

The SOCIAL CREDITER

For Economic Democracy

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SECURITY: Institutional and Personal

by CH Douglas

An Address delivered in the City Hall, Newcastle-upon-Tyne, on 9th March, 1937.

The matters on which I propose to speak to you tonight are so simple that, were it not for one fact of human experience, I should hesitate to trouble you with them. The fact is that it is the simplest matters that always form the subject of the most profound misunderstanding, and in regard to which the average individual is the most difficult to convince of any error in his belief. You will remember that it was a matter of common certainty for many thousands of years that the sun revolved round the earth, and when the astronomer Galileo produced quite unshakable evidence to show that, on the contrary, the earth revolved round the sun, he was regarded as a blasphemous heretic and was severely punished.

Now the first of these very simple matters which I propose to bring to your attention is the difference between policy and administration, together with the primary importance of policy. If a man is standing on the platform of Newcastle Central

Station it is obviously of primary importance whether he decides to go to Edinburgh or Darlington. The question as to whether he goes by a fast or a slow train, whether he finds that the railway is well or badly operated, or whether he decides finally to go by motor-car is of secondary importance to the question of his making up his mind *where* he wants to go.

A Policy of Work

In all the discussions which are allowed to obtain wide publicity on the affairs of the world at the present day, every effort is made to concentrate attention upon questions of administration, on *how* to make the railway in my allegory better, or *how* to improve the road or the motor-car.

The point I want to impress upon you at the outset is that we are having a policy *imposed* upon us, and that policy is the cause of our troubles. Any discussion as to

how that policy shall be administered, whether by a dictatorship, so-called democracy, Fascism, Bolshevism, Nazi-ism, or otherwise, is merely irrelevant.

This policy, which is practically identical everywhere, whether in Russia, Italy or Germany, is the gospel of work. "If a man will not work neither shall he eat."

I must emphasise the point that the policy is *not* "If a man does not work there will be nothing to eat." To the extent that such a statement is true, the other statement is reasonable. But to say that all men have to work in industry at trade union rates for trade union hours before it is possible for all men to eat, is flagrantly untrue, and becomes less true everyday, *except as a policy*.

I propose to bring as forcibly as possible to your attention that it is not the prime object of existence to find employment. I have no intention of being dogmatic as to what is the prime object of existence, but I am entirely confident that it is not comprised in the endless pursuit of turning this originally very beautiful world into slag-heaps, blast-furnaces, guns and battleships. It is just at this point that the extreme simplicity of the dilemma in which the world finds itself becomes evident, and it is at this point that it is so difficult for most of us to grasp what is equally simple, which is that the mere fact that some of us may earn our living by building a battleship does not in itself mean that it would not be possible for us to live much better, more comfortably, and more safely, if that battleship were not built. Do not misunderstand me. This is not an

address on pacifism. On the contrary, I think the determined opposition of the oligarchy which rules us to any effective financial reform has made war nearly inevitable and rearmament imperative. What I am endeavouring to explain is that the fact that you were paid wages for designing and building a battleship, and that with those wages, salaries (or, if you are shareholders in the companies that build them, the dividends), you buy yourself the amenities of life, does not mean that it is written in the law of nature that you cannot get those amenities unless you build a battleship. If, in addition to having your energies diverted to building a tool of destruction instead of a tool of construction, you are going to be taxed to pay for it and for the money the banks create out of paper and ink to pay your wages, you will be a triple loser.

Passports to Prosperity

But you have no doubt noticed - though you have perhaps not noticed it so much on the North-East Coast as we have noticed it in the South - that the setting to work of a large proportion of the industrial population of this country on the manufacture of things intended to kill or wound or otherwise inflict pain and misery upon other human beings, has been accompanied by what our lords and masters refer to as a revival of prosperity. And they are already explaining that their best efforts are being devoted to finding methods by which we shall be kept busy, when, if ever, we have enough battleships. The most hopeful avenue, they consider, is to capture further export markets. But they do not explain that other countries also, under this remarkable system of ours, wish to capture

export markets - that this effort to capture further export markets will, therefore, require the building of further battleships so as to keep other people in what we consider is their proper place.

If you were to say to an intelligent child that the aim or objective of the average human being was to live in a pleasant house, have sufficient to eat, and to be well clothed, I think that child would say at once that what you ought to do was to build sufficient pleasant houses, grow sufficient food, and weave whatever clothes you require and then stop and enjoy yourself. But most of us, I am afraid, are not intelligent children. Some of us are even economists! And to be an economist it is impossible, apparently, to imagine a state of affairs in which, if you want something, you proceed to make it. The economist says it cannot be done that way. If you want a loaf of bread you must obtain employment making radio-sets, or machine-guns, or something else.

Once again, do not misunderstand me. I am not saying that you should not make radio-sets or machine-guns. What I mean is that it is not fundamentally necessary to make radio-sets or machine-guns in order to obtain a loaf of bread. An easier and shorter way is to grow and grind the wheat and then bake the bread. The radio-set which you do make will probably be used for the purpose of misinforming you in regard to the true price of bread, and the machine-gun will probably be used to shoot you down. But that is entirely your business.

Now if you say this sort of thing to an orthodox economist or to your bank manager, he will probably look at you with

pity for your simplicity and will say, "Ah, but this country cannot support its own population." The first reply which I think most of us would make to this remark is that it does not support its own population very well at the present time; and the second comment one would make is that if it is a question of feeding the population, how is it that the amount of home-grown food which is produced is steadily decreasing, rather than that efforts are being made to increase it?

The point which I am endeavouring to get you to realise is that what is called full employment is always put forward as being the aim of our modern society, and it is assumed, and never argued about in official circles, that without full employment it is impossible for the population of the country to be fully supported in food, shelter and clothing, and that it is better to have full employment making poison gas, than any unemployment.

Institutions Filching Security

I do not propose this evening to go over the well-known fact of the startling increase in productivity per unit of human labour during the past 150 years. I am going to ask you to take it from me that it is only the diversion of a very large percentage of human activity to ends which either do not conduce to its health and happiness, or are even a direct threat to those desirable ends, which prevent us from supporting ourselves in great comfort and security with the accompaniment of an amount of leisure which would enable us to make the fullest use of our opportunities.

Employment as an end, in itself is a

concerted policy to be found in practically every country. It is an international policy; and it proceeds from the great international power in the world - the power of finance. It is conscious, and it is sustained by every argument and force at the disposal of that great international power, because it is the means by which mankind is kept in continual, if concealed, slavery.

May I ask you to divest your minds as far as possible of every political preoccupation and to consider whether the fundamental policy of Fascist Italy, so-called Communist Russia, the United States, Germany, and Great Britain is not identical, and that it is, by varying methods but with identical objectives, to force people to subordinate themselves, for a number of hours per day greatly in excess of those really necessary, to a work system?

