today  
the dominant social dynamic force,  
it is because Catholic scholars

have taken the dynamite  
of the Church,  
have wrapped it up  
in nice phraseology,  
placed it in an hermetic container  
and sat on the lid.  
It is about time  
to blow the lid off  
so the Catholic Church  
may again become  
the dominant social dynamic force.

Peter Maurin was co-founder of *The Catholic Worker* movement.

## Prostitution of Education

*Peter Maurin*

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To educate  
is to elevate.  
To elevate  
is to raise.  
To raise wheat  
on a piece of land  
is to enable  
that piece of land  
to produce wheat  
instead of weeds.

To raise men  
from the animal state  
to the cultural state  
is to educate men.  
The teaching of facts  
without understanding  
is a prostitution  
of education.

One of many *Easy Essays* by the author.

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## Shouting With Rotarians

*Peter Maurin*

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The modern man looks for thought  
so that he can have light,  
and he is unable to find it  
in our modern schools.

According to Professor Meiklejohn,  
“Students go to school  
not to be directed  
but to become business men.”

According to Glenn Frank,  
President of the University of Wisconsin,  
“Schools reflect the environment,  
they do not create it.”

Which explains why  
shortly after their graduation,  
school graduates could be heard  
shouting with Rotarians:  
“Service for profits”,  
“Time is money”,  
“Keep Smiling”,  
“Business is business”,  
“How are you making out?”  
“The law of supply and demand”,  
“Competition is the life of trade”,  
“Your dollar is your best friend”.

See <http://www.easyessays.org>

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## Prostitution of the Press

*Peter Maurin*

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Modern newspapermen  
try to give people  
what they want.  
Newspapermen  
ought to give people  
what they need.  
To give people  
what they want  
but should not have  
is to pander.  
To give people  
what they need.

or in other terms,  
to make them want  
what they ought to want,  
is to foster.  
To pander  
to the bad in men  
is to make men  
inhuman to men.  
To foster the good in men  
is to make men  
human to men.

## The Duty of Hospitality

*Peter Maurin*

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People who are in need  
and are not afraid to beg  
give to people not in need  
the occasion to do good  
for goodness' sake.

Modern society calls the beggar  
bum and panhandler  
and gives him the bum's rush.  
But the Greeks used to say  
that people in need  
are the ambassadors of the gods.

Although you may be called  
bums and panhandlers

you are in fact  
the Ambassadors of God.

As God's Ambassadors  
you should be given food,  
clothing and shelter  
by those who are able to give it.

Mahometan teachers tell us  
that God commands hospitality,  
and hospitality is still practiced  
in Mahometan countries.

But the duty of hospitality  
is neither taught nor practiced  
in Christian countries.

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## *The Machine Stops* Commentary

### Part 2

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#### Three key questions

Forster tells the story of a world-wide machine. The remnants of the human race are housed by the Machine until technological progress has run its course, and the whole materialistic civilisation grinds to a halt. Three questions arise:

1. Who planned the Machine?
2. What motivated the artisans and engineers to build the Machine to the specifications of the planners?
3. Why did the Machine fail?

#### 1. The Machine Makers

The world economy of Forster's Machine is centrally planned. Before any centrally controlled communist, fascist or corporate states ever came into existence, the author of this strange story imagines a technological world humming along in perfect co-ordination. Everything the inhabitants need appears at the touch of a button, even down to the medicines necessary to correct feelings of malaise. Somewhere in the world an electrical generator produces the energy to run the world Machine. Such precision could not happen

through random chance. Some conscious agency must have been at work to create the system.

Forster's world Machine is the World Economy of international finance taken to its logical conclusion. The notion of "the economy" being central to human life on earth evolved during the nineteenth century, as working *for money* replaced working on the land under one's own direction or that of a known master or mistress. The surrender of personal autonomy was achieved by force. Though recorded history tells a tale of proud progress faced with unreasoned opposition, the true history of this period survives in the writings of an army of peasant poets and story tellers, as well as perceptive social historians, of which William Cobbett was, perhaps, the first.

