

THE EDUCATED LIE

It is the ploy of Parliament and schoolroom never to call someone a liar. The euphemism used to be "a stranger to the truth". We would prefer not to personalise, ourselves – we are dealing with philosophies and mind-sets and institutional conspiracy, not the unfortunates who constitute their hapless vehicles. Nonetheless, how do you pinpoint a flaw or an impending crisis without being abusive of the perpetrator?

We are indebted to Mr D. E. A. Michael of Mount Hawthorne, Western Australia, for the delicacy of a surgeon. He told the letters page of *"The Australian"*: "Politics is the art of the educated lie".

He reminisced:

"Some years ago, I had the privilege of serving as a *privatē* secretary to Sir John Martin, one who himself had served as principal private secretary to Churchill from 1939 to 1945.

"I remember asking him why he had not taken the path into politics, for it seemed that he had an excellent pedigree, and the support of a man well able to provide the entree.

"He considered the question, and then replied:

'The essence of politics is to have the ability to say one thing, mean another, do a third, and still be able to fool at least a working majority.'

Never have we had such glaring examples as in the years of the European Community and its earlier titles. Across a continent, every president and premier has not only been 'economical with the truth' but has indulged in subterfuge and camouflage, casuistry and sophistry.

The same applies to North America, South America, and Japan. Not one government can claim to act from principle, with integrity, and impervious to the power of money and those who control it. It was ever, inevitably thus – no state or statesman is immune to the temptations Jesus repulsed in The Wilderness. They could not, unless imbued with His Spirit. Down through history, no land has ever lived so purely and its leadership has been consequently captive to the lowest common denominator. That lowest common denominator is easily identified – money. We all use it, we all live by it, however much we prate about not living by bread alone. It is

the constant sin of the Christian church to reject unalloyed adherence to what we believe. Our individual fellowships fall in with the world's monetary system and our creeds are given house-room when made to be an adjective before the word 'tradition'. That is, itself, a lying word. Tradition has no validity in itself. It must be informed by truth. But the word is never tested for its veracity, it is taken merely as a pursuit, a comfortable, non-revolutionary belief. And it is invariably authenticated by its adjective. Yet the adjective is a split word. Indeed it denotes a split mind. It is a contradiction. It cancels itself out. Which is the whole object of the exercise for that Lowest Common Denominator.

The adjective is, of course: Judaeo-Christian. There is no such thing as a Judaeo-Christian anything. They are mutually exclusive. That the Christian Church allows itself to be allied to its natural, Biblical enemy is the biggest measure of its ineffectuality. As a result, practical faith is relegated to optional belief, inconclusive and psychological. It can be – must be – dismissed as an irrelevance, at best a nuisance, in the real world. Thus we have a metaphysical vacuum. If God does not sit in His Church, then we must have an impostor, someone sitting in the Church acting as God. Who better, who other than The Lowest Common Denominator?

There is no alternative to Christ but the Lowest Common Denominator. As we have seen, that has to be Money. But this false god must have its priests, its prophets, its kings, its courtesans. All these must knowingly serve, they must suspend their disbelief, harden their hearts, let iron enter their souls.

In acceptance, they implicitly believe in the God of The Second Chance. It is not for us to enter theological debate about that, nor about Purgatory, nor about pre-destination of any individual. What we can address, however, is pre-disposition.

In that, we are concerned with genes and generations, race and religion, culture and commerce. All these make us what we are. All these are formative in our present state. We can do something about that. To do so, we have to be radical. We have to go back to the doctrine of First Things. How wondrously were we made, higher than the animals, a little lower than the angels. Before Money was, we were. Before the Lowest Common Denominator, we were all equal. That was: before the face of God. That is where we must start.

Iain McGregor

Austin Mitchell, the Labour MP for the fishing constituency of Grimsby and television pundit in the UK, has been talking about "bleeding to death in a phoney war". This was the heading of a piece in *The London Guardian* of July 5, 1991 and he was describing the economy. He began:

"Why the conspiracy of silence over the exchange rate?"

No economist who understood its importance could have failed to forecast the scale and duration of this depression. No minister who understood its role as a market-clearing mechanism could have dedicated policy to trying to fix it by high interest rates. Only the central bankers still seem to have a clear idea of what it does; which is why the economy is being run by and for them, just as it was up to 1931. The consequences will be similar; mass unemployment, mass misery . . ."

The situation could not have been made clearer, had the commentator been a Social Crediter. He calls it "the economics of Bedlam".

Yet the madness is world-wide. In Canada, economic policies have resulted in Ontario's unemployment rate rising to 9.9%; Quebec's to 12.5%; Manitoba's to 8.9%; British Columbia's to 10.2%; Newfoundland's to 18.3% etc, etc.

In South Africa, house re-possession by banks and building societies are reported to be running at record levels. According to the Information Trust Corporation, court cases on bad debts on home loans are about 18,000 a year covering some R230 million. In the UK, Abbey National alone re-possessed 5,500 homes in the first half of this year.

Yet there is a consistency world-wide. OECD unemployment rate forecasts for 1992 are in a narrow band. Australia is at 9.9%; Canada at 10.1%; France 9.7%; Italy 11.2%; UK 9.6%. Yet there are a number in a separate stream: Germany at 5.1%; USA at 6.3% for example. But out alone is Japan, the most protectionist nation on earth, at 2.3%.

Japan, it should be noted, has a peculiar work ethic – it is the home of the "company man". Staff identify with the business in a highly personal way. The head of most households puts his work before his health. His wife is secondary to the firm in time and attention. His commitment to the job is often for life. His recreation frequently is oriented to policy and department fraternity. His calisthenics, even, are organised by the in-house expert, starting the day right.

This is not to say that Japan's culture and commerce are to be emulated; but it is to say that a slavish allegiance to work as a lifestyle gains results. And it is to say further that these results could be bettered – were work to be considered the handmaiden of lifestyle, not the master. Work is being relied upon as our lifeline, our source of income. Out of work, out of income, out of kilter, out of order.

As Glen A. Gorius, editor of Canada's '*action Social Credit*', says:

"Social Crediters, for half a century, have pointed out the error in accounting which projects an insufficient amount of

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money into the hands of the general population. The system does not generate enough money in the hands of the consumers with which to purchase the products spewed onto the markets by the use of machines, neither domestically nor internationally."

Putting it at its simplest, he goes on:

"The Social Credit message is not one of doom and gloom, but rather one of hope and conviction that there is an answer to the economic problem of distribution. Firstly, an assessment would be made to determine the value of goods and services available. Next, an evaluation would be made of the spending power in existence. Any short-fall would be made up of debt-free money issued to each and every person. In this way we could enter a new era in the life and times of mankind."

According to the Royal Commission on Banking, Credit and Currency in New Zealand, in 1955, "Money created by the State need cost no more than administering expenses of the Reserve Bank."

The same Commission was unequivocal about the present system:

"No positive statement of law has been produced to the Commission that private banks have the right to create money."

There is the source of our malaise: the assumption that private banks have such a right – and a sole right at that. And that they have a further right to set their own terms, regulate their own output.

Quite clearly, governments should stand up to such tyranny. That they do not can only mean that our so-called elected representatives and leaders are in the pocket of international finance; that our legislators knowingly conspire with private interests to keep the public in a state of insecurity and stress. The alternative explanation is that we are governed by fools and ignoramuses. Yet is that so?

The UK Prime Minister, former Chancellor of the Exchequer, is a banker by profession. His predecessor at the Treasury was a top financial journalist, the incumbent is a former merchant banker. What do they have to say for themselves?

We are most grateful to John Mitchell of Our Country Our Credit for eliciting this response from John Major, when he was Chancellor:

"The loans made by banks are the deposits of others" (letter, 28.6.90)

"Total domestic income is equal to gross domestic product" (letter as above) but there is a telling insertion in this phrase. Mr Major declares this to exist by *accounting convention*.

It cannot escape attention that here he recognises that there is no such thing as principle and absolutes in financial

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manipulation. If something is done often enough by powerful enough people, then it becomes a practice, and a practice to be maintained against all criticism.

Witness the response of Norman Lamont to protestations and allegations made by Mr Mitchell. In a letter dated February 5, 1991, he says:

"I do not think I can usefully add to what I and my predecessors have already said."

He says he rejects strongly the assertion that important economic 'facts' (his inverted commas) are hidden and that the Government tells lies.

He declares:

"The way in which banks account for the deposits they take and the loans they give is not concealed from the public. Banks are subject to careful supervision by the Bank of England under the Banking Act 1987; the Bank imposes rigorous prudential standards on all authorised deposit-taking institutions."

This is quite breath-taking in light of the exposure and cover-up of the affairs of the Bank of Credit and Commerce International.

What price Government credibility; what price the trustworthiness of the Bank of England? What price fine words?

Stench is probably as sweet a description as can be found to note a supreme example of The Educated Lie.

In light of Mr Lamont's claim to Mr Mitchell, we can only assume that in any other business but politics and finance, "heads would roll". There is no hope of that.

Our Country Our Credit has dealt at length and in great depth with the deceit attendant upon the compilation of our National Accounts and readers are urged to contact Mr Mitchell direct at Mountmill, Oxtou, near Lauder, Berwickshire TD2 6PT for details.

The trouble started with government accepting the imposition of a national debt from private sources and is finally compounded with surrender of residual powers to an integrated European Community.

As Lord Balogh stated in the First Report from the Select Committee on National Industries, Session 1969-70, page XII:

"Money has always been one of the most important attributes of sovereignty. You can issue money only as a sovereign power and you can delegate this to some extent, but the ultimate decision over currency is an embodiment of part of sovereignty and cannot be delegated in ultimate terms".

In his book, *The Hope of a New World*, Dr William Temple, an Archbishop of Canterbury, holds that:

"It cannot be justified in modern conditions that the Banks should, in order to meet national needs, create credit which earns interest for themselves. The State must resume the right to control the issue for themselves. Till that is done, a body within the community will control what is vital to the community, and that is a false principle."

W. L. MacKenzie King, Prime Minister of Canada, said in 1939:

"Once a nation parts with its control of currency and credit, it matters not who makes the Nation's laws. Usury once in control will wreck any Nation. Until the control of the issue of currency and credit is restored to the government, recognised as its most conspicuous and sacred duty, all talk of sovereignty of Parliament and democracy is idle and futile."

And so we are back to the common cause enunciated by Austin Mitchell. He must be one of many Parliamentarians who see the erosion of Westminster's authority as a menace of the highest order, yet have not the complete answer.

We have until December to avert the Final Surrender, the Ultimate Treachery of signing the new Draft Treaty of Rome in Maastricht, Holland, and having it presented to us as a fait accompli in Edinburgh. Let us resist.

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Lectures and Studies Section

An examination for Certificate A of the Social Credit School of Studies and for Associateship of the Social Credit Secretariat was held in Brisbane in June 1991.

The successful candidates were Mr P. Franks, of Sandgate, Queensland, and Mr W. Webster, of Holland Park, Queensland.

Copies of the papers set for the examination are available on application to The Director, 3 Beresford Drive, Samford, Queensland 4520 (price AS\$10) or to K.R.P. Publications Ltd., 26 Meadow Lane, Sudbury, Suffolk CO10 6TD (price £5).

V. J. Bridger

Director, Lectures and Studies Section

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THE BANK OF NATIONS

It is quite amazing to think that a few top world figures can meet for a week and get anything right . . . get anything thrashed out that the media can report as progress. Surely they are not spontaneous in their get-together . . . every position must have been fully prepared, every participant carefully briefed. And so they were for the so-called G7 Summit in London in mid-July. Firstly, the Trilateral Commission, the grouping of North American, European and Japanese business interests, caucused in Tokyo in April; then the secretive Bilderberg group of world power-brokers had a conclave near Baden Baden, Germany, June 7-9. The aim is The New World Order up and running by the year 2000.

Forecast arrangements for this include heavy involvement of The United Nations including a 10% tax on shipments of oil between countries. This will be the first of a general tax round. Then GATT (The General Agreement on Tariffs and Trade) is to be programmed into eliminating country-based tariffs. Recognition of the US-Mexico free trade pact is to pave the way for a trading bloc of the Americas like the European Common Market, emerging in the same way as a political and monetary entity. The same process of a central bank and no trade barriers would be employed. A single currency is an imperative for this stage.

The New World Order is no new Bush buzz-word. It was mapped out in 1921 and finally saw publication 20 years later in a book from Harper. Written by an expatriate German Doctor of Philosophy, Hans Heyman, it was called *Plan For Permanent Peace*.

His main mentor in the formulation of A BANK OF NATIONS as he called it was Walter Rathenau. According to the American newsletter *Don Bell Reports* (50 dollars per year, air mail, PO Box 2223, Palm Beach, Florida 33480) Rathenau once said:

"Three hundred men, all of whom know one another, direct the economic destinies of Europe and choose their successors from among themselves."

As one of them, he knew what he was talking about. According to Heyman, in July 1922 "Rathenau invited me to his home to discuss further action". Two days before the meeting, Rathenau was murdered. However, Heyman proceeded to have talks with financier Paul Warburg and Benjamin Strong of the Federal Reserve Board in the United States in 1923. By 1941 he had won support from The Rockefeller Foundations, The Carnegie Endowment, The Council on Foreign Relations, members of the Federal Reserve Board and sufficient other banking luminaries to spread his ideas in book form.

But ideas they remained because the Second World War intervened and thereafter focus transferred to the International Monetary Fund, the World Bank and the potential of the United Nations. In the 70's, however, the Trilateral Commission was set up to push for the three big trading blocs and Heyman came to the fore again. The 315 pages of the book plus drafts and diagrams comprise a blueprint for world government. The Bank of Nations would supervise its three subsidiaries, Europa, Oriental and Inter-American and through control of the money supply, rule Civilisation.

Heyman was quite clear about the intention:

"This all-embracing super-organisation of banks" he wrote "would be the highest economic world authority, the Federal World Board for the entire world economy".

With a world police force, and a single world currency and credit facility to come, this was to be, said Heyman, "Social Capitalism".

James Guthrie, writing in another context in 1946 (*Our Sham Democracy*), put the objection thus:

"Where the central government assumes control over everything, they also gather to themselves the blame for everything which goes wrong. And things are always going wrong."

"Gradually the capital city is looked upon as a foreign city as the headquarters of an army of occupation living on, and extracting taxes from, the natives."

It is unwise to think that a world government will have a single capital. Even if it had, the people on the ground would always identify some intermediate place as the object of their hatred – be it Washington, Brussels, Tokyo, London or Jerusalem. If events in the disintegrating Eastern bloc of Europe can be trusted as indicative of a pattern of human nature, there is always going to be conflict wherever the ordinary citizen is denied his own identity and an integral say in his own life. There must be full personal autonomy; personal sovereignty can only be pooled voluntarily – at kith and kin level. Beyond that, suspicion and misunderstanding lead to hostility.

In short, The New World Order can lead nowhere but to its own destruction – albeit at immense cost.

RECOMMENDED READING

Benson, Ivor	This Age of Conflict.
Burkitt, B. & Baimbridge, M.	What 1992 Really Means: Single Market or Double Cross?
Douglas, C. H.	The Brief for the Prosecution. The Development of World Dominion. Economic Democracy. The Monopoly of Credit. The Policy of a Philosophy. Social Credit.
Eringer, R.	The Global Manipulators.
Maré, Eric de	A Matter of Life or Debt.
Monahan, Bryan W.	The Moving Storm. The Survival of Britain. Why I am a Social Crediter. Human Ecology.
Robertson, Thomas	Elements of Social Credit.
Social Credit Secretariat	The Great Common Market Fraud.
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