It is a matter of common observation that this full employment becomes increasingly difficult to insure in respect of what is called the home market; therefore, foreign markets, which it must be remembered are equally desired, under this insane system, by every country and, therefore, are matters for fierce competition, are stated by our bank chairmen to be essential to our prosperity.

Since these foreign markets are equally matters for the competition of every country, sooner or later this competition leads to friction, and from friction to the threat of war, with the result, which is very much to the advantage of our lords and masters, that we have to build large and expensive navies and air forces to deal with the situation which our competition for foreign markets has brought about. Of

course the building of these fleets provides more employment, and therefore the system is carried on a little further towards the inevitable catastrophe.

If you have followed me so far, you will begin to see that all the efforts which we make towards so-called security at present are merely action taken to preserve, for a little longer, institutions, and notably the financial and industrial institutions, and that in working to preserve these we only insure ourselves, as individuals, further hardship and anxiety and eventual catastrophe.

Correct Action the Only Saviour

It is not too much to say that the whole future of the human race depends, if not upon an understanding of the problem which I am trying to put before you tonight, at any rate upon correct action in regard to it.

I can at once imagine that you will say, "How is it possible to obtain correct action in regard to this problem until a very large proportion of the people concerned understand what the problem is?" Well, the answer to that is really very simple too.

If you could only persuade people to ask for what they want, instead of for some method through which they think that what they want can be given to them, the problem would be half solved already.

Nothing is more dangerous than inexact knowledge. It is the man who thinks he can sail a boat who wrecks a boat, not the man who knows he can't and doesn't try, but merely says, "Let me out." At the present

time the affairs of practically every country are at the mercy of a small group of people who know exactly what they want, which is *not* what *you* want. This small group manipulates much larger groups, who don't know what they want, but think they know how to get it.

The working man of this country has been taught by propaganda of all kinds that it is a meritorious thing for him to say "I want work," but a contemptible thing to say "I want money." Once again, please do not think I am suggesting that there is anything virtuous about laziness. Far from it. There is nothing specially virtuous about work either. I have worked at least as hard as most people, and most of the time I did it, because I liked it. The healthy human individual requires work of some kind, just as he requires food; but he is not a healthy individual, mentally at any rate, if he cannot find work for himself, and probably find work which he can do far better than that which is arranged for him by somebody else.

There has been a cant-phrase in politics in this country since the days of Mr. Asquith that the will of the people must prevail. Mr. Asquith was probably one of the greatest experts in modern history at arranging that the will of the people did not prevail. And the method which was followed though not initiated by him – a method which still appears to be successful – is to divide up the population into warring sects, each of which imagines that it has a complete set of blueprints for the construction of an immediate Utopia. Since practically all of these Utopias are schemes for penalising someone else, you have only to adopt each in turn and eventually you will have

reduced everyone to a dead level of slavery, which is what is happening.

Escape from Utopia

Now, once again, I can imagine quite a number of people in this audience saying that I am one of those people who has a complete set of blue-prints for the construction of a Utopia, and therefore perhaps you will allow me to explain exactly why I should not agree to that charge. I have no views whatever as to how my neighbour should spend his time, so long as his method of spending it does not infringe upon my own liberties.

To me it is a matter of no consequence whatever that many or most people are very much richer than I am. The only financial matter which is of consequence to me is that I shall be well enough off to meet my own needs, which are quite modest, as I believe are those of most people. The technical proposals which I have put forward from time to time may be considered to differ from, let us say, the well-known beliefs of Utopianism, such as Fascism, Communism, State-Socialism, and so forth, in that, so far from exerting further compulsion upon individuals in order that they may conform to some machine-made conception of a perfect state, *I should like by the simplest possible methods to provide people with the means of making their own individual lives approximate to their own ideas, and not to mine.*

The more I see of Governments, the lower is my opinion of them and I am confident that what the world wants at the present time is a great deal less government, and

not a great deal more.

Now I want to get a further perfectly simple idea into your minds. And that is that *Governments are your property and you are not the property of Governments*. There is no more pernicious and blasphemous nonsense existent in the world to-day than the statement which has been incorporated in the constitution of the modern dictatorships, which claims that the State, by which is indicated the Government, is everything and the individual is nothing. On the contrary, the individual is everything and the state is a mere convenience to enable him to co-operate for his own advantage. It is this idea of the supreme State in its various forms which has made the State the tool of the international financier who has mortgaged all states to himself.

The first step towards the security of the individual is to insist upon the security of the individual. I hope that is not too difficult to understand. If you place the security of any institution before the security of the individual, you may prolong the life of that institution, but you will certainly shorten the lives of a great many individuals. Institutions are means to an end, and I do not think it is too much to say that the elevation of means into ends, of institutions above humanity, constitutes an unforgiveable sin, in the pragmatic sense that it brings upon itself the most tremendous penalties that life contains.

A great deal of our trouble in this country arises from the fact that, while we place great faith in the aristocratic ideal (if you prefer to call it the principle of leadership I shall not object), yet we have allowed all those influences which make the aristo-

cratic ideal reasonable and workable to be sapped and wrecked by the exaltation of money as the sole certificate of greatness, and have allowed cosmopolitan and alien financiers to obtain a monopoly of money. We have retained the ideal and allowed the material of which it is constructed to become hopelessly degraded. In consequence, we are governed in the aristocratic tradition by a hypocritical and selfish oligarchy with one idea, and one fundamental idea only; the ascendancy of money, and the essential monopoly of it.

The essence of the aristocratic tradition is detachment - the doing of things in the best way because it is the best way, not because you get something out of it. That requires that the leader shall be secure. No one is secure nowadays. At the root of the growing danger of Government and other embodiments of execution is the idea that human beings are all alike. So far from this being the case, I believe that as human beings develop they become increasingly different. But they have common factors, and those common factors are the only part of the human make-up which can be dealt with by a democratic system, and ought to be dealt with by a democratic system.

It was, I think, Emerson who said that "we descend to meet." Whoever said it, it is profoundly true. We all require food, clothing, and shelter; and we can combine, and ought to combine, to get those necessities as a condition for our further acquiescence in combining for any other agreed purpose. The primary use of a Government in a sane world would be to make it certain that the greatest common measure of the will of the population, from whom it derives - or ought to derive - its authority,

is enough money for decent sustenance.

The Menace of Utopianism

Now, a great deal of what I have been saying can be reduced to the good old English advice to "Mind your own business." But I should like to expand this to "Don't meddle with your neighbour's business, but assist him to mind his own." The difference is the difference between saying to a destitute friend, "I will convey you to a Poor-Law institution where you will be given three meals a day if you do exactly as you are told," on the one hand, and on the other hand saying, "I will settle £50 a year upon you for life, which will at any rate keep you in necessities; what *kind* of necessities you obtain you can judge for yourself."