Research into the social history of industrialisation reveals it to have been a quest for power, control and earthly riches on the part of individual industrialists. Throughout the history of civilisations, ruling factions have obtained



agricultural, domestic and military services by taking by force young people reared by peasant communities on the land. Nevertheless, there has been a code of practice which limited the ability of ruling factions to eradicate peasant cultures. The wars of the nineteenth century changed forever the relationship between the land, the people and their rulers.

In order to prepare for war, it was necessary to find workers, to create the arms with which to fight, the armour, military uniforms, transport, energy, clothing and food for the armies of workers engaged in supplying the necessities for war. Traditional social frameworks were totally inadequate for the construction of a 'developed' economy designed to fight wars in an industrial age. An entirely new social order was necessary to provide methods of arms production, energy, agriculture, food production, education, medicine and transport adequate to the task. Clearly, industrialisation could not have happened from the bottom up. The whole process had to be imposed from above. It had to be a 'revolution from above' (see Review of Kerry Bolton's book of that name in the current issue of *The Social Crediter*). And the key to that revision of the social order was banking and finance.

The story of the Rothschilds' pioneering work in banking and communications is contained in a series of texts which are freely available for study (for details see *Understanding the Financial System*, Chapter 2). According to their own historian, the Rothschilds "created a network of private financial relationships with the key public figures of Restoration Europe" (quoted in *Understanding*, p37), i.e., they provided funds – financial support – for all the key players in the battle for political power. That put them in a very powerful position to determine political outcomes as the fortunes of war and peace were played out. All the evidence suggests that the type of "private financial relationships" created in this way in the early nineteenth century, was consolidated over the decades of the following two centuries. Shadowy networks beyond public knowledge or perception have continued to determine socio-

political-economic outcomes into present times.

Before the first centrally controlled communist, fascist or corporate states ever came into existence, before the developments leading to the writing of *Brave New World* and *1984*, in short before the twentieth century had really begun, Forster imagined a centralised world bureaucracy such as had never existed before. What emerges is a highly plausible, and strangely familiar social framework. There is a Central Committee of the Machine that does all the planning. Citizens are reluctant to challenge the authority of that body, where their personal interests and the rulings of authority might conflict. The rooms are built to standard specifications across the world, as are the beds and all the fittings. The temperature of the air, the food, the music, are all standard. At first, travel to the surface of the earth is permitted. Then it is banned. It becomes illegal through a decree of the Committee. The decree is not challenged, because it cannot be: there are no institutional mechanisms for assent or dissent to the rules laid down by the central authority of the Machine. Indeed, to question the decisions of the Machine becomes tantamount to sacrilege. All is done for your own good, and for the common good in general. A chilling prospect, perhaps. But an accurate prediction of the social framework which is indeed emerging from the age of industrialisation.

## 2. The Machine Minders

As Kuno struggles to reach the freedom of the natural world on the surface of the earth, he wonders about the workmen of old. He imagines the 'economically active' of old labouring to build the shafts and tunnels, the supply lines, pipes and wires, essential to deliver the necessities of life to the millions of identical underground homes in which the human beings of the future are to live out their lives. Kuno does not, however, wonder why the workers were so engaged. One assumes they were paid wages, in which case at the end of the day each worker would return to the family home on the surface of the earth, to family, friends and community, oblivious of the fate to

which they were consigning future humanity.

By the early twentieth century, when Forster was writing, the custom of working in a factory or mine *for a money income* paid by an employer was fairly well established throughout the English-speaking world. However, for most people, for farmers, professionals in medicine, universities, the arts and many other fields of social interaction, the wage/salary 'employment' system was yet to become the rigid structure with which we are today all too familiar.

