

# SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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## R E C E S S I O N

There is no glimmer of light to be seen anywhere. The Stygian gloom of world-wide recession envelops the entire "developed" world. Its dismal features are presented daily as our normal diet of pre-digested news and comment.

The unemployment figures are high and rising as new job losses are announced. Company bankruptcies and reconstructions compound the gloom as long-established work forces face unexpected redundancies and early retirements. From factory floor through middle management to the boardroom itself, there is no escape. Careers and prospects are blighted, marriages and homes put at risk as mortgages cannot be paid and re-possession are enforced.

Big multinationals record the largest losses in their history; banks and insurance companies show losses or greatly reduced profits as they raise their charges, close some branches and shed still more staff.

The competition for trade is cutthroat as companies vie with each other to woo reluctant customers. Inducements to buy abound in the shape of "special offers", "clearance sales", "6 months free credit" and "buy now, pay later" as traders of all kinds try to move their abundant stocks from factories, warehouses, supermarkets and shops. But customers, many already in debt from earlier purchases and uncertain of their futures, are wary of borrowing further against tomorrow's income to pay today's prices, and the markets remain stagnant.

The government goes deeper into debt, spending more in keeping the unemployed on basic subsistence, and seeks to compensate by cutting other expenditure to avoid tax rises, but the deficit mounts. The currency comes under pressure as the money markets assess its declining value.

The social fall-out is poverty, homelessness, hopelessness, and ever-increasing crime rates. The suicide rate is on an upward curve.

Is this the U.K.? Or the "rich" countries of Europe, or the U.S.A., or Australia?

With local variations on the basic theme, the sorry tale is essentially the same for all these "advanced economies". Yet so advanced that they cannot ensure a reasonable standard of living to a substantial proportion of their people. And that despite the abundance of wealth that science and technology has already made available and constantly enhances with still more "labour-saving" processes.

Not only abundance but overcapacity.

"Overproduction" in agriculture sends prices plunging and ruins the farmers? So cut down the surpluses, restrict production with quotas, set land aside to lie fallow, compensate the farmers with guaranteed minimum prices, and pay them for producing nothing from their idle fields.

Too much coal and steel? Cut the number of pits and pay off the British miners. There's plenty of gas available. Reduce steel output and put 25,000 German workers on the dole.

Too much oil? Get the producers together in OPEC to agree to limit production and keep the price of oil at "economic" levels.

A surplus of trucks? Rationalise the production lines, close some down and make some of the workforce redundant.

Where in any advanced economy is there a supermarket which cannot, because of scarcity, supply any reasonable need of food, clothing or furniture? Where is there a distributor who cannot, because of shortage of supplies, deliver a car, a truck, a washing machine, a TV or video on demand? The plethora of advertisements alone demonstrates that everything necessary for a civilised life-style is in plentiful supply. Not to mention all the amenities and luxuries.

So why the poverty, deprivation and recession?

All this because our collective incomes cannot meet the prices of what we collectively produce. We do not distribute incomes as fast as we generate prices. The gap between the two is getting progressively worse as more and more is produced with fewer and fewer man-hours needed in its production.

The existence of this crucial gap has been well known and documented, but suppressed, ever since it was first diagnosed as the critical flaw in the economic system by C. H. Douglas. Putting the problem of recession with matchless simplicity, he could say:

*"... it has been demonstrated, in my opinion quite beyond contradiction, that you cannot keep the modern productive system even moderately busy unless you have an increasing number of people who are not employed in it, but are using its products. That is the justification for the social dividend."*

But that is not what our modern pundits and politicians prescribe. Face to face with the "problems" of abundance and over-capacity, they do not say "Thank God for the inventors and engineers who have made this all possible. We must now apply better ways of distributing the products to the people who clearly need them". Instead they are obsessed by the system as it is, and aim to keep it going. They clamour for "full employ-

(Contd on page 4)

### C R E D O

**In a world of PLENTY, there is no need for POVERTY and DEBT. We have the technology to feed, house and clothe all people on EARTH without destroying our environment. Whatever is physically possible and socially desirable can be made financially possible. This is EVERYONE'S CONCERN and it is URGENT.**

He's not exactly the new kid on the block... he's the caretaker. He's called Mr Jobsworth. We all know him – the kind of man who stands between you and your goal, quoting regulations and saying it's more than his job's worth to break them just for you.

So is his job worth all that fear and frustration? His fear, your frustration. Is a job no more than a collection of rules that cannot be defied by expediency and common sense?