There is no more dangerous individual in the world at the present than the Utopianist. Mr. Montagu Norman, Governor of the Bank of England, is a Utopianist. Mr. Chamberlain is a Utopianist. Lenin was a Utopianist, Hitler is a Utopianist. Just see where Utopianism has landed us. It is the Utopianist who provides the public excuse for nearly every theft of public property which has ever been committed.

Let me give you a simple instance of what I mean. We have all heard of the agitation for the nationalisation of the coal industry, and, in particular, of the raw material, coal itself. Now the actual amount which is obtained by the royalty-owner averages about three pence a ton, so that whatever the ethical aspect may be, the practical effect upon the price of coal is quite trivial. But the international bankers who hold this

country in pawn consider that their mortgage upon it would be more secure if it was backed by the coal deposits, and I can assure you that the result of nationalising coal would merely be to increase the security of the debt which we owe to certain international financial houses, and would not affect the well-being either of the miners or the consumers of coal to any perceptible degree.

Freedom the Only Policy

It is not my intention in speaking, to you tonight to go to any extent into technical details, or I should like to explain to you the colossal fraud of taxation. But the device of arbitrary taxation, for which the public justification is obtained from carefully worked up "popular" opinion, is one of the most powerful weapons by which the various sections of the population are kept in antagonism with each other, and by which at the same time the power and independence of each one of them is reduced.

One of the greatest difficulties with which we, in the Social Credit Movement, have been faced has been the skilful exploitation of human frailty by our opponents, the financiers, so that the community, and even the Social Credit Movement itself, has been split and kept from effective action. Another has been to persuade the industrialist that the financier was just as much his enemy, as he is of every other section of the community at the present time.

There is only one policy which will obtain the unquestioned acceptance of everyone for himself, and that is comprised in the word "freedom." And it is exactly that

policy which, in my opinion at any rate, requires to be made universal. The oligarchy which rules us is, of course, favourable to freedom for its own members, but it is implacably opposed to freedom for the general public. Since the key to economic freedom, as the world is organised today, is the command of money, it follows that differential and arbitrary taxation is the greatest enemy of freedom which the legislative authority has at its disposal.

Taxation is a negative dividend. There is a short cut, straight and simple from the present system of modified slavery to one of comfort, security and freedom, and that is the abolition of a negative dividend and the substitution of a positive dividend.

As many of you here are aware, the money system is an entirely arbitrary system, and the manufacture of money in the modern world costs little more than the cost of paper and ink. In saying that, I do not mean that a money system can function satisfactorily without some underlying theory which ultimately governs the amount of money which it is desirable to have at our disposal. But I've no hesitation in stating categorically that the existing taxation system is completely unnecessary, is wasteful, irritating, and predatory; and, further, that, in place of it, it would be possible to issue a dividend to every man, woman, and child in this country without depriving any individual of the privileges which they may now possess, but, on the other hand, increasing the privileges of everybody.

But such a policy *would* deprive certain individuals of unjustifiable and anti-social power over others which they now possess,

and since, unfortunately, these persons have come into control of the sanctions of government, the problem is not so much a technical one as a political one.

Now I am entirely convinced by my own investigation and experiences, not merely in this country but in many parts of the world, that while democracy in policy is absolutely essential to the functioning of the modern world, there is at the present time no such thing as a genuine democracy anywhere, and probably less in this country than anywhere else.

In this country the two main obstacles to a genuine democracy are the party system, with its offshoot, the Front Bench oligarchy, and, secondly, a mistaken idea on the part of the Member of Parliament that he is supposed to understand the methods by which results desired by the general public should be attained, and to pass laws which specify the actions of executive bodies and interfere with technical undertakings. None of these is correct.

A Member of Parliament should be a representative - not a delegate. It is his business to learn what it is his constituents want and see that they get it - not to tell them what they ought to have or to make himself responsible for its production. Policy and administration are two entirely separate things, and administration in this country is admirably carried on by a trained Civil Service. I include in the phrase "Civil Service" the staff of great productive undertakings just as much as the officials of Government Departments. They are all technicians, and on the whole they are admirable. What they lack is clear instruction in regard to policy, and it is *your*

business to give them that instruction through your representative, your Member of Parliament.

Action

Now we have devised a mechanism which, if we could induce you to carry it out, would impose your policy upon your Member of Parliament quite infallibly, and if you imposed the same policy upon a majority of Members of Parliament, that policy would come into existence. First of all you have to agree upon that policy, and, secondly, you have to take very simple action.

To agree upon a policy, it is only necessary to find a common factor of human experience. There are certain people who foolishly say that it is impossible to agree upon a policy. I think that is ridiculous. It is sometimes difficult to get agreement upon a policy for the other fellow, but there is no difficulty in getting an agreement about a policy for oneself. *The first thing that we all want is at least a minimum supply of money.* We may want more, but none of us, I think, wants less. If there is such a person in this room and he will give what he does not want to me, I will see that good use is made of it.

What is *certain*, however, is that the mechanism of democracy can *never* be applied with success to *methods* of realising a policy. An understanding of this has enabled our lords and masters to split the so-called democracy of this country on every occasion on which it was desirable to the maintenance of their power.

To submit to a democracy a highly techni-

cal question such as Free Trade or Tariff Reform, with its endless implications, is as absurd as to submit to a democracy the relative advantages of driving a battleship by steam turbines or diesel engines. Any decision obtained upon such a subject by means of a popular vote, can be demonstrated mathematically always to be wrong. The more complex a subject is the more certain it is that an understanding of it will be confined to a few people who will, of course, always be outvoted by the majority who do not understand it.

But this is not true of policy. Any man can decide for himself whether he wants to starve to death, live in misery, or live in comfort; and I can assure you that you have only to *unite implacably upon a common policy, and to pursue it*, and the proper means for realising that policy will be found for you.



If it is true that the ability to be puzzled is the beginning of wisdom, then this truth is a sad commentary on the wisdom of modern man. Whatever the merits of our high degree of literacy and universal education, we have lost the gift for being puzzled. Everything is supposed to be known – if not to ourselves then to some specialist whose business it is to know what we do not know. In fact, to be puzzled is embarrassing, a sign of intellectual inferiority. Even children are rarely surprised, or at least they try not to show that they are; and as we grow older we generally lose the ability to be surprised. To have the right answers seems all-important; to ask the right questions is considered insignificant by comparison.

Erich Fromm in *The Forgotten Language*.