The striking feature of all dystopias is the absence of a money system. The striking feature of the world economy of 2012 is that a failure of the money system would bring the entire edifice of the World Economy to a grinding halt. At present, workers sell themselves to the system as waged or salaried workers, receiving a money wage with which to purchase their rations of pre-prepared consumer goods. Marxists today may see a total melt-down of the financial system as heralding the end of capitalism. Wiser heads can see that no such thing can be allowed to happen. Money has long ago ceased to have any meaningful existence. Cash – notes and coins – is backed by blips on computer screens. Nothing more. All that is necessary is to tear away the illusion, revealing the stark fact that money is what the authorities say it is. Over the past century, money has been gradually metamorphosed from being a system of value controlled by the citizen, to a value-system which controls the citizen. In 2012 the money system looks set to be superseded by a 'carbon currency' system of rationing (See article on the subject in the Winter 2011 issue of *The Social Crediter*).

### 3. The Madness of the Machine

A cursory read of the story provides ready answers to the third question. The artificial world of the Machine could house no living community, not for a year, never mind for generation after generation. The wreckage of humanity might at best live for a few weeks like factory-farmed animals. Deprived of access to the natural world,

and of all human contact, the arts – social, scientific and cultural – would die, and as they faded away humanity would cease to exist. Already, by the first decade of this century, the power of the Machine to dominate our lives was attracting some attention:

"Much of the time we live trapped inside a hectic, mechanical lifestyle, getting up to the sound of an alarm clock, battered by news from the radio, tested by traffic, forced to calculate time and distance to the minute, going through the day using phones and lifts and gadgets, then going home again at the end of the day, through more traffic, with more news being shouted at us." (*Gardening the Soul: A spiritual daybook through the seasons*, Sister Stanislaus Kennedy, 2001)

We need silence in order to remember "who we really are and what life is really about". For the inhabitants of Forster's Machine that is impossible. There is no place to find that inner silence, which may be found in a garden, or in the wild spaces of the natural world. When the Machine finally stops, the silence kills. Humanity has lost the ability to live independently of the vast world of human technology.

For Sister Stanislaus, it is enough that we as individuals take time out from the noise of the artificial work-a-day world. She does not go so far as to question what we're about in that artificial world, what exactly is keeping us busy, as we dash from place to place, calculating our time in minutes, listening to news, views and music which we have no hand in creating. It is difficult to imagine what each of us is trying to achieve, each one of us in our little bubbles full of gadgets, in the house, the car and the office. The moral of Forster's story is that if we don't stop to think where we are heading we will create a World Economy which is so unsustainable culturally, economically and politically that it will grind to an inevitable stop.

### Stopping the Machine?

It is very tempting to imagine that the whole process of increasing subservience to the Machine

could be thrown into reverse through protests and direct action. However, the existing system does produce the subsistence requirements and the resources necessary for protestors to be able to protest. It may even pay you to protest, or to alleviate a portion of suffering caused by the system. Many are denied even that, and many more can be denied all basic rights at the whim of a system which is not designed on the basis of ‘love, justice, truth and solidarity’. In short, in 2012, the mass of humanity is entrapped in “the prison of enforced modernity”. A fatal charm persuades people that there is no alternative but to work for money, that is, to accept payment for following the rules laid down by the shadowy controllers of the financial system.

Children alive today may wish to become artists, poets, musicians, weavers of tales or weavers of fabrics. They may wish to become farmers, tending the soils, the plants and the animals. They may wish to become teachers, healers, students of the universe, scientists, inventors, historians or philosophers. They may dream of becoming mothers and fathers, tending their own children as they grow to maturity. But the ‘realists and rationalists’, will thrust electronic gadgets into their hands, talking of hard facts and the need to ‘earn a living’, which means working to sustain the existing social order.

