

metaphysical application, produces a dangerous loss of balance in man's thinking.

Metaphysics: In Social Credit, the term is used in the wide sense of 'other than physics'; e.g., the working of the mind : thought : ideas : belief.

The Importance of the Universal Moral Law

The universal moral law (or natural law of humanity) is discoverable, like any other law of nature, by experience. It cannot be promulgated, it can only be ascertained, because it is not a question of opinion but of fact.

When it has been ascertained, a moral code can be drawn up to direct human behaviour and prevent men, as far as possible, from doing violence to their nature.

As we understand, no code is necessary to control the behaviour of matter — matter just obeys the law of its own being in perfect freedom, but human beings have to seek the laws of their own being.

A New Age has Dawned

It was in "Economic Democracy", 1918 that Clifford Hugh Douglas wrote:

"At various well-defined epochs in the history of civilisation there has occurred such a clash of apparently irreconcilable ideas as has at this time most definitely come upon us..."

As a result of the conditions produced by the European War (1914-18), he noted the play of forces which had become apparent to many. Now, as then, from every quarter came the unmistakable signs of crumbling institutions and discreditable formulae, while the widespread nature of the general unrest, together with the immense range of pretext, alleged for it, was a clear indication that a general rearrangement was imminent.

Social and Political System to Bar of Individual Freedom

Before considering the remedies proposed, he considered the code against which the alleged offences were being committed; believing we are driven back to first principles in an attempt to define the purposes, conscious or unconscious, which govern humanity in its ceaseless struggle with environment.

Douglas thought the American Declaration of Independence embodied the concepts of freedom most people had in mind at that time; 'the inalienable right of man to life, liberty and the pursuit of happiness'. **What does this Mean?**

First, it does not mean anarchy, nor does it mean what is commonly called individualism. This term generally resolves itself into a claim to force the individuality of others to subordinate itself to the will-to-power of the self-styled individualist, and, most emphatically, it does not mean collectivism in any of the forms made familiar by the Fabian Socialists, or the Chinese Communists, and others. 'Individual freedom' means the power of the Individual to make decisions for himself — to choose or refuse, one thing at a time.

Douglas' Social Credit insists:

The primary requisite is to obtain in the readjustment of the economic and political structure such control of initiative that every individual can avail himself of the benefits of science and mechanism, that by their aid, and in common with his fellows, he can choose with increasing freedom what he will do or not do.

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THE AUSTRALIAN LEAGUE OF RIGHTS

The Stream of History: Douglas Social Credit - Part I

The Chinese "Social Dis-Credit System" has nothing to do with, and is the inverse of authentic Social Credit as originated about 1918 in the United Kingdom by the late Major Clifford Hugh Douglas. The Chinese system is one of universal surveillance of the citizenry and is a totalitarian program of State-administered "rewards and punishments", i.e., "rights credits (access) and debits (denial)".

Douglas was specifically critical of the Doctrine of Rewards and Punishments applied in this manner by external and centralized authority.

Prior to announcement of the system the Chinese are believed to have engaged in heavy downloading of material from authentic Social Credit data bases. Their use of the name is grossly erroneous, misleading and believed to be deliberately and mischievously so.

- - - Wallace Klinck, Canada 2019

It was Charles Ferguson, who, in chapter VII of "The Great News" (1915) first coined the term. He wrote of the "Transplacement of the centre of Social Credit"

and experience of the actual processes of industry and accountancy to take a hand in such affairs. In this, Douglas was as far ahead of his time as he proved to be in other ways. An engineer, with wide experience including the unique experience of drawing up the plans and specifications for the electrical work on the London Post Office Tube - one of the earliest examples of automation in the history of engineering.

For two years of World War I he was Assistant Superintendent of the Government Aircraft Factory at Farnborough. In this capacity he brought an original mind to the question of the factory's cost accountancy - a mind which thought first in terms of the practical realities of production for use and then considered the book-keeping or financial arrangements as a secondary convenience, much as a railway engineer might consider the railway ticket system. This might seem obvious now, but it completely inverted the accepted manner of thinking which treats the whole industrial process as if it existed for financial ends, whether for profits or for employment and wages.

Douglas's December 1918 "English Review" article "The Delusion of Super-Production" was way ahead of its time as was his recognition of the social responsibility of the scientist and technologist. The colossal sabotage and waste of real resources and energy involved in our financially dominated economic system, have yet to receive their due.

Social Credit insists that Bacon's inductive method, that is, the "conscious cultivation of a mental attitude produced by the exclusive physical application of the Bacon formula while ignoring the vital necessity for a counterbalancing

business - came to be thought and spoken of as a single, indissoluble process. And this was a thing quite new in human history.

What Congress actually did at that time has, so far as I can see, left the world intact - but with Colonel House's assistance it was made the occasion of my own attempt to find out what really ought to be done."

The Transplacement of Social Credit

Charles Ferguson, wrote of what he had learned in "The Great News" (1915) and "The Revolution Absolute" (1918).

Announcing the arrival of "The New Age" A.R. Orage and "The New Age" publication had chosen the path of freedom and turned their backs on collectivist State Socialism, that is, on the socialism of the will-to-power, as well as on the soul-destroying wage-slavery of Capitalist mass-production.

"The New Age" was generally acknowledged to have been the most brilliant English-language journal of the time; the editor, A. R. Orage, became a legend. It was the leading journal of the Fabian Socialists until the founding of the "New Statesman" in 1913, marking a stage in that cleavage between the will-to-power and the will-to-freedom which inevitably occurs, as the history of politics so clearly shows, in every movement dedicated, at the outset, to the betterment of mankind.

It was in June 1919 Clifford Hugh Douglas' "Economic Democracy", one of the 'key' books of the 20th Century, appeared serially in "The New Age". Douglas supplied just what was lacking, for although *The New Age* was the forum for the leading literary and political writers of the day, it was unheard of for someone with practical knowledge

Ferguson was given a commission from the Department of Commerce, and accompanied by an open letter from the President addressed to the diplomatic and consular officers of the United States, seeking their help, was to go from country to country in Europe - with an occasional direction from the Chief of the Bureau of Corporations - to observe and report upon the general ideas and aims that actuated the several governments in their relation to what is called big business. Anti-trust legislation was pending in the U.S. Congress and this involved the length and breadth of the problem he was to examine.

Under the commission Ferguson visited France, Germany, Holland, Belgium, Switzerland, Spain, Italy and the several parts of the British Islands. Doors were opened to cabinet offices, banks, chambers of commerce, counting houses and so on. It was hoped in Washington that his errand might help in framing current anti-trust legislation. But, as he wrote: "I feel sure it did not - though my reports were frequent and voluminous and I understand they were read."

A Thing Quite New in Human History

What he learned prompted him to write: "This new and effective massing of interests was accomplished by the development of large-scale industry and commerce, under a technology of unprecedented excellence, and with the aid of a refined system of credit-accounting. An elaboration of corporate devices and supra-national finance.

It was accomplished by the creation of a new social tissue that wove all men together in a mesh of reciprocal relations, so delicate and tense that the business of a nation - even the whole world's