The Source of Hopelessness

A Review of Al Gore's *An Inconvenient Truth*

Catherine Austin Fitts

The day after 9-11, a person whom I respect and care about a great deal said to me, "George Bush was anointed by God for a time such as this." He then asked me what I thought. I said that I thought that the Bush family was anointed by financial fraud, narcotics trafficking, and paedophilia. Stunned, he said, "If that is true, then it's hopeless". I replied that things were far from hopeless, but that for me solutions started with faith in a divine intelligence rather than affirming a dependent relationship with organized crime.

Last week I had dinner with a wonderful couple – activists both – and the woman told me how wonderful she thought Al Gore's documentary *An Inconvenient Truth* was. She then asked for my opinion. When I gave it, she said, "If that is true, then it's hopeless." We then proceeded to have a rich conversation about why folks who used to call themselves "liberal" or "progressive" are in the same trap as folks who use to call themselves "conservative." In order to respond to the problem of global warming, it is necessary to look at the ways that we as citizens support criminal activity by our government and how we as consumers, depositors and investors support the private banking, corporate and investment interests that run our government in this manner. This is easier said than done. When we 'get it' – i.e. that we have to withdraw from a co-dependent relationship with organized crime in order to save and rebuild our world – we can find ourselves struggling to envision the system-wide actions that are

needed and feeling overwhelmed by the task of determining how to go about them personally and in collaboration with others. My nickname for our current economic system is 'The Tapeworm.' For decades I have listened to Americans from all walks of life insist that we must find solutions within the system – i.e. within the socially acceptable boundaries laid down by The Tapeworm. Believing that our solutions for addressing global warming lie within the system defined by The Tapeworm goes hand in hand with obtaining our media from companies controlled by The Tapeworm, and having to choose from among leaders anointed by The Tapeworm, such as Al Gore. This belief is, in fact, the source of our hopelessness.

George Orwell once said that omission is the greatest form of lie. Gore's omissions in *An Inconvenient Truth* are so extraordinary that it is hard to know where to start. Watching *An Inconvenient Truth* is more useful for understanding how propaganda is made and used than for understanding the risks of global warming (I am not qualified to judge the scientific evidence here – I am assuming that Gore's presentation on global warming is sound).

The fundamental lie that Al Gore is telling comes from defining our problem as environmental – in this case global warming, whereas our environmental problems – as real and important as they are – are but a symptom of the problem, not the problem.

Gore defines our problem as "what." He is silent on "who." For example, Gore does --

not ask or answer:

- Who is doing this?
- Who has been governing our planet this way and why?
- Cui bono? Who benefits?
- Who has suppressed alternative technologies, resulting in our dependency on fossil fuels? Why?
- Who has generated how much financial capital generated from this damage?
- How did things get this bad without our changing? How much was related to fear of and dirty tricks of those in charge?
- How do we recapture resources that have been criminally drained and use them to invest in restoring environmental balance?

Utah Phillips once said, "The earth is not dying. It is being killed, and the people killing it have names and addresses." In one sentence, Utah Phillips told us more about global warming than Al Gore has told us in a lifetime of writing and speaking, let alone in *An Inconvenient Truth*. Needless to say, Gore offers no names and addresses. Gore's "who" discussion is limited to population. He seems to imply that the issue is the growth in population combined with busy people being shortsighted, leading to some giant incompetency "accident." That makes it easy to avoid digging into the areas that would naturally follow from starting with "who" – which should lead to dissecting the relationship between environmental deterioration and the prevailing global investment model that is such a critical part of the governance infrastructure and incentive systems.

Gore walks us through timelines showing the global warming of temperatures. By defining the problem as simply environ-

mental damage, and shrinking the history down to temperatures, there is no need to correlate environmental deterioration with the growth of the global financial system and the resulting centralization of economic and political power. The planet is being run by people who are intentionally killing it. Their power is their ability to offer all of us ways of making money by helping them kill it. Hence, understanding how the mechanics of the financial system and the accumulation of financial capital relate to environmental destruction is essential. If we integrate these deeper systems into an historical timeline, authentic solutions will begin to emerge. But Gore omits the deeper systems and the lessons of how we got here and in so doing closes the door on transformation. For example, there is no place on Gore's time line that shows:

- the creation of the Federal Reserve;
- the movement of currencies away from the gold standard;
- the growth of non-accountable fiat currency systems;
- the growth of consumer, mortgage and government debt;
- the growth in the superior rights of corporations over people and living things;
- the growth of "privatization" (which I call "piratization");
- the subversive and sometimes violent suppression of renewable energy, housing and transportation technologies and innovations;
- the growth of the offshore financial system and the use of that system to launder and accumulate vast sums of pirated capital accumulated through the onshore destruction of communities.

Understanding the fundamental imbalance of the corporate model – where enterprises have the rights of personhood, but not the finite existence of people or the legal responsibilities and liabilities – and the corporate model's economic dependence on subsidy that drives up debt, economic warfare and the destruction of all living things is a critical piece to developing actions to reverse environmental damage.

Al Gore is a man that has made money for corporations his entire life. He is a member in good standing of The Tapeworm and his current lifestyle and this documentary are rich with the resources that corporations can provide. [During the 2004 presidential campaign, Bill Moyers, a staunch foe of the Republicans, said that one thing we don't need is another corporate Democrat (referring to Kerry). – B. Brown]

There is also no personal accountability. Al Gore has not “come clean.” There is no discussion of Gore's role in the Clinton administration in facilitating worldwide economic centralization and warfare, and with it genocide and environmental destruction – for example, there is no mention of The Rape Of Russia or the driving out of Washington of an investment model proposing to align places with capital markets to create a win-win economic model that he intimates is possible. For more, see my recently published case study on Tapeworm Economics, and the competition between two economic visions during the Clinton Administration, *Dillon, Read & the Aristocracy of Prison Profits*.

The documentary ends with a long list of

things that we can do. Many of these items are on my list. We all need to come clean in the process of evolving towards sustainability. However, without a new investment model and the governance changes that automatically follow, the result of *An Inconvenient Truth* is to teach us to be good consumers of global oil and consumer product corporations and banks and – we are supposed to intuitively understand – vote for Al Gore or the candidates he endorses. Gore draws us down a rabbit hole, which leaves us even more dependent on the people and institutions that created and profited from the problem in the first place. What that means is that the real solution will be significant depopulation.

The viewer is left to preserve a bit of the shrinking American bubble to protect us from having to face the depopulation solutions underway. The way a tapeworm operates inside our bodies is to inject a chemical into its host that makes it crave what is good for the tapeworm and bad for the host. *An Inconvenient Truth* is an injection from The Tapeworm. Don't see it and crave a new round of what has not worked before. Things are not hopeless. There is no need to waste time and money adoring and financing the people who are killing the planet, or counting on the politicians who protect them.