It follows that, if change is to be effective, it is essential to view the existing social framework dispassionately. What are its strengths and its weaknesses? One thing is certain. The existing framework is currently all we have to work with: no magic wand can change things overnight. Nevertheless, if the Machine stops – if nuclear melt-down, financial melt-down, the uncontrolled spread of GMOs into non-GM crops and into the wild, or the death of all the bees bring a breakdown in the earth’s ability to provide humanity with subsistence – breakdown there will be, and it will be one on the scale envisaged in Forster’s story.

What children and their parents are up against is a social order designed to meet the requirements

of ‘the Committee of the Machine’, the shadowy networks of individuals at the very head of the corporate world, its banking system and the political structures it controls (see 1937 diagram reproduced in *Understanding the Financial System*, p147). At present these take resources from humanity and the natural world that supports it, giving no consideration for conservation or renewal of the life forces of either.

### **Machine conversion?**

The question persists. Can the political, economic and cultural institutions of the World Economy be converted to serve the needs of real men and women? At present, all work undertaken for a money reward is recognised and registered by the Machine. Conversely, any work undertaken for love of God or the good of humanity carried out without payment, is not counted, is not recorded, and therefore is deemed not to exist. All forms of work undertaken in all three spheres of the social order – political, cultural and economic – can *either* be done for payment *or* be undertaken in a voluntary or ‘leisure’ capacity. No form of human work falls solely into one single category – paid or unpaid: all can be found in both categories (if you don’t believe me, try to find one form of human work which is always undertaken for money, or never undertaken for money). Much work that is normally unpaid, such as the care of young children, the good care of the land, and the efficient running of a domestic household, increases the real material wealth of society. Much work that is paid and counted as ‘wealth’, including the production and use of armaments, pharmaceutical products and many consumer durables, is destructive and serves to decrease total wealth.

The conundrum is not new. In his encyclical *Quadregesimo Anno* (15 May 1931) Pope Pius XI observed that already in 1891, Pope Leo XIII had considered that the economic system violated ‘right order’ (See *Rerum Novarum*, issued 15 May 1891). When capital hires property-less workers it inevitably directs “the whole economic system according to its own will and advantage, scoring

the human dignity of the workers, the social character of economic activity and social justice itself and the common good.” Pius XI observed that still, in 1931, a huge mass of humanity remained capable of securing a livelihood from agriculture, so remaining independent of the capitalist economic regime. Yet even the agriculturalists were being drawn under the power of capitalist interests. He went on in this encyclical to say:

“105. In the first place, it is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few, who often are not owners but only the trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure.

“106. This dictatorship is being most forcibly exercised by those who, since they hold the money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will.” (Quoted by Louis Even in his article “A Superpower Dominates Governments”, in current issue of *The Social Crediter*.)

The freedom to ‘breathe’, to obtain the means of subsistence necessary to exist as a human being, is a human right which cannot in justice be denied to any man, woman or child. Yet the economic dictatorship to which Pope Pius XI refers in his encyclical has successfully obscured the whole question of constitutional rights.

### Constitutional History

Fighting the suffocating oppression of the despotic dictatorship of the Machine, Kuno struggles to emerge on the earth’s surface in Wessex. As he recalls what little information he has gleaned of those ancient days, he declares with passion:

“Cannot you see, cannot all you lecturers see, that it is we that are dying, and that down here

the only thing that really lives is the Machine? We created the Machine, to do our will, but we cannot make it do our will now. It has robbed us of the sense of space and of the sense of touch, it has blurred every human relation and narrowed down love to a carnal act, it has paralysed our bodies and our wills, and now it compels us to worship it. The Machine develops – but not on our lives. The Machine proceeds – but not to our goal. We only exist as the blood corpuscles that course through its arteries, and if it could work without us, it would let us die. Oh, I have no remedy – or, at least, only one – to tell men again and again that I have seen the hills of Wessex as Ælfrid saw them when he overthrew the Danes.”

