

The SOCIAL CREDITER

THE JOURNAL OF THE SOCIAL CREDIT SECRETARIAT

For Economic Democracy

Quarterly Volume 87 No. 4 Winter 2011

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Editorial

Founded in 1938, *The Social Crediter* was circulated weekly in many countries across the world. In 1969 a selection of quotations from Clifford Hugh Douglas' Notes was published in book form under the title *The Development of World Dominion*. When I first came across this work I dismissed it as Douglas' angry reaction to the rejection of his economic ideas by the academic and political establishment. His references to Christian social teaching, the Constitution, Magna Carta, the rule of law, and government collusion in Central Planning for a 'Brave New World' under centralised control, appeared entirely unrelated to the economics which I had found so interesting. In April 1945 Douglas wrote:

"The answer can be read by anyone who cares to observe the flood of books pouring from every American University Press treating of the passing of the European Age and the dawn of the Glorious Era of Mass Man. Gone are the days of St. Augustine and the Venerable Bede; of Manners Makyth Man; of Leonardo da Vinci and Michael Angelo; of Bruce, Wallace and the Good Sir James; of Drake, Hawkins and Frobisher; of Francis of Verulam, Pitt and Wellington; of Nelson and Clive; of William Cobbett and Lord Shaftsbury. Enter Sigma (BBZP:

108: I) Rosums Universal Robots Fully Employed (the categories will be greatly simplified by the enforcement of artificial insemination from approved males with Kew certificates, segregated for the purpose). Truly, these are great days."

Passages like that just cited were destined, in my view, to scupper my chances of interesting career academics in researching further into the sound economic thought of Douglas Social Credit. However, over recent decades it has become increasingly apparent that the mass of citizens going through the state/public educational systems in the US and the UK are no longer taught ethics, philosophy, law, citizenship and the arts generally. Within the long hours of schooling, from the age of five to adulthood, the child is taught that its primary duty is to find a niche in service to the economic system.

We owe a great debt of gratitude to so many thinkers, past and present, including all contributors to these pages, who have struggled against an all-pervading blanket of lies and illusion that forms the present political, economic and cultural framework of the society under which we live. As Alexis de Tocqueville (1805-59) observed so long ago:

"A nation may establish a system of free government, but without the spirit of municipal institutions it

cannot have the spirit of liberty... Town-meetings are to liberty what primary schools are to science: they bring it within people's reach..."ⁱ

This profound truth is illustrated by the events surrounding the Alberta Experiment in 1935ⁱⁱ. Since that date, the citizen has been presented with the false notion that consultations, questionnaires and various forms of centrally sanctioned 'subsidiarity' represent real choice, and hence that a decentralised democracy supporting an economy of small locally run farms and businesses is not desirable, feasible or necessary.

Thankfully, many individuals are becoming increasingly aware of the pincer-movement of the planned policies, whilst seeing through the nonsense of a Carbon Tax as a means to preserve the earth's resources. Mountains, hills and forests in beautiful regions of the world are being subjected to planned destruction so that

aluminium and other mineral resources can be mined so that war can be waged against people and the environment on an unprecedented scaleⁱⁱⁱ.

It is an illusion to imagine that street protests are going to sting corporate leaders into slapping their foreheads in amazement as they say, "Of course! How silly we have been! Thank you for pointing out the error of our ways. We can and will do better." Nothing of the kind is on the cards. This was realised decades ago. When Eimar O'Duffy wrote *Asses in Clover* he was writing of a corporate world of the future that could result if contemporary trends continued. As John Perkins, Duncan Roads and Patrick Wood demonstrate (see articles in this issue of *The Social Crediter*) those predictions are proving to have been all too accurate.

ⁱ Quoted in David Abbott and Catherine Glass, *Share the Inheritance*. See review in this issue of *The Social Crediter*.

ⁱⁱ See Frances Hutchinson, *Understanding the Financial System: Social Credit Rediscovered*.

ⁱⁱⁱ See *The Social Crediter*, Winter 2010.

The Carbon Currencyⁱ Machine

Frances Hutchinson

The term 'dystopia' coined by J.S. Mill, means "an imaginary place where everything is as bad as it can be." Often dystopias envisage a society run by an all-powerful world government which the individual has no choice but to serve. It is scarcely surprising to find that dystopias do not make attractive reading. Given the choice, most of us will sink into a thriller, a classic or a good yarn of some kind rather than tackle the doom and gloom of Forster's *The Machine Stops* (1909), O'Duffy's *Asses in Clover* (1933), Huxley's *Brave New World* (1935), Orwell's *Nineteen Eighty-four* (1949), and the rest. Life is short enough, we all have our own crosses to bear, and the way things are going it can only get worse. So turn up the music, whilst the aimless words of the chattering classes flow over us, reassuring us that all is well.