To get you started, let me recommend that you take the money and time that you would spend watching *An Inconvenient Truth* and invest it in reading or watching a few of many authentic leaders with useful maps and solutions that are leading to serious ecosystem healing and transformation:

Mind Control, Mind Freedom by Jon Rappoport
<http://jonrappoportstore.com/rappoport/product.php?productid=22&cat=1&page=1>

Escaping the Matrix: How We the People Can Change the World by Richard Moore
<http://www.escapingthematrix.org>
<http://www.cyberproject.org>

America: From Freedom to Fascism, a documentary by Aaron Russo
<http://www.freedomtofascism.com>

Scholars for 9/11 Truth
<http://www.scholarsfor911truth.org>

What The Bleep Do We Know? A documentary by William Arntz, Betsy Chasse and Mark Vicente
<http://www.whatthebleep.com>

Messages from Water
<http://www.hado.net>

The Gold Anti-Trust Action Committee
 Bill Murphy, Chris Powell
<http://www.gata.org>

Cynthia McKinney for Congress
<http://www.cynthiaforcongress.com>

Ron Paul for Congress
<http://www.ronpaulforcongress.com>

Can you imagine what these folks could do and what could happen if we all invested 2 hours each and the price of a movie theatre ticket in their work? Can you imagine what would happen if all the money donated to Al Gore and candidates like him were invested in authentic leaders and our access to them? I can – and the

truth and beauty of that future fills my life and work with hope.

Catherine Austin Fitts served as Managing Director and Member of the Board of Directors of the Wall Street investment bank, Dillon, Read & Co., Inc. She served as Assistant Secretary of Housing/Federal Housing Commissioner at HUD in the first Bush Administration and was the President and Founder of Hamilton Securities Group, Inc. Catherine has a BA from the University of Pennsylvania, an MBA from The Wharton School, and studied Chinese at the Chinese University of Hong Kong. She serves on the board of the Gold Anti-Trust Action Committee and publishes a column, Mapping the Real Deal, in *Scoop Media* in New Zealand.

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BEYOND MATHS

Generally speaking, modern economics has become captured by mathematical formalism. No maths, then it's not economics. In the view of the late, renowned economic historian, Eric Roll, this circumstance is the result of the end of serious debate about the nature of economic life in the 1870s already, when marginal utility theory became the norm of orthodoxy. In effect, enquiry then stopped, soft gave way to hard economics, and the focus shifted to implementing a paradigm that already then lent itself to mathematical modelling. This was the triumph of positivism - the emancipation of economic life from extraneous ethics. From then on, economics is not about how one should behave. It is about reifying whatever it is one does. Ever since, in Machiavellian mode, justification has lost its moral connotation, coming to mean merely the description of behaviour, not of whether it is right or wrong, good or bad.

Arthur Edwards January 2008

Assinaria and the University of Boob

Excerpt from *Asses in Clover* Chapters XIII & XIV

n.b. Cuanduine is the demi-god who seeks justice for the common people; Mac ui Rudai is the 'man in the street'.

What they saw in the Kingdom of Assinaria

Thereafter they came to the frontier of the Kingdom of Assinaria, which was marked by a huge high wall, at the foot of which the road stopped short, and likewise the railway that ran beside it. At the end of the track a goods train had come to a stop, and its cargo was being handed out to a vast number of men, who were waiting, equipped with panniers, to receive it. These, as soon as they were loaded, proceeded to the foot of the wall, where each one made a cast with a rope he was carrying, so as to catch the coping stone with a hook that was on the end of it; after which they shinned up very nimbly, pack and all, and, pulling the rope up in turn, let themselves down on the other side.

Cuanduine, after watching this business for some time in enormous amazement, asked Mr Robinson the meaning of it; who explained it as follows. At one time, there was free communication across the frontier both by road and rail, by means of which the Lambians and Assinarians imported goods from one another to such an extent that both became terribly impoverished, and were finally on the verge of ruin. To check this destructive trade, the government of each country imposed heavy taxes on all goods coming from the other; but nevertheless the dreadful traffic continued, for the merchants on both sides, by bringing their prices down, persisted in the nefarious practice of selling their goods in the opposite markets. The governments thereupon imposed yet heavier taxes, but it was all to no purpose; the evil went on un

checked. At last, in despair at the total ruin that was impending, the governments ordered the roads and railways to be destroyed for a distance of one mile, and erected a wall in the gap, hoping that the expense and trouble of the journey would now be sufficient to deter the merchants from their odious courses. But even this was of no avail; not even after the governments had erected wall after wall on each side of the first. Though there were now twenty-six walls, one behind the other, the abominable process of trade still went on.

For the convenience of foot passengers there was an enclosed passage running through all the walls; but the entry to it was guarded by officers of the government to make sure that they should not impoverish the country by bringing anything into it. Cuanduine and his friends, having been duly searched, passed through, and came into the land of Assinaria, where there was another train waiting to receive the burdens of the carriers. 'By the hands of valour' said Cuanduine, 'I have seen many foolish things since I came on earth, but none the like of this.' 'At first glance' Mr Robinson replied, 'it certainly does seem rather silly; but you must admit that it gives a lot of employment.' 'By my hilt it does' said Cuanduine. 'More power to its elbow' said Mac ui Rudai.....

Many other operations were in progress that I will not report for fear of straining your credulity. You would have thought they were trying to rival the performances of the people of Entelechy; but the truth

was that they were trying to solve the unemployment problem.....

What they learned at the University of Boob

.....Mac ui Rudai would rather have gone to the pictures; but the others persuaded him, and they went off together to the University.

Professor Jawbone addressed the gathering as follows:

‘Nobody who surveys our civilisation today could ever imagine the condition or state in which our ancestors lived a few billion years ago. Scientific research, however, has not definitely and completely substantiated (if such substantiation be needed) the teaching of anthropologists that there was once a period when no man possessed anything but the inadequate habiliments he stood up in.’

At this information Mac ui Rudai gaped in astonishment, and immediately conceived a gigantic admiration for the anthropologists who could make such startling discoveries.

‘In those bygone times’ Professor Jawbone continued ‘the lot of the very highest was inferior to that of the most backward and degraded savage today. For their food they had nothing but such fruit as they could gather from the trees, a little wild wheat which they reaped with stone sickles, or a few roots that they might grub up out of the ground. For their meat supply they depended on the chase, and if game were scarce, as it often was, they might hunt for weeks without success.’

Here Mac ui Rudai, who was a little soft-

hearted, was so much affected by the abject condition of his ancestors that he began to blubber; but, on being told by an attendant to shut his trap, he restrained himself as well as he could, though he could not altogether prevent a big sob from escaping him now and then.

‘For their clothing our ancestors were dependant on the same uncertain source. In short’ said Professor Jawbone, smilingly condescending to slang, ‘they had what we would denominate a very thin time.’ Laughter. ‘Worst of all’ resumed the Professor, ‘they had no industrial system to provide them with employment, no magnificent economic system to enable them to invest and accumulate money, and no financial system to insure the—er—efficient distribution of the products of their labour.’