Forster’s hero emerges from the Machine into the land that was Wessex, recalling the pre-Machine age of King Ælfrid, whose name meant ‘elf-wisdom’. Ælfrid, or Alfred, encapsulates the human qualities which the machine eliminates. As leader, King Alfred works and fights with the people he leads. He is not apart from them, setting them to fight or to work on his behalf. He is a practical man of action. He is also a scholar, seeking to spread the love of learning amongst men and women of all backgrounds. And he fights for the rule of law and order based on the principle of justice in equality for all. The story of Alfred is the story of the origins of social threefolding based on a sense of community of men and women learning to cooperate in freedom under the law (See Rudolf Steiner *Towards Social Renewal*).

Historically, Alfred of Wessex marks the emerging evolution of the constitutions of the English-speaking peoples. In Alfred’s time tribal groups rallied around the dominant male leader, chief or king, who held power by physical force and secured it with the aid of selected henchmen. Lands, labour and women were seized by these means, so that the welfare of all depended upon slavish obedience to the will of one’s immediate superior in the hierarchy. The structure of the Roman Empire was the prime embodiment of the domination by a top-down, hierarchical delegation of authority maintained by force.

The corporate world of the Machine is run on the same model, with centralized, top-down hierarchies dictating what must be done in every corner of the world. To the present day, the model is followed by the corporate world of production for the purpose of international trade, facilitated by international finance.

From the time of Alfred, gradually, side by side with the pyramidal structures, often working alongside them, very different ways of working together began to emerge in the British Islands. Already, the very early Christian influences, dating back to the Celts at the time of Christ, had been blended with Norse and Anglo-Saxon customs. As a result, notions of law and order, of ‘right order’, of ways of working together with honour and respect, started to spread in what was to become England, the original homeland of the English-speaking peoples. The long and complex story, rarely taught in mainstream schools, has been revived by David Abbott and Catherine Glass. In *Share the Inheritance* they tell the stories of the men and women who have created and defended a “dependable and fair rule of law, which is not changeable in mid-stream to benefit the right or powerful, and has been an ideal for millennia”. They tell the story of King Alfred, who:

“established one Common Law – one law for all – to encourage peace among different people. Its success depended upon the hundreds of thousands of men and women who built it over the next millennium. They tried to create a Common Law that was independent of kings and parliaments, and that evaluated the facts of individual cases rationally and fairly, respected precedent, defended freedom and responsibility and prevented injustice by seating community members as jurors. A Common Law is fundamental to communities of trust.” (p27)

The tale set out in *Share the Inheritance* is one of ordinary men and women of courage and conviction who, in their various personal circumstances, struggled against the odds to build on the best of the legacy left by those who had gone before.

The most striking message of this remarkable book is of men *and women* working together. Forster’s story, by contrast, is of the logical conclusion to be reached through the futile pursuit of the principles of narrow self-interest associated with the alpha male *as infant*. A world run purely according to the immature masculine side of human nature, can proceed to no other end but some variation on the theme of the Brave New Dystopias of the machine age. The self-interested male, governed by his personal desires and instincts, must be threatened into obedience by a higher authority for his own and the common good. By contrast Alfred of Wessex is a complex character. He carries a sword and fights his battles in person. But in his love of wisdom and learning he demonstrates that to be fully human we must develop the feminine side of our human nature. Alfred is both scholar and warrior. For him, the neglect of learning is as dangerous to the common good as are the ravages of war. In his own words he describes the destruction of England *before* the Vikings attacked:

“I remember how I saw it before it was all ravaged and burned – how the churches stood around all England, filled with treasures and books and a great company of God’s servants, and how little they felt the profit of the books for they could not understand them. As if, the books said, our elders who held these places before us loved wisdom and through it they got wealth and left it to us. Here we may see their traces, but we cannot follow after them, and so have lost both the wealth and the wisdom because we were not willing to bend our minds to the pursuit of learning.” (Quoted in *Share the Inheritance*, page 23)

Alfred opened schools to train students in riding and hunting, history, reading and writing, English, logic and ethics. He translated the work of Augustine and others from the Latin. And he laid the foundations for a shared culture of trust, based upon the principles of honesty, promise-keeping, compassion and forgiveness, necessary for a peaceful and law-abiding community.