Jobs are not worth much by anybody's reckoning. The man who calls his use of time and energy a "job" has little regard for serving others. It is merely a means of earning a living. The Government that institutes "Jobcentres" has scant respect for anything other than figures, simply getting people off dole queues by ruse or juggling. To have the authorities make you an embarrassing statistic is the ultimate in humiliation. It is demeaning and shameful – to any person who claims to be in power by democratic acclaim. By extension, it is disgraceful for any nation that allows its rule-makers to marginalise millions of its residents.

What is to be done – to restore dignity and value to toil? The first recourse must be to ban jobs. There should be vocations, professions, work – no jobs. There is no need for jobs in our twentieth century. We have robots and chips with everything. We are out of the slave society... or should be. That we maintain all the trappings of servility illustrates the callous logistics of humanism. In the sovereignty of Jesus Christ, the Bible tells us, there is abundance of life. It is our privilege in Social Credit to prove such an assertion.

The aim of any government or prospective government is always "full employment", even though this is realistically unattainable. When pressed, the politicians will modify their aspirations to a "basic income from all jobs" and an assurance that "benefits" will take care of the rest. Thus the greed factor becomes a moral principle.

The 'haves' in the work-force are assured of their standard of living, the 'have-nots' dare not protest lest even what they have is taken from them. Now, as ever, slaves know their place and can do little but accept it. Thus not only is greed upheld, the class war is pursued with 'class' a religion on its own that transcends national identity and offers a nobility of sorts to those with "a job".

The problem of unemployment cannot be seen as something to do with politics and economics. It must be met head-on in the human condition. It is not enough to have the jobless abused and beaten, claiming that therein they are receiving attention.

All too often, the way out of such treatment is to take the job on offer. That job may be "created" – a version of the old army game of one man digging a hole for the other to fill in – or it may be "provided". When it is in the latter category, the provision is usually associated with war. War in progress, or in contemplation, or in aftermath. There is nothing like a war to release funds to pay people to prolong destruction. Thereafter, there must be construction and people can be paid to build in order to have their labour destroyed in order that people can be paid to build again. Money is never in short supply where wars are concerned; and there is always a war on, within striking distance.

Various interests are served by this means: population control, mind control, political control. All are possible with the release of money. Where this money suddenly comes from – when floods, famines and earthquakes have to be relieved by jumble

# SO WHAT'S M

sales and pop concerts – is a mystery to anyone who fails to see the world in terms of 'God versus Mammon'.

It is not our purpose here to show how financial cabals orchestrate wars – it is merely to say that war is the usual mechanism for the release of money. That release keeps production going, keeps goods flowing and keeps purchasing power alive. C.H. Douglas in his *Economic Democracy* outlined the bind we are put in:

"... if production stops, distribution stops, and, as a consequence, a clear incentive exists to produce useless or superfluous articles in order that useful commodities already existing may be distributed.

"This perfectly simple reason is the explanation of the increasing necessity of what has come to be called economic sabotage; the colossal waste of effort which goes on in every walk of life quite unobserved by the majority of the people because they are familiar with it; a waste which so over-taxed the ingenuity of society to extend it that the claims of war only occurred in a moment when a culminating exhibition of organised sabotage was necessary to preserve the system from spontaneous combustion.

"The simplest form of this process is that of 'making work'; the elaboration of every action in life so as to involve the maximum quantity and the minimum of efficiency in human effort."

Douglas proved that the main stream of purchasing power paid out by the productive system in wages, salaries and dividends is always less than the prices of the goods produced. The existence of consumer credit is sufficient evidence of this. If current purchasing power were equal to current prices, there would be no need to ask for credit. There would be no need for cut-backs, either, in the public services. So, the huge gap between prices and ability to pay across the counter persists.

Every big financial house by advertisement and direct mail peppers us with offers of credit – thus acknowledging that none of us can live on this year's pay. We must get "bridging loans" to get by. We must assume that the next year and next year and next year will look after today until tomorrow we die and leave someone else to pick up our debts or leave someone else to suffer for trusting us with "credit".

This may be an accepted way of life but it is hardly moral, nor is it Christian, in Bible definition. Yet it is not our purpose to substantiate that here. The point here is that it is ultimately and indeed presently destructive of our nation's stability.

There is clearly a fault-line in our ideas of accountancy. Why should debt be treated as a norm? Why should debt be built into any costing procedure? Why should bad debt be a risk factor taken into consideration when pricing an item? Why must we live with a debt at all?

The most obvious outcome of a debt culture is unemployment. A nation's government is in debt to private, global financiers – what nation is not? It does not have enough money to release to its departments because the banks will not release the government from its debt – only on terms for further credit. If the

# JOB WORTH?

government succumbs to such extortion, inflation ensues. The cost of money is hiked up yet it buys less.

At this time of inflation when the pound in your pocket buys less than ever, there is a clamour for a change of government. But the deceit of the party system is such that there can be no change in real power – the banks are still on the throne. At such times, it may well be in the banks' interest to favour a new government and it can be seen to get relief by some new accommodation with such as the International Monetary Fund.

With the nation's industry strapped for cash, there is a cut-back in production. That means a cut-back in the work-force. That means unemployment. That means less shoppers for goods, since wages are not coming in to pay for what is on offer. Forward, the banks again. They are the Good Samaritans who can let you have loans to tide you over. Don't go to the backstreet loan sharks; trust the household name, the High Street bank. Create loans, create money in the pocket, money in the till, create jobs. That's fine until the big banks cut loose the small banks and all those they have dealt with – the savings and loans crash of America is a case in point. Purely co-incidentally, perhaps, the Gulf War came along to save the oil; to make jobs for weapons supply... and release Arab money for reconstruction. Everything is inter-related in the money-world.

Disaster breeds profit breeds disaster.

Douglas set out to solve this insane dilemma. At national level, prices could be reduced to a level people could afford by a price subsidy. Retailers would be re-imbursed by the government for slashing prices. Such a step is already in existence in principle by manufacturers who offer coupons to the customers for the retailer to cash in. That this usually covers a price rise or an introductory offer does not negate the principle. A government can do this far more efficiently and cheaply than any business.

With what Douglas called The Just Price in place, the issuance of a dividend to all voters and their families at a level that meets their basic cost of living ensures that every household has enough purchasing power for whatever necessities are available to them in the shops. This allows producers to peg their output to demand. What they can confidently produce at what pitch to bring in a profit and meet their own overheads and projected outlay. The risk is minimised.

Social Credit pre-supposes that the individual has the first and final say in matters relating to personal existence, under God. In our current situation, this is not so. In the present pecking-order we have a massive centralised form of government, increasingly being more centralised in continental regions, called European, Pacific etc. The banks are insisting on having vast new land-masses taking over from nation-states. Thus circumstances totally outwith national control are militating against the Douglas answer. Nonetheless, the Douglas answer is the only one. There is no solution outside of the individual being responsible for personal salvation. Power must be returned to the individual and to workable groups of individuals.

Indeed, a return to these days could put Mr Jobsworth out of a job... and into a position of self-fulfilment. No longer would

he fear the sack – his basic income as a resident of this land would see him right; no longer would he be required to be a nasty for a living. He would know he was there to serve a purpose and be a purpose. What more satisfying place is there in any society?

Iain McGregor

## REFERENDUM

Though it is neither the place nor the policy of The Social Credit Secretariat to identify with any particular action on any particular issue, it is within our remit to publicise efforts that would be consonant with the aims and purpose of social credit.

Into such a category comes the current move in the UK to have a people's say on signing The Maastricht Treaty. The latest device is an impartial phone-in offering the public a chance to say 'yes' or 'no' on the matter. The relevant number for our readership is 0891 335502.

The lines are due to close early in March but may remain open to meet rising demand. It is thus recommended that there should be no delay in responding. The strictest safeguards are being made on eligibility for voting. The scrutineers come from both sides of the Euro-question and their integrity is not in doubt.

While it is imperative that this exercise be supported, it should be noted that a further campaign-cum-petition is being organised that should likewise merit readers' attention.

There is a need for local newspapers to be addressed in their correspondence columns on 'Dial-for-Democracy' and such editors should be notified that a Press Pack is available from Infopress on 071-353 2320.

Editor

## RECOMMENDED READING

<b>Douglas, C. H.</b>	The Brief for the Prosecution. The Development of World Dominion. Economic Democracy. The Monopoly of Credit. The Policy of a Philosophy. Social Credit.
<b>Maré, Eric de</b>	A Matter of Life or Debt.
<b>Monahan, Bryan W.</b>	Why I am a Social Crediter.
<b>Robertson, Thomas</b>	Human Ecology.
<b>Social Credit Secretariat</b>	Elements of Social Credit.

\* Please send me **The Social Crediter** for a year

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## LETTER TO THE EDITOR

Sir,

The year 1992 was a startling one, politically and economically. In the UK we are now in the midst of a disastrous slump which daily takes its toll of broken businesses and shattered lives. Other European countries are in deep recession – even powerhouse Germany's economy is in decline, and this coupled to a threatening disruption to its political stability. The so-called 'fault lines' within the European Exchange Rate Mechanism turned to chasms, in the process exposing the governments of nations as impotent when challenged by the power of the foreign exchange markets.

How should social crediters, 'new economists' and money reformers respond to such chaos? While bankruptcies, unemployment and hardship must never be welcomed, for followers of Douglas they are proof of the correctness of his analysis. Many commentators have, rightly, drawn parallels between the present depression and that of the 1930s. One parallel not yet drawn is the potential offered by slump for the acceptance of 'alternative' economic ideas. The 'Great' Depression made Douglas a household name and the subject of money reform the currency of the chattering class. What can today's social crediters do to turn the problem of recession into an opportunity for change?

Whenever the question – what can social crediters *do*? – is posed, the resultant debate usually produces the answer, 'nothing'. It may be instructive to consider why this is so.

Firstly, there is the argument of the conspiracy theorists, which runs something like this: 'the bankers are against us; the bankers are all-powerful and it is futile to oppose them. The media and the politicians are in the bankers' pockets; therefore all avenues for the propagation of our ideas are closed.'

Secondly, there is the argument of the purists, which is along the lines of "social credit is a system of beliefs and must be implemented as a whole or not at all. We cannot be involved in the political process because that way lies compromise; compromised social credit, if implemented, will fail and lead to rejection of the philosophy as a whole.'

Thirdly, there is the argument of the élitists: 'the public is docile in the face of crisis. Indoctrinated into economic orthodoxy and anaesthetised by trash culture, the citizenry is unable to understand social credit and, in its current immoral condition, is actually unfit for it.'

At the risk of offending some, I propose to demolish these arguments. In fact, it is essential they are demolished, as individually each is a buffer stop against which any proposals for propaganda, campaigns, or political action will crash. Together, these arguments have paralysed a movement.

First, the conspiracy argument. Let me say that of course *there are* conspiracies – there is also greed, ruthlessness, bribery, blackmail, vanity and selfishness in the struggle for power – but the notion that there is one unassailable, omnipotent, grand conspiracy just cannot hold up, in the face of all the factors I have listed. A structure as large and as evil as that envisaged by the conspiracy theorists could not in reality exist; it would implode under the weight of the constituent individuals' insatiable and competing appetites for power.

Second, the purist argument. Whenever political or social change is attempted, there is attendant risk. Ideas of the mind – pure, logical, consistent – of course become unravelled when applied in the physical world. Ideas, in fact, become liable to misinterpretation, opposition and corruption even as soon as expressed. Are the purists suggesting, then, that we must not even debate social credit, lest it be changed? This is the philosophy of the fossil, expounded from the cocoon.

Third, the élitist argument. It is certainly true that many voters in the West are disillusioned by the apparent inability of their leaders to conduct economic policy competently. It is also true that this disillusionment breeds scepticism about any political ideas, indeed it breeds a general scepticism, a cynicism, which

is increasingly evident and which makes any task of evangelism difficult. But disillusionment with the status quo presents opportunity for the reformer. And it is not for the reformer to criticise the condition of the populace when that condition is the outcome of the system he seeks to reform. The urgent need for reform, and the need to strive for it, are re-emphasised.

Social crediters today face a terrible responsibility. For the husk of what was, sixty years ago, a great movement, must face the fact that it is the sole exponent of the reforms that alone can ensure the long-term well-being of mankind. It is a dereliction of duty to our fellow man to say we can do nothing.

Of course there are powerful vested interests which will oppose us. Of course there is widespread ignorance and apathy. And of course it will be difficult to campaign and propagandise. The presence of these obstacles underlines the cardinal importance of the review I mentioned at the beginning – we must define our objectives, assess our progress, and improve our methods; and we must do these things now – before the centralisation of Europe is complete, and before the dawn of the 21st century.

Steve Miller

## RECESSION (Contd from page 1)

ment". "We must invest more to stimulate economic growth and create new jobs to replace the old ones". "Workfare will keep the jobless occupied in dummy jobs till new ones come along." "We must invest more in education and training to produce a more highly-skilled workforce". "We must remain competitive in foreign markets, (i.e., pay the lowest possible wages)".

Here is the real bankruptcy – the bankruptcy of imagination and vision – the deadly sin of perverting means into ends. Here is the sterility of closed minds, educated out of their wits by long processes of mind-conditioning to the will of their masters who endow and sustain the universities and think-tanks which mould our "leaders" in politics and economics and reward them with the glittering prizes of office.

We shall look in vain to them for any radical solution to our present discontents. They would not be where they are if they were not safe upholders of a fatally flawed and corrupt system. Only through a wider realisation of the utter futility of party politics can come a rebirth of sanity and the prospect of "a sufficiency for all, in freedom".

Donald Neale

## THE SOCIAL CREDITER

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