‘But I would venture to say this. So long as our people are willing to work full time, to co-operate with each other (preserving, of course, the competitive spirit so necessary for further progress), and to maintain a growing population (in moderation, of course), we may consider our civilisation to be on the upward slope of the wave. If anyone has any doubt on the matter, let him remember the last general election.’ Cheers. ‘On that occasion millions of workers voted for the reduction—nay, even the abolition—of their wages in order that the world might be restored to prosperity. So long as a civilisation can produce men and women like that, it is not only on the ascent. It is at the very crest of a wave.’ Cheers.

Cuanduine and his friends left the room, much enlightened; and it cheered Mac ui

Rudai no end to think that in another billion years or so people might actually be able to eat the bread they grew, and wear the trousers they manufactured. So with a stout heart he picked up a bit of string that was lying about and tied it tight round his middle, for he had lost all his buttons.

They came out now into the shady gardens of the University, where there were gathered great numbers of solemn-faced professors, some grouped together in discussion, others instructing their pupils after the manner of the Peripatetics.

One group ... was discussing whether an earthquake or plague conferred the greater benefit on the community.

Another group was endeavouring to calculate the exact point at which thrift ceases to be a necessity and becomes a public danger, and likewise that at which extravagance ceases to impoverish a community and begins to enrich it.

Another group was engaged in ascertaining what degree of unemployment was an essential feature of economic health for the community.

Another group was discussing how far the incomes of the community should be reduced in order to increase its prosperity.

Another group was discussing how far the standard of living must be lowered in order to raise it.

All this, though it did not comfort Mac ui Rudai enormously, nevertheless showed him exactly where he stood; and if he was not flattered that so many learned men

should be at pains to explain why his belly must be empty and his breeches in rags, and why there was no work he could do to fill and mend 'em, you must put that down to his naturally wicked disposition and tendency to class hatred.

Extract from the Commentary to *Asses in Clover*

Frances Hutchinson

In Chapter XIII the creation of employment for the sake of keeping people in 'work' is pursued to its logical ends. The concepts explored here are by no means dated. In 1971 reliable estimates by the food industry established that, allowing for a varied menu, total UK expenditure on food need only have been £1,800m. Actual expenditure amounted to £6363m. King and Bullmore, the authors of the report, stated emphatically that the population of the UK could have been just as well nourished, and probably more healthy, having spent four and a half thousand million pounds less than it actually did (See King and Bullmore, *Tomorrow's Food*, J. Walker Thompson, 1971). The processing, preservation, packaging, advertising, transportation and bureaucracy added financial value to the food, while providing a range of unnecessary occupations. Ongoing research into processing, GM crops and new biotechnologies, with its attendant experimentation, bears striking similarities to the activities described in Chapter XIII. Meanwhile, sustainable farming practices capable of providing local markets with fresh food have, through the passing decades of the 20th century, become commercially/financially unviable. The chapter summarises the absurdities of international trade based upon the theory of comparative financial cost advantage.

The misuse of the common cultural inheritance is further explored in the following chapter (XIV). In seeking to understand the different aspects of the social order, the obvious place to turn for answers would seem to be the universities. In a progressive civilisation one would expect the centres of learning to be engaged in serious analysis of the political economy. However, although Professor Jawbone may have been a slight exaggeration in the 1930s, by the 21st century the serious thinkers in the universities operate as isolates in a foggy sea of detailed research into irrelevant minutiae. As in all other spheres of learning, research is determined by the availability of funding.

A National Credit Office?

Wallace Klinck

In posing a question about the National Credit Office, I expect that my contacts were thinking of the role of the banks in providing credit for production. The National Credit Office would act as a statistical body.

We should always be clear in our minds that Social Credit involves the creation of two different types of credit, i.e., loans for production (private and public) and credit for consumption (National Dividends and Compensation of Price). The first type of credit, i.e., for production, is issued as debt and is repayable via money collected through price. The second is not issued as a debt and is issued directly for consumption, additional to monetary incomes earned through participation in productive activity which generate financial costs requiring to be liquidated or cancelled by

expenditure of consumer income. These direct consumption credits are issued incomes supplementary to those earned in production and would function as an assist to consumption, allowing the consuming public to fully access the flow of wealth emanating from production, the price of which under the rules of the existing defective system of accountancy, increasingly exceeds the financial incomes liberated in each cycle of production. When the two streams of credit, one price-creating and cost liquidating and one cost liquidating merge, they act alike, are indistinguishable, and function to meet prices and liquidate total financial production costs awaiting to be cancelled by consumer expenditure. Social Credit is concerned with credit issued both for production and for consumption but identifies the essential financial-economic problem as an insufficiency of effective consumer buying power. Consumption, as the final stage in the economic process bears the responsibility to finally liquidate the total financial costs and prices of production within its own cycle - and the ability of consumption to do so must constantly be ensured through provision of sufficient consumer income, i.e., the inadequate flow earned via production supplemented by that provided via the National Dividend and the Compensated Price.

Anyone who thinks that an economy can be expanded forever, within the confines of a finite planet, is either a madman or an economist.

Kenneth Boulding, Economist

Renewed Interest

Interview with Richard C. Cook

Edited extract from the *Lone Star Iconoclast* 12/6/07

Iconoclast: 'a person who attacks or ridicules traditional or venerable institutions or ideas

I came to the realization that the problem with the world's economy lies in distribution, not production. When I was in college, I studied history for a long time, and I was really pondering over where all of the problems had come from. It had pretty much given us a century of world war side by side with tremendous industrial advances. That was the contradiction that I couldn't figure out.

I remember a friend saying, "We have this wonderful economy that produces so much. What are you so concerned about?"

I said, "Well, the real problem is distribution. Why if we've got this bounty do we have so much poverty? So many countries of the world are left out. What is going on? Why has this happened?"

So from that point on, I just had that in my mind. I went to work for the federal government out of college. I started with the U.S. Service Commission. Then I went to the Food and Drug Administration. I ended up in the Jimmy Carter White House on a detail where I was working for Ester Peterson who was the special assistant to Carter for consumer affairs.

I came across the writings of the social credit movement in England. This had been established in the 1920s. Major C.H. Douglas was the founder of the movement. It had actually come out of the English Reform Movement that had gone all the way back to the 1800s when they, too, were trying to figure out where did this contra-

diction come from. *You know, here we have the Industrial Revolution, and yet we have so much poverty.*

Of course, the Marxists were answering it one way, but the English Social Reformers were taking a different kind of approach, trying to reconcile economic democracy. That's where Douglas came in with his analysis of social credit where he demonstrated that the way industry operates in a modern technological environment is that you need fewer and fewer people to get more and more goods. So if you rely on wages and salaries to distribute purchasing power, you'll never catch up because there aren't enough people needing those jobs to produce what needs to be produced.