### Towards social threefolding

If humanity is to progress beyond pure, unfettered materialism, it becomes necessary to set about the deliberate creation of a social order in which children and young people can have the freedom to develop the presently neglected feminine side of their capacities. Since it would be neither desirable nor practicable to put the clock back to pre-Reformation times, it becomes necessary to take stock of humanity's present circumstances.

Reference has been made to the social threefolding ideas of Rudolf Steiner. Societies can be viewed as comprising three interlocking and mutually supportive spheres, which, as we saw, can be described as the cultural, the economic and the political:

1. A cultural framework conveys a belief system through story-telling, art and education.
2. A system of production based in particular geographical location enables people to cooperate in the production of the material necessities of life.
3. A constitutional framework regulates social interaction through laws and customs.

Until the onset of industrialisation, adults grew up within a cultural framework of beliefs and values which they passed on to their children. They learned how to co-operate with others in the production of the material necessities of life. And last but by no means least, they recognised their personal rights and duties as citizens of the body politic.

The social order of the corporate world is founded on indoctrination. Adults are fed into a cultural, economic and political system which remains beyond their comprehension or control. Thus we find:

1. In the cultural sphere the story-line is that materialism is the only philosophy in town. All that is man-made is good. There is no spiritual world, no religion, no divine being. Sport, music, films and sex are forms of entertainment. 'Good'

and 'bad' are subjective values.

2. In the economic sphere, all must work *for money*. What is produced for money can be consumed, so long as the consumer can produce the money tokens to justify their rights. The corollary is that without those tokens, a citizen has no rights.

3. In the political sphere, a massive set of laws, rules and regulations is laid down by the authorities and enforced by financial penalties backed by the power of physical force. Increasingly, the rules dictate what citizens can buy and use in their own homes and businesses.

In all three social spheres, the prevailing rule of thumb is self-interest. Mainstream education marginalises or corrupts 'story lines' which are not conducive to fostering a 'machine mentality' of degeneracy, illusion and blind obedience for all. Production is mediated by a centrally designed, organised and controlled money system. The World Economy functions through a set of rules and regulations, and backed ultimately by the threat of force. Food, medicine and all the necessities of life come from the money system. In this scenario, the bounty of nature's produce and women's work come free for the taking, and does not need to be accounted.

### Conclusion: throw away the telly

To the extent that we accept the tempting products of the Machine without thought, without question, and without challenge, we endorse and perpetuate a system which has been designed to turn man into an automaton. Bereft of the desire "for love, for justice, for truth, for solidarity", we are in grave danger of forgetting that we are human. The alternative is to raise one's own conscious awareness of the facts of the situation, to pass our knowledge on to the men and women with whom we live and work, and to answer searching questions from children and young people frankly and honestly. A long road back to sanity lies ahead. The first step is to become thoroughly well-informed oneself. As the motto

goes, *'Nullius in Verba'* – take nobody's word for it.

To ask people to think for themselves is, however, one of the most demanding statements that can possibly be made. Like Vashti, we are all too willing to accept what we are told. It is 'unscientific', sacrilege and just plain terrifying to trust our own judgement against that of the Machine. A flicker of interest is followed very quickly with the 'pale cast of thought'. It is not *my* business to question the 'powers that be'. After all, what can *I* do? When we look around at the vast bureaucracies of the educational institutions, the media, banking, the pharmaceutical industry, the military and the corporate world as a whole, it is truly bewildering. Small wonder that we continue to feed our children and grandchildren into the service of Mammon so that business can continue as usual. After all, if one is honest one must admit that there is no other show in town.