Dystopias

Dystopias are never intended to be a comfortable

or pleasant read, any more than the words put into the mouths of the Old Testament prophets were intended as words of comfort and reassurance. On the contrary, the prophets spoke words of warning to the people, telling them to act before it is too late. Prophets spoke to the people, not merely to their leaders and kings, because it is always *the people* who must think and act wisely. If they leave it to their leaders, people will find themselves subjected to the worldly powers of greed, self-interest and materialism. In *The Lord of the Rings* Frodo – the small, very ordinary, powerless individual – first has to fight himself, in order to move out of his comfort zone. Although he never becomes anything but a small person, he takes up the battle and is prepared to see it through to the end.

The wealth of excellent dystopian literature of the twentieth century offers signposts out of the world of illusion that now comprises everyday

life. Political developments over recent years have led to a revival of interest in fictionalised visions of society. In Orwell's authoritarian state the individual is governed by the fear, lies and illusions generated by the centralised authority and backed by physical force. Equally familiar is *Brave New World*, Aldous Huxley's hedonistic dystopia, managed by a centralised authority exercising scientific control over humanity's self-centred instincts from cradle to grave. When originally published, both stories tended to be regarded with considerable scepticism, as most unlikely scenarios in the English-speaking world. This essay focuses on the less-well-known dystopia of E.M. Forster, where the author envisages humanity living entirely within the artificial world of the man-made machine. *The Machine Stops* is so uncannily accurate a prediction of life in 1909, that comparisons can be made between the lifestyles and world views of Forster's characters and those of present-day humanity.

When *The Machine Stops* was first published in 1909, the First World War was yet to happen, and the technological developments of the twentieth century were as yet figments in the mind's eye of inventors. Yet the author presents a world where humanity has rejected the natural world altogether by retreating underground into an artificial world run by the man-made Machine which produces all requirements at the touch of a button. Travel is obsolete. Production and distribution of food, clothing, heat and all the necessities of life are produced automatically by The Machine. Social and intellectual life is conducted through a messaging and video-conferencing system which bears striking similarity to the internet. Books are obsolete, except for the Book of the Machine, the instruction manual giving advice for every eventuality.

In reality, human beings could not survive under such conditions of artificiality, totally divorced from the physical and spiritual worlds of nature. A central character, Vashti, is described sitting in an armchair, "a swaddled lump of flesh – a woman, about five feet high, with a face as white as a fungus." And yet, today it is far from unusual to know of individuals spending day after day sitting at a computer, wearing clothes

supplied from they know-not-where, eating food from origins they could not begin to trace, who would not even attempt to name a single species of tree or wild flower.

Then and now – 1909 to 2012

In the first decade of the twentieth century the world was an entirely different place from the days before or since. The mass production of fibres for clothes and military uniforms had commenced in the eighteenth century, as also did pottery manufacture and the machines necessary for factories. During the nineteenth century wind, water and horse-power were replaced by steam for both production and travel, but oil was yet to be developed as an energy resource. The invention of electricity facilitated the development of modern communications in the form of the telegraph (1837) and telephone (1876). By the time Forster was writing, telephones were being installed in private houses in urban centres. It would be a year or two before engineering techniques made possible the construction of the earliest computing systems invented by Charles Babbage in 1834. Although food and other material goods were produced all over the world, and transported to shops and homes in the capital cities of Europe and North America, most fresh food was locally grown for local consumption.

In that first decade of the twentieth century it was still possible to travel on foot out of the centre of New York and London, to see farms supplying fresh produce for the urban centre, and to walk in woodlands for recreation. That is no longer the case. Moreover, it would not even occur to the average city-dweller that purchasing fresh farm produce directly from the farm, or walking in the woods, might be an option worth exploring. Even in the finest weather, urban centres are packed whilst the countryside is deserted. Even during the holidays few children are to be seen playing in the open air: more often than not they can be found huddled over an electronic device of some kind.

So much has changed over the century since Forster wrote. Life was then lived at a much slower pace. It took weeks for goods and passengers to travel between continents, and days to travel between countries. Despite the

technological advances of the previous century, total energy consumption per head of the population was minuscule. The chief sources of energy used for working the land were human and animal muscle-power, and waste products were recycled back into the land from which they originated. At the end of the nineteenth century, the total of wage-earners employed in manufacture did not exceed the total employed in domestic service. Many small businesses supplied the urban intelligentsia with the necessities and luxuries they had come to take for granted as a part of everyday life. Yet Forster could foresee a time when small businesses, factory workers and domestic servants would be replaced entirely by the all-embracing, interlocking network he called 'The Machine'.