What's going on? What's the contradiction? Basically what Douglas said was that there are a whole lot of factors that go into pricing besides wages and salaries. The biggest one probably is the fact that to produce at a high technological level, corporations have to retain a lot of their earnings, and build that into capital equipment, plants, research, and that sort of thing. All of those come out on the pricing end because they've got to pay for it, but they don't come out in the purchasing power end.

Douglas then extrapolated this gap between the benefit society gets from this tremendous producing powerhouse that we have, but which doesn't ever get to people in purchasing power, and came up with the idea of a "National Dividend" which is a

distribution of purchasing power that is a lien on future production rather than against past costs. I began to work this theory out, and it really began to make sense.

Another thing Douglas pointed out is that the gap between purchasing power and prices is filled by debt. That's where consumer debt comes from. That's why people borrow so much on their credit card. The way countries try to get around that is to create a positive trade balance where what is paying for the lack of purchasing power is essentially profit we make from overseas customers. The United States tried really hard to have a positive trade balance after World War II to maintain the WWII full employment economy. We succeeded at that for about 20 years.

That was the whole purpose of the Bretton Woods agreements and the IMF and the World Bank. It was to create overseas markets for U.S. production, but once the other countries of the world started to grow up, and we lost our trade balance, we were in big, big trouble. That's when the power of the banks and the financial world really escalated during the 1970s. Since the 70s, we've been in a system where the Federal Reserve has tried, essentially, to create employment or growth through a financial bubble inflation/deflation cycle. Since the 70s, when I really began to examine the data, it was clear that that's all we've had. The only real financial growth we've had since the 70s are bubbles that expand and deflate.

We're in that cycle right now with the housing bubble, and now they've got a new bubble going with stock prices because

they haven't figured out the economic fundamentals that Douglas pointed out to reconcile the distribution/production issue. In fact, I know a lot of people in the social credit movement now from overseas, and they tell these stories about how in the 1930s when Roosevelt was caught in the Depression and trying to get out of it, Douglas was in this country trying to teach the social credit ideas to people. In fact, he worked in Alberta, Canada, and there's even a story that the Quebec separatist movement began as a social credit movement.

What they tell me is this story is about how the British financiers were looking for somebody to counter Douglas because the social credit movement was becoming so powerful. That's when they discovered John Maynard Keynes. The whole theory of Keynesianism is when you have government deficit financing, high income tax, and essentially an inflationary growth policy to constantly pay down your debt. All of this was to counter Douglas because they saw that if Douglas came in with the social credit and the National Dividend, the power of the bankers and financing the production/purchasing power gap would be cut off at the knccs. It became part of the political issue of the century, even though nobody had ever heard about him because the newspapers in the 1920s did not even mention Douglas' name in print.

Behind the scenes, this was going on, and meanwhile, Douglas was saying, "Look, you guys are bringing on the next world war with this policy, and I can tell you I've seen a documentary of this. What's going to happen is that the European nations are going to destroy each other, and the financial giant of the world will become the

United States. That is what you were doing to yourselves." They couldn't stop, and they went ahead with it anyway.

So I began to study all of these things, and then when I retired from the government in January, I finished with my *Challenger Revealed* book. I re-started my monetary research that I had done at the Treasury where I had performed training courses and taught the history of the monetary system. I was working with the American Monetary Institute behind the scenes advising them, and then I sat down and started to turn out these articles.

The mitigation of global warming requires infrastructure investment, and the question that is always asked is the political question. If you're in Washington anytime anybody has a good idea, the question is "Where is the money going to come from?" because it requires capital investment to do just about anything. If you look at the Katrina issue, and all of the things that should have been done or not done, like the wetland restoration and levee construction, that would have required a lot of capital investment.

There isn't money for capital investment because both our public and private infrastructure is totally consumed with debt. We've got a debt overhang from all sources. I've seen estimates of \$8 trillion, and so for a company to raise money or for the government to raise money, you hit up immediately against that debt because we have a debt-based financial system, and we also have a corporate structure that is totally obsessed with short-term financial profits. They've got to meet a bottom line that is established by Wall Street even

though it's not a public-traded company. You still have your equity owners looking at the quarterly bottom line because all they're trying to do is extract dividends out of it on a quarterly basis, so they're always looking at the short term.

So you don't have the money available for the kind of infrastructure investment that you need to tackle the long-term problem like global warming, but the knowledge exists, as I think everyone realizes, for the mitigation of global warming. But something like this they just can't and won't do because it requires capitalization, and the people believe it's not available because it has so much debt attached to it and you're dealing with long-term investment. Everything we do is for a short term.

The cost of money is really very high. I mean, they talk about low interest rates today, but by historic standards, six or seven percent is way high. In the New Deal, you had the Reconstruction Finance Corporation funding infrastructure projects at one percent. We could do that again today. Dennis Kucinich (American Monetary Institute) has introduced an infrastructure bank bill that would finance projects at zero percent. All it needs is capitalization, and it can be done.

I'm part of the monetary reform movement in the U.S. which is not huge but it is getting fairly well-established. The most important component of that is the American Monetary Institute www.monetary.org. and I've worked with them on drafting a model legislation for monetary reform. It's called the American Monetary Act. It would accomplish a lot of the purposes of the monetary reform movement that we've been

talking about.

Social credit as a movement is less well-known in the U.S. In fact, right now, the things I have written have probably been at least in our generation the first writings that have tried to bring together the social credit ideas of British nations with the monetary reform ideas from the American tradition and unite those to show how they are really two legs of a similar policy. I'm in very close touch with the social credit people, particularly in Canada and New Zealand, where they have the most experience with these things. I'm trying to bring together social credit with the American Monetary Institute movement and do the basic theoretical work. I've gotten incredible response from all over the U.S. and the world from people who understand what I'm talking about and who are very excited about it.

What we're trying to do is educate people about this long tradition with knowledge and understanding about these things that if you think about it and take a look you'll see that there is a much better way to do it.

Richard C. Cook was a NASA analyst who testified before the Presidential Commission on the demise of the Challenger shuttle disaster of Jan. 28, 1986. His experiences at NASA can be found in his book *Challenger Revealed*. He has worn other hats over his years in government and his career included stints with the U.S. Civil Service Commission, the Food and Drug Administration, the Carter White House, and NASA, followed by 21 years with the U.S. Treasury Department. Now retired from government work, Cook has decided to delve back to an interest that has been on his mind since his college days - monetary system reform. His book on monetary reform *We Hold These Truths* will be published later this year. www.richardccook.com

Our newly-designed web-site is now available. We would like to encourage our readers to have a look at it, and send us feed-back about navigation and content, general comment and suggestions.

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What is being aimed at so far as you can put it into a few words, is a pyramidal slavery system by which people are kept in their places ... If you can control economics, you can keep the business of getting a living the dominant factor of life, and so keep your control of politics just that long and no longer. C.H. Douglas (The Policy of a Philosophy, 1936)

Words of encouragement

Wallace Klinck

Sherwood Park, Alberta

January 2008

I have an intuition that as a long time dedicated supporter and activist you may be suffering the "Social Credit Blues!" I am sure that most of us have experienced such moments during our long struggle to promulgate the profound Social Credit message which was given to the world by the late Major C.H. Douglas. The point is that I think we have to accelerate our efforts in the knowledge, if we so believe, that Social Credit touches on the very essence of reality and leaves us no alternative but to carry on - in the knowledge that to do and seek that which is good is a right, an obligation and a privilege because to do good is right merely because it is good. Faith, surely, is predicated upon this belief which we take as fact.

We know from examples such as chemistry and physics, and past historical example, that conditions "ripen" to a critical mass or state of crystallization at which time activity can be very rapid. Surely, the accelerating march of intolerable economic and social events must reach that critical point and we can take comfort in knowing that these conditions not only exist but that the critical moment approaches ever more rapidly and that we are blessed with a capability of playing a decisive role in its effective and lasting resolution - if we resolutely rise to the challenge. Let us remember that after a very long period of suppression searches for information on Social Credit are rapidly expanding, as documented by Google, due to the amazing efficacy of the modern digital age and the Internet. Realistically, if we do our work, I believe that we have more reason for hope today than we have ever had for the advancement of Douglas's ideas. With the Internet, we can reach afar and have access to many excellent minds with the capability of assessing the subject on an informed and intellectual level as was never possible with the slow and limited expansion possible in the days of old information technology.

I know from your past comment that you are now trying to determine how and where next to carry the Social Credit message and that you are probably feeling a bit of unease or frustration. I think patience with determined effort born of faith is the key to eventual success. Douglas thought in his earlier years of writing that he was presenting something of irrefutably sound logic which would be easily and widely accepted - but he learned that objectivity has to face political machination and hence the nature of his later publications. When I was much

younger, I thought naively that exposure of the whole financial fraud would bring a rapid social conversion. Being now aware of the powerful opposition to Social Credit - financial, media, economic and, yes, theological - I know that the way is not easy. I also believe that a persistent effort to violate natural law will bring its hard lessons in a very objective way. I think that our role is to make these things understood by a sufficient sector of society so that a meaningful, spiritual and abundant life rather than chaos or tyranny will emerge victorious. I am now seventy-three, but somehow my enthusiasm and hope have never been stronger.

I too am absolutely appalled at the brutal atrocities which are being committed with the unapproved use of our own resources of people, energy and materials when all of this could and should be applied to the good life for mankind. I am especially disgusted at the naive way in which blind "patriotism" is exploited to work against rational, moral and humane opposition to the violence being committed upon the world.

It seems that too many people are essentially insecure (with good reason, living under this existing financial regime!), ill-educated and in psychological need of something to clutch and hang on to at all costs while being oblivious to the real purposes of human existence. There seems to be a widespread predominant need to deify some object and cling to its coat-tails with unthinking desperation. That is obviously the nature of the problem with certain fanatical fundamentalist evangelical elements in the West, especially in the United States, who seem willing and even

desirous of plunging the world into a final conflagration, believing unshakably as if mesmerized in this psychotic delusion born of insecurity, ignorance and self-guilt.

They read the Bible without an informed and cultured understanding of both it and other historical and cultural factors, assuming that it constitutes the only relevant body of knowledge, being not only a guide to the expansion of life but a complete and exclusive authority in itself - while interpreting its allegory as applying to current reality. I think that some of these elements, frustrated, insecure and hostile, actually exhibit a kind of subconscious blood lust and, knowing they cannot act out on it individually without personal consequence, perhaps subconsciously at a very primitive emotional and intellectual level, displace it into a perverse "legitimized" expression glorifying state sponsored war - a form of institutionalized murder to which they will even commit and sacrifice their sons and daughters, a form of guilt-induced collective or mob psychosis involving a sophisticated form of pagan youth ritual sacrifice.

Well, it seems to me that Christ, the Prince of Peace, said He would return in his generation and that He did, according to the record, do just that. Is then, the Kingdom not within - immanent rather than

proximate or ultimate? Surely, we should live accordingly. His example was distributive and surely we should take this seriously in terms of pursuing our organic affairs. Douglas suggested that society is hypnotized and that only a drastic de-hypnotization can save us. I regard it as our most privileged task and opportunity to serve in providing the illumination which may help in making this a reality, when the present flawed policies become impossible further to pursue, and increasingly obvious as such to more and more people. Then, with the unique insights which Social Credit provides, perhaps we can turn around this world system of false values. In any case, what other alternative do we have or would we want to have? Take heart!

Wallace Klinck was born in the Province of Alberta in 1934, during the Great Depression and Social Credit ferment in the Province which led to the election of the world's first "Social Credit" government in 1935. He lived his early life in a Canadian Social Credit "milieu", and is a lifelong student and promoter of Social Credit philosophy and policy.

www.douglassocredit.com

Readers! Please note that the email contact details have changed. Our new addresses are:

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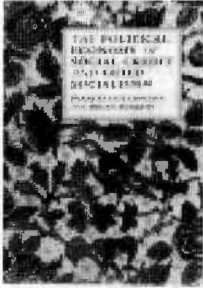
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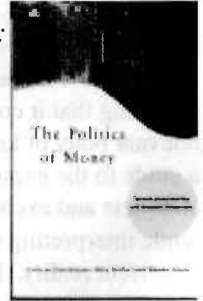
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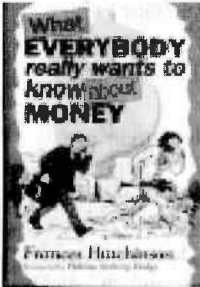


The Political Economy of Social Credit and Guild Socialism
(Jon Carpenter £12.99)

The Politics of Money: Towards Sustainability & Economic Democracy
(Pluto £16.99)



Frances Hutchinson
Social Credit? Some Questions Answered
(KRP £5.00)



Frances Hutchinson
What Everybody really wants to know about Money
(Jon Carpenter £12.00)



Eimar O'Duffy
Asses in Clover
(Jon Carpenter £11.00)

H J Massingham
The Tree of Life
(Jon Carpenter £13.99)



Books by C H Douglas
(available in the Social Credit Library)
Economic Democracy
Social Credit
The Monopoly of Credit
Warning Democracy
Credit Power and Democracy
The Control and Distribution of Production

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