And it is perfectly true that, as individuals, we are presently totally dependent upon the money system for our everyday survival. As the twentieth century closed, very few people indeed had access to the independent means which alone secure the right to independent thought and action. The Machine skilfully allows a select band of people at the top of the pyramid to live under the illusion of cultural freedom and legal equality. But for the mass of men, women and children, the choice of how to spend one's day is determined by how to secure a money income for personal self and family.

If we are honest with ourselves, we will admit that our priorities have been determined for us. The answer, therefore, is to take back the initiative. Gradually at first, cease working for self, and start to prioritise working for community without *any money reward*. Story-telling is the doorway to the Divine. Start with poetry, music, story-telling, growing food, catering for others, healing and caring. Throw out the telly. Don't give it away, smash it to smithereens. Reduce the use of computers of all kinds to

the barest minimum. And if you are already heading down this road, seek out others locally so that men, women and children can begin the process of learning to work together and build sustainable communities. If we are truly honest with ourselves we will admit that, terrifying as the prospect of taking freedom into our own hands may appear, the alternative does not bear contemplation. Once the telly has gone, a whole baggage of assumptions will go with it, and the world will seem a different place. It will, indeed, *be* a different place.

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Ten years' worth of *The Social Crediter* are to be found on [www.douglassocialcredit.com](http://www.douglassocialcredit.com) – together with a wealth of archive and resource materials.

## Book Reviews

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**Revolution from Above:  
Manufacturing ‘Dissent’ in the New World  
Order**

Kerry Bolton

Arktos Media Ltd.,

Pb. (2011)

ISBN: 978-812041894

“Revolution from Above” is probably the most infuriating book I have read in many a long year. Following in the twentieth century whistle-blower tradition, Kerry Bolton ably presents his painstaking research into facts and figures in support of his core thesis that a shadowy network of ‘World Controllers’ have paved the way for a centralised world government beyond democratic control. But he has presented a research document which is neither use nor ornament when it comes to devising plans to outwit the plotters. For that, it is necessary to join up the dots, to trace the common threads, so that one can comprehend what holds the shadowy network together. In that, the author fails miserably.

Properly presented, the material contained in this book would answer a large number of frequently asked questions. How is it, for example, that men and women who support traditional values, stable family life or a feeling of pride in a particular locality, be it neighbourhood, region or nation, are systematically accused of being right-wing reactionaries? And why, on the other hand, has massive funding been made available worldwide from state and corporate sources, for research into psychology, sexology, Marxism, pornography and pharmaceuticals, psychedelic drugs and the behavioural ‘sciences’ generally, so that the media, the academy and every social institution is grounded in the economics of sin?

The first chapter summarises capitalist and Marxist dialectics, demonstrating the necessity for both Big Business and Communism to eliminate all trace of peasant societies based upon traditional moral standards and sustainable

cultivation of the land. The author traces the origins of androcentric collectivism from Plato through Marx and Engels, Gramsci, Marcuse, Freud and all the other familiar names embraced by the trendy leftist academics of the twentieth century. The chapter on ‘Socialism for the Super-Rich’ shows how networks of research-funding agencies inculcated notions of liberation from traditional value-systems amongst the educated elite, to create the ‘useful idiots’ necessary for undertaking the work of the World Controllers. Hence it emerges that the cultural changes of the twentieth century were never pioneered by a working class movement of the oppressed, still less by agriculturalists of traditional peasant societies leaving the land voluntarily in search of a better life in the big city. By obliterating the history of the evolution of constitutional rights based upon universal Judeo-Christian traditions, the ‘global plutocrats’ engineered a global doublethink mindset in preparation for the ‘revolution from above’.