The Machine depicted by Forster is eerily, uncannily, and unnervingly close to the military-industrial complex which regulates and directs the everyday lives of individuals who find themselves caught up in a system which remains beyond their comprehension and control. For most people most of the time the system supplies their everyday needs. They may, perhaps, grumble that the standard designs of fittings and furnishings are not quite to their liking – but everybody has to accept the standard, world-wide design has been devised 'for one's own good.' There are no servants. The Machine serves everybody. Yet, at the same time, The Machine has become a device of cultural and political control. Religious faith has been eliminated, a sense of community has been destroyed, the individual is supplied with appropriate food and medicine "for your own good", whilst to think outside the box of The Machine is to be labelled as an 'un-mechanical' heretic which The Machine can eliminate at will.

The Machine operates a for-your-own-good policy

In order to understand the nature of the changes which have taken place in society over the last hundred years, and to evaluate their significance, a review of technological, political, intellectual and cultural change is essential.

Media and news: When Forster imagined a world population wired up to a network of flickering screens, citizens received news from

real people whom they could see in person on the streets of their local town. The editorial offices of one or more daily newspapers could be found in cities of any size, and entered by walking off the street if one had business to discuss. News of local, national and international significance was discussed in the public spaces of the towns, in the streets, shops and public houses, as also in the workplace and the home. When new laws were passed the people knew why, how and by whom they had originated. That is, the citizen knew who was to be praised, and who was to be blamed, and why. Because of the constitutional framework inherited from tradition, such knowledge was power.

Today the citizen is wired into a system of controls and regulatory laws which very few could explain, let alone justify. These range across food, farming, medicines, travel, building regulations, and 'health and safety' in work, education and leisure.

Food and farming: When Forster imagined a world of people dependent upon food artificially created by the artificial intelligence of The Machine, the notion would have been considered so obviously ridiculous as to be laughable. In 1909 a spade was obviously a spade. Most people used one, knew somebody personally who did, or at least knew what they were used for. Fresh food came from local farms, market gardens, orchards and allotments. Even the well-to-do had a kitchen garden where fruit, vegetables and herbs were grown for the table and the medicine chest. The keeping of pigs and poultry was commonplace in all sections of society. In short, fresh food travelled a very short distance from soil to table, and was wholesome as a result. There may not have been the abundance of out-of-season choice, or exotics. But there was no need for the extensive and carbon-expensive processing, packaging and transportation, backed by the hygiene regulations and sell-by dates of today. The value of freshly produced, freshly prepared food, the harmful properties of stale foods, and the necessity to avoid waste, formed part of the common-sense learning processes which transformed a child into an adult.

Today the McDonald's fast food chain operates in over a hundred countries, supplying food

according to standardised formulae, supplying millions of customers, with over a million workers following centrally dictated rules. Standardised products designed to sell rather than to satisfy, range from baby milk formulae to Coca-Cola. In many countries it has become illegal to sell raw milk, so that all milk is pasteurised, eliminating the option of the consumer as citizen to exercise informed choice. In Canada it is illegal for a citizen to consume a substance like raw milk, the sale of which has been banned by the government machine.

Health and the human body (1): In *The Machine Stops* Vashti complains to her son of not feeling well. So Kuno “telegraphed to her doctor”:

“Immediately an enormous apparatus fell onto her from the ceiling, a thermometer was automatically inserted between her lips, a stethoscope was automatically laid upon her heart. She lay powerless. Cool pads soothed her forehead.” (p11)

After Vashti has drunk the medicine that the doctor automatically projected into her mouth, the apparatus returns to the ceiling. As Forster wrote, there was no universal Health Service. The rich would call the doctor by sending a servant to his house, and he would enter by the tradesman’s entrance. Unable to afford fees, the poor would seek help only in dire emergencies, whilst charitable help would often be offered by members of the local community. Common ailments, and minor aches and pains would be treated herbally according to inherited tradition, custom and experience. It was as yet not considered sensible, practical or scientific to ignore the accumulated wisdom of the local community, and hand our bodies and those of our families over to the medical profession as if they were machines in need of repair. Moreover, attacking the symptoms with branded remedies was considered unwise. As yet in its infancy, the pharmaceutical industry was yet to develop its sophisticated public relations machine capable of denigrating all but allopathic remedies.

Today, investigative reporter Phillip Day asks searching questions about the lies and illusions of the healthcare industry, which is now the third leading cause of death in the UK. In *Health Wars*, he exhorts the ordinary citizen to train up the ability to ask questions the experts consider

heretical, and not to sit back until they are satisfied with the answers. Phillip Day observes (p8) “Only an imbecile” would react by saying:

“I’m perfectly happy hoping I’ll balk the odds and survive to the national median age, spending the last years with my brain gradually destroyed by Alzheimer’s (now affecting 1 in 2 people over 70) or eventually succumbing to cancer, heart disease or diabetes. I’m not interested.

“What’s strange in my experience is that none of us readily imagines the reality of what our old age holds for us in the future. When we wake at 2am on occasions and lie there contemplating the enormous questions of life, how many of us honestly face up to a future in a wheelchair in a home somewhere, health insurance payments being whipped out of our bank account, connected to strange machines, being filled with stranger drugs to combat the ravages of the drugs we have already been given, not even recognising our loved ones when they come to visit us, as we languish there, incontinent and drooling to the end? It’s not a nice picture, but it is a true picture, according to current trends, of what faces us in old age at the moment, unless we resolve things a little differently. As the cliché goes, ‘If you keep doing what you are doing, you’re going to keep getting what you are getting.’”

Phillip Day is one of the most competent and coherent critics of the pharmaceutical industry. Over the last couple of decades, such critics have been systematically vilified and silenced by an increasingly proficient propaganda machine, backed by a corrupt system of education and medical training. For medics trained under this system, the logical solution to the plight in old age depicted by Phillip Day in the passage cited, is euthanasia. Put them out of their misery.

Health and the human body (2): In Forster’s artificial world of *The Machine*, the bodies of human beings are trapped in rooms, much like battery hens are trapped in cages. Food, drinks, medicines and the other necessities of life are fed into the cage, so that they can live out their ‘useful’ lives in a trouble-free manner. Like a battery hen, the occupants of the rooms are dependent upon a decision-making system beyond their comprehension or control. However, the occupants of the brave new world of *The Machine* possess a human intelligence,

and retain the illusion of choice. When things get too bad, individuals can opt for euthanasia, although even here the final decision is made by The Machine. Thus Forster takes materialism to its logical conclusion.

At the time he was writing, however, the very idea of a medical practitioner offering the option to terminate life at will was unthinkable. All forms of killing another were illegal, no matter how well-intentioned. Attempted suicide was a crime. And no form of abortion was sanctioned by the medical profession. Forster's story of a hundred years ago raises a fundamental question that still requires answers. In whose interests, and to what ends, can the sanctity of a single human life be set aside?

Family life and child care: "Parents, duties of," says the book of the Machine, "cease at the moment of birth. P. 422327483." However, in Forster's imaginary world, the notion of a family bond between generations has not been entirely eliminated. The desire to be a parent still lingers, although once again, the decision is appropriated by the centralised authority of the Committee of The Machine.

Perhaps the greatest social change that has occurred over the past century lies in the area of family life and child care. Legally, 'an Englishman's home was his castle'. However, in practical terms, as always across the world, it is the woman who makes the dwelling-place into a home. At the turn of the twentieth century, whether the home was run on grounds of mutual love and respect, as an uneasy partnership, or under financial or physical duress, the responsibility lay with the adult members of the family rather than with any outside authority. During the second half of the twentieth century this position was eroded, through invasion of the home by the mass media and by the increasing use of day-care. From early infancy and through the formal schooling process, the child is taught to regard authority external to the home as taking priority over its natural parents, whilst increasingly parents themselves receive so little training in child care, home-making and other practical skills that they are reactive rather than pro-active in their decision-making. As a result, each successive generation becomes

increasingly divorced from the practicalities of life, unable to grow, prepare and serve food, to craft useful artefacts, to minister to the sick and to put the needs of others before their own desires. Cut off from the land and the world of the spirit, short-term material satisfactions become all there is to live for.

Sexual sabotage: Although Forster accurately predicts that under a technological system such as he envisaged reproduction would be centrally controlled, it was left to Huxley to describe the process realistically. In Huxley's *Brave New World*, sex is taught to be engaged in from early childhood as a purely recreational activity. Although most individuals are sterile, the few women who are allowed to reproduce are conditioned to use contraceptives. The maxim "everyone belongs to everyone else" is repeated often, and the idea of a "family" is considered pornographic. Marriage, natural birth, parenthood, and pregnancy are considered too obscene to be mentioned in casual conversation. Wanting to be an individual is horrifying. People are conditioned to consume and never to enjoy being alone. It is normal to spend one's free time playing "Obstacle Golf," or in bed with a friend. To do otherwise is to label oneself an outcast.

Religious faith and education: The education system of schools, colleges and universities grew out of the Christian church. It was not until late in the nineteenth century that financiers and corporations took over from theologians and clerics on the boards of management of the universities. It was simply assumed that, as night follows day, responsible citizens would hold to the Christian faith. In politics, law and constitutional matters, oaths were sworn on the Bible. It would have been unthinkable to imagine a world where leadership and community values were rejected in favour of pure hedonistic self-interest and a blind faith in material values.

Culture and society

Forster's literary skills were acquired through a traditional British aristocratic education. *The Machine Stops*, written early in his career as a writer, contains one serious logistical flaw: from within their individual cells the characters have received the same broad general education as

the writer, and have developed the emotional characteristics flowing from a normal family life of the times. Lacking Huxley's scientific background, Forster does not recognise the necessity for an autocratic system of government such as the Committee of the Machine, to culture/train up its inhabitants to its specific requirements. However, Forster's prescient warning is of the dangers of living in a world of virtual reality. He saw the potential for technology to develop so that the whole world was connected up through networks of shipping, rail and air travel to become one world. It would be a short step to further develop telegraph and telephone, so that combining with photography, electronic means of communication would supersede the need for physical travel.

In the period immediately before the First World War it was still generally understood that the British Empire represented Christianity and the Constitution flowing from Magna Carta. It was therefore a 'good thing' that modern means of travel enabled the English-speaking world to spread the rule of law across the globe. As in virtually all dystopias, a common global language and culture is envisaged.

What Forster was observing, was the ability of humanity to move beyond a sense of community rooted in place in order to exist in an artificial world, drawing their food, clothing and other necessities of life from a world outside their comprehension or control. He imagined a world where technology had rampaged out of control, so that people had come to accept the benefits of a benign, values-free technology without stopping to think beyond personal self-interest. It is a dead world, socially, morally and spiritually. It is the logical outcome of scientific materialism. However, Forster failed to realise that his Machine could not simply emerge, cock-up fashion from the Christian-values-based constitutional framework of the English-speaking world. Technology is nothing more than a tool available for humanity to use. Hence a social framework had to be cultured by the 'Committee of the Machine', the equivalent of Huxley's 'World Controllers' or Orwell's Big Brother. And it would have to be cultured deliberately, playing on people's hopes, fears, instinctive desires and inherent propensity to

go along unquestioningly with the herd until or unless something seriously affects them personally by which time it is too late to do anything about it.

No money is used in Forster's story. People spend their time exchanging second-hand ideas about the science of the natural world as it was documented in the past, and the arts of a bygone age. The Machine allocates material necessities in standard rations routinely allocated to each individual cell.

Suddenly, it all fits into place. If you can keep the people too busy doing your work, enjoying your rewards and holidays, and above all failing to THINK, you can slip all sorts of controls into place. When people wake up to the danger, they will have lost the ability to act. All you have to do is to keep the people ...

1. ... working longer and longer hours over a lifetime in order to earn 'their' money.
2. ... trying to pay off their debts to buy 'their' homes and consumer goods.
3. ... obedient to a host of farcical health and safety regulations.
4. ... supplying workers fit, able and willing to do the work required of them by the system, including fighting in wars beyond their comprehension or control.
5. ... happy with a host of addictive electronic devices which feed out stories, games, music and chattering 'news' offering the illusion of information.
6. ... ignorant of how their food grows, where it is grown, under what conditions and by whom. Ditto for the design, manufacture and supply of their food, clothing and appliances.
7. ... resigned to their increasing bad health being fixed by a 'health' service dominated by the pharmaceutical industry.
8. ... collecting money and signing petitions for good causes which the system mysteriously fails to budget for.
9. ... accepting the need for smart meters, electronic chips and the host of surveillance techniques which will replace entirely the need to maintain the illusion of a wage as reward for work done.
10. ... content to label all whistle-blowers enemies of the State, 'un-mechanical',

unscientific or anti-Semitic, so to be hated, shunned, condemned, despised or simply ignored.

Towards a Carbon Currency (See “Technocracy, Carbon Currency and Smart Grids”)

And finally, you must ensure that workers are never taught to regard themselves as citizens living under a Constitution based upon a Christian value-system. Then you can go ahead and wipe out the illusory money system, replacing it with a carbon currency. That is, you allocate to everybody an electronic basic income, which does the very reverse of the National Dividend advocated during the 1920s and 1930s by Clifford Hugh Douglas and the Social Credit movement.

The carbon currency will first be offered as electronic rationing coupons, specific to the individual, non-transferable and non-negotiable. Meters in all homes will check the use of energy. Once the ration is consumed, the individual will have to pay to continue to purchase more. In time, all products will be energy-rated and their purchase monitored according to the availability of supplies. The authorities will have the ability to switch off appliances in homes without the householder’s sanction or even knowledge. And in time, the fiction of a money-system will disappear. People will only be issued the carbon currency. If they fail to find, or be offered, the work of their choice, they will be directed, *i.e.*, forced to undertake work demanded of them by the system.

Pure science-fiction? But where is your money at the moment? Or perhaps more accurately, *what* is your money? How much of your money are you allowed to draw out in cash at any one time? Who has determined that amount for you? Is it inconceivable that people could, in this day and age, be forced not just into wage slavery, but into actual slavery, to produce the clothes you are now wearing and the electronic gadgets you use every day? How many questions have we failed to ask over the months and years of our adult lives?

As The Machine grinds to a halt in Forster’s story, progressively failing to deliver the goods and services the people expect as their birthright, all they can do is protest. They are powerless. The protesters at St. Paul’s, and elsewhere in the world, are equally powerless. All they can do is protest against an all-powerful corporate machine which has skilfully, over the decades of the twentieth century, set about dismembering the checks and balances of an evolving constitutional framework operating under Common Law. The process is not quite complete. However, a century ago, when Forster wrote, there was much greater potential to guarantee the independence of educational, cultural, financial, legal, political and business institutions in a truly free society. This is not the place to introduce the wealth of literature, from past and present, which could be used to turn protest into common sense thinking. Over the decades, this journal has been one amongst many carrying a selection of ways out of the maze. Neglect of learning in this area has led to the present impasse. Vashti could not understand what her son was trying to tell her until it was too late.

Whether humanity’s present predicament is the result of accident or design, of cock-up or conspiracy, matters little. Undoubtedly it is the predicted outcome of the pursuit of increasing centralisation and control of policy. Such policies could only be pursued by conditioning the people to become wage/salary slaves in an economic system beyond their comprehension or control. Power corrupts, and absolute power corrupts absolutely. The only way to resist the power of the Corporatocracyⁱⁱ is to refuse to go along with the powers-that-be, to see their bribes and empty promises for what they are, and to walk away knowing that others of like mind will follow. That brave and difficult task *can* only be tackled by the small, powerless individual. We can continue to accept the lies and illusions of the Corporatocratic Machine, or we can reject them. Knowingly, or unknowingly, every individual is responsible for the outcome, as future events unfold.

ⁱ See following article.

ⁱⁱ Term used by John Perkins in *Confessions of an Economic Hit Man*. See reprint of ‘Global Empire...’ in this issue of *The Social Crediter*.

Towards a Global Cashless Carbon Currency

Duncan Roads (writing in the *Nexus* journal), after 30 years publishing alternative news magazines every two months - makes a comment that will powerfully resonate with lifelong Social Crediters:

“Still I wake up each day and watch with amazement as an unsuspecting world is lulled into a future whose existence few can comprehend. ... Forget the amero, the euro and other stepping-stone currencies, the end-plan is to set up a global cashless currency based on energy, not gold or silver. Obviously this new system will not happen overnight: nor will it be suggested and embraced voluntarily.

“Importantly, however, this new system must have a certain technology in place in order to work properly - and wouldn't you know it, we are putting that exact technology into place

all over the planet at breakneck speed under a guise of names, the most common being “smart sensors” and “smart grids”. Soon, every gadget you use will be talking to the central computer via smart sensors that determine if, how and when your gadget gets powered.

“The installation and implementation of the global smart energy grid is but a year or two away ... and the currency will be run and maintained by artificial intelligence (AI). This has many big implications, not least of which is the growing idea that AI can/might become self-aware and so on.

“For it to be implemented, we are going to see some more regional wars, a currency and financial crisis of unimaginable proportions and, more huge Earth-change events.”

Technocracy, Carbon Currency and Smart Grids

Patrick Wood

“Critics who think that the US dollar will be replaced by some new global currency are perhaps thinking too small. On the world horizon looms a new global currency that could replace *all* paper currencies and the economic system upon which they are based.

“The new currency, simply called Carbon Currency, is designed to support a revolutionary new economic system, based on energy (production and consumption) instead of price. Our current price-based economic system and its related currencies that have supported capitalism, socialism, fascism and communism is being herded to the slaughterhouse in order to make way for a new carbon-based world.

“The era of fiat (irredeemable paper currency) was introduced in 1971 when US President Richard Nixon decoupled the US dollar from gold. Because the dollar-turned-fiat was the world's primary reserve asset, all other currencies eventually followed suit, leaving us today with a global sea of paper that is increasingly undesired, unstable, unusable.

“Forces are already at work to position a new Carbon

Currency as the ultimate solution to global calls for poverty reduction, population control, environmental control, global warming, energy allocation and blanket distribution of economic wealth. Unfortunately for individual people living in this new system, it will also require authoritarian and centralised control over all aspects of life, from cradle to grave.

“Carbon Currency will be based on the regular allocation of available energy to the people of the world. If not used within a period of time, the currency will expire (like monthly minutes on your cell phone plan) so that the same people can receive a new allocation based on new energy production quotas for the next period.

Because the energy supply chain is already dominated by the global elite, setting energy production quotas will limit the amount of Carbon Currency in circulation at any one time. It will also naturally limit manufacturing, food production and people movement. Local currencies could remain in play for a time, but they would eventually wither and be fully replaced by the Carbon Currency, in much the same way that the euro displaced individual European currencies over a

period of time.”

Philosophically, the idea of the envisaged technocracy has its roots in the scientific autocracy of Henri de Saint-Simon (1760-1825) and in the positivism of Auguste Comte (1798-1857), the father of social sciences. Positivism elevated science and the scientific method above metaphysical revelation. Technocrats embraced positivism because they believed that social progress was possible only through science and technology.

The social movement of Technocracy, with its energy based accounting system, can be traced back to the 1930s when a group of engineers and scientists saw it as a solution to the Great Depression. The principal scientist, M. King Hubbert, a young geoscientist, would later (in 1948-1956) invent the now-famous Peak Oil theory, also known as the Hubbert Peak theory. Hubbert stated that the discovery of new energy reserves and their production would be outstripped by usage, thereby eventually causing economic and social havoc. Many modern followers of Peak Oil theory believe the 2007-2009 global recession was due in part to record oil prices, thus reflecting the validity of the theory.

Hubbert graduated from the University of Chicago, with a PhD in 1937, and later taught geophysics at Columbia University. Highly acclaimed, his many honours included the Rockefeller Public Service Award in 1997. In 1933, Hubbert and Howard Scott formed Technocracy, Inc. and also co-authored the Technocracy Study Course, published in 1934. They disdained politicians and bureaucrats as incompetent. They proposed replacing traditional money with Energy Credits. Hubbert and Scott concentrated on entropy, a concept within thermodynamics where the amount of energy in a system is no longer available for doing mechanical work. Entropy thus increases as matter and energy in the system degrade towards the ultimate state of inert uniformity. Thus, when man uses up all the available

energy and/or destroys the ecology, there is no restoration ever again.

To avoid social entropy you increase the efficiency of society by carefully allocating available energy and the measurement of subsequent output so as to find a state of equilibrium.

Technocracy proposed citizens would individually receive Energy Certificates for operating the economy.

“The record of one’s income and its rate of expenditure is kept by the Distribution Sequence, so that it is a simple matter at any time for the Distribution Sequence to ascertain the state of a given customer’s balance...

“When making purchases of either goods or services an individual surrenders the Energy Certificates properly identified and signed...

“The significance of this, from the point of view of knowledge of what is going on in the social system, and of social control, can best be appreciated when one surveys the whole system in perspective. First, one single organization is manning and operating the whole social mechanism. The same organization not only produces but distributes all goods and services...”

Today, Technocracy Inc., located in Ferndale, Washington, is represented at www.technocracy.org. Technocracy Vancouver can be found at www.technocracyvan.ca. The network of European Technocrats (NET) was formed in 2005 as “an autonomous research and social movement that aims to explore and develop both the theory and design of technocracy”.

NET website claims members around the world. Hubbert’s Peak Oil theory introduced in 1954, has figured prominently in the ecological and environmental movement.

In 1995, Judith Hanna wrote an article; “Towards a Single Carbon Currency” in *New Scientist*: “My proposal is to set a global quota for fossil fuel combustion every year, and to share it equally between all the adults in the world.” In 2006, the Harvard International Review published “A New Currency”:

“For those keen to slow global warming, the most effective actions are in the creation of strong national carbon currencies... Global warming is considered an

environmental issue but its best solutions are not to be found in the canon of environmental law. Carbon's ubiquity in the world economy demands that cost be a consideration in any regime to limit emissions. Indeed, emissions trading has been anointed king because it is the most responsive to cost. And since trading emissions for carbon is more akin to trading currency than eliminating a pollutant, policymakers should be looking at trade and finance with an eye to how carbon markets should be governed. We must anticipate the policy challenges that will arise as this bottom-up system emerges, including the governance of seams between each of the nascent trading systems, liability rules for bogus permits, and judicial cooperation." In 2006, the then UK Environment Secretary David Miliband spoke to the Audit Commission Annual Lecture and Debate suggesting:

"Imagine a country where carbon becomes a new currency. We carry bank cards that store both pounds and carbon points. When we buy electricity, gas and fuel, we use our carbon points, as well as pounds. To help reduce carbon emissions, the Government would set limits on the amount of carbon that could be used." In 2007, the New York Times published "When Carbon Is Currency" by Hannah Fairfield. She stated:

"To build a carbon market its originators must create a currency of carbon credits that participants can trade." Point Carbon, a leading global consultancy, in 2008, published "Towards a Common Carbon Currency: Exploring the prospects for integrated global carbon markets".

On 9 November 2009, *The Telegraph* in the UK had an article "Everyone in Britain could be given a personal 'carbon allowance'":

"...Implementing individual carbon allowances for every person will be the most effective way of meeting the targets for cutting greenhouse gas emissions. It would involve people being issued with a unique number which they would hand over when purchasing products that contribute to their carbon footprint, such as fuel, airline tickets and electricity. Like with a bank account, a statement would be sent out each month to help people keep track of what they are using. If their 'carbon account' hits zero, they would have to pay to get more credits."

In July 1937, an article by Howard Scott in *Technocracy Magazine* described an Energy

Distribution Card in some detail.

"The certificate will be issued directly to the individual. It is nontransferable and nonnegotiable; therefore, it cannot be stolen, lost, loaned, borrowed, or given away. It is noncumulative; therefore, it cannot be saved, and it does not accrue or bear interest. It need not be spent but loses its validity after a designated time period."

Outlandish in 1937, today it is wholly achievable. *Technocracy Inc.* has an updated idea. Its website states: "It is now possible to use a plastic card similar to today's credit card embedded with a microchip. This chip could contain all the information needed to create an energy distribution card..."

This card serves as a universal identity card and contains a microchip. In *Technocracy's* philosophy each person must be meticulously monitored and accounted for in order to track what they consume in terms of energy and also what they contribute to the manufacturing process.

The modern system of carbon credits, an invention of the Kyoto Protocol, gained momentum in 2002 when there arrived the first domestic, economy-wide, trading scheme in the UK. It was written into international law in 2005.

As Graciela Chichilnisky, director of the Columbia Consortium for Risk Management put it:

"The carbon market is therefore all about cash and trading - but it is also a way to a profitable and greener future."

A Bloomberg article, "Carbon Capitalists Warning to Climate Market Using Derivatives" (4 December 2009), noted: "The banks are preparing to do with carbon what they've done before: design and market derivatives contracts that will help client companies hedge their price risk over the long term. They're also ready to sell carbon-related financial products to outside investors." Patrick Wood comments:

"Of course, a currency is merely a means to an end. Whoever controls the currency also controls the economy and the political structure that goes with it. *Technocracy* and energy-based accounting are not idle or theoretical issues. If the global elite intends for Carbon Currency to supplant national currencies, then

the world economic and political systems will also be fundamentally changed forever.”

The Technocracy Study Course requires that the system must do the following things:

- “1. Register on a continuous 24 hour-per-day basis the total net conversion of energy...”
- “2. By means of the registration of energy converted and consumed, make possible a balanced load.
- “3. Provide a continuous inventory of all production and consumption.
- “4. Provide a specific registration of the type, kind, etc., of all goods and services, where produced, and where used.
- “5. Provide a specific registration of the consumption of each individual, plus a record and description of the individual...”

In the 1930s, such technology did not exist - now it is called Smart Grid.

This is a broad technical term for the generation, distribution and consumption of electrical power, with an inclusion for gas and water as well. It utilises new digital meters for every home and business in the United States. This involves two-way communication between the utility and the consumer’s property. The meters can also communicate with electrical devices in the residence to gather consumption data and control directly without consumer intervention. According to a US Department of Energy publication:

“The Department of Energy has been charged with orchestrating the wholesale modernization of our nation’s electrical grid... Heading this effort is the Office of Electricity Delivery and Energy Reliability. In concert with its cutting edge research and energy policy programs, the office’s newly formed, multi-agency Smart Grid Task Force is responsible for coordinating standards development, guiding research and development projects, and reconciling the agendas of a wide range of stakeholders.”

The Office of Electricity Delivery was created in 2003 under President George W. Bush, and was elevated in 2007 by getting an Assistant Secretary of Electricity Delivery and Energy Reliability to head it.

On 27 October 2009, the Obama administration awarded \$3.4 billion to 100 Smart Grid projects. According to the Department of Energy’s press

release, these awards cover the installation of:

- more than 850 sensors, called “phasor measurement units”, to monitor the overall power grid nationwide;
- 200,000 smart transformers;
- 700 automated substations (about five per cent of the nation’s total);
- 1,000,000 in-home displays;
- 345,000 load-control devices in homes.

The Network of Things (NOT) is a brand-new technology - a wireless network between a broad range of inanimate objects from shoes to refrigerators. Smart Grid implementation is relevant to this with appliances, meters and substations - all inanimate items – communicating with each other.

In 2008, the Pacific Northwest National Laboratory (PNNL) developed a small circuit board called a Grid Friendly Appliance (GFA) Controller. According to a Department of Energy brochure, this can reduce stress on the power grid by continually monitoring fluctuations in available power. “During times of high demand appliances equipped with the controller automatically shut down for a short period of time resulting in a cumulative reduction that can maintain stability on the grid.”

According to PNNL’s website: “The controller is essentially a simple computer chip that can be installed in regular household appliances like dishwashers, clothes washers