The weighty chapter entitled ‘Revolution from Above’ documents the now-familiar history of the Wall Street funding of the Russian Revolution as presented by a number of twentieth century historians, most notably Professor Antony C. Sutton. However, the book as a whole traces common elements in revolutionary movements across the world. Chapter 7 gives the history of the ‘revolution by stealth’ whereby the London School of Economics, the Frankfurt School of Critical Theory and other institutions of higher learning were funded by international banking networks for the purpose of establishing the study of the ‘social sciences’ necessary (in the words of J.P. Morgan, 1929) to “raise and train the bureaucracy of the future Socialist State”.

In the chapter headed ‘Revolution by Degeneracy’ Bolton reveals the work of the German Association for Proletarian Sex-Politics (GAPSP). From the late 1920s onwards, William Reich, as Director of GAPSP, formulated a



programme promoting views which have a very familiar ring. They include:

“free distribution of contraceptives, ‘massive propaganda for birth control,’ ‘abolition of laws against abortion,’ provision for free abortions at public clinics,’ ‘abolition of any legal distinctions between the married and the unmarried,’ ‘freedom of divorce,’ training of teachers and social workers as advocates of sex education, and ‘treatment rather than punishment for sexual offences.’” (p110)

In this way, ‘sex-pol’ developed within the wider revolutionary movement. Whatever might be said for or against any individual proposal, it is certain that such ideas were unheard of amongst the general public in those days. The demand did not come from the grass roots of the working and agricultural classes. A decade later Alfred Kinsey continued the work of GAPSP, setting up the Kinsey Institute at Indiana University from 1938 to research human sexuality and deviancy. By the mid-1940s the Kinsey Institute was being funded by the Rockefeller Foundation through the National Research Council.

The later chapters explore the scenarios for constant crisis, and its resolution by further control, leading through the so-called ‘Arab Spring’ to total world planning. The basic message of the book is that urban man has cast aside woman, family, childhood and the whole of the natural world. Following the teachings of an intellectualised secular materialism, funded by shadowy, interconnected networks of bankers and an elusive power elite, politics, academia and Big Business now serve the purposes of the central planners. Yet, in order to evaluate the evidence presented, it would be necessary to trace the references to the various national and international funding bodies, think-tanks and political power-houses such as the Council for Foreign Relations, the CIA and so on, references to which are peppered throughout the text. And to do that, it would be essential to consult an index and bibliography, neither of which are provided.

Most infuriating of all is to discover a footnote tucked away towards the end of the book which makes clear exactly what the ‘World Controllers’ are indeed up to. Chapter 9, headed “New Left From Old” follows a convoluted route tracing the connections between educational establishments, think-tanks, the media, cultural institutions, the CIA and their common funding sources, the networks of banking institutions. Sections cover the manufacturing of student revolt, Marxism and the family, Gloria Steinem and the CIA, the ‘bankrollers of feminism’ and the promotion of ‘reproductive rights’ detailing the research funding made available for each activity. In the section entitled “The Rockefellers”, film producer Aaron Russo reports that the Rockefeller ‘created women’s liberation’ with the intention of undermining the family and integrating women into the workforce. “Russo further explained on the Alex Jones interview on Prisonplanet.com that the aim of the Rockefellers in promoting ‘women’s lib’ was to substitute the State for the role of parents.” A footnote clarifies in more detail:

*“Russo related to Alex Jones that when at dinner one evening his friend Nicholas Rockefeller asked Russo what he thought the aim of ‘women’s liberation’ was. Russo, being naïve and having a positive attitude to feminism, stated that he assumed it was to be equal rights for women. Nicholas Rockefeller laughed and called Russo an ‘idiot’, stating that the Rockefellers had funded ‘women’s lib’ because half the population (women) were still outside the tax system, and that the destruction of traditional family responsibilities would mean that children would then be subjected to state control rather than parental control, and could be indoctrinated rather than taught values within the family.”*

Indoctrinated, one presumes, in following their personal, selfish desires through rote learning and obedience to the rules laid down by the planners. In this scenario, values, of right and wrong, justice and fair play, good and evil, beauty and ugliness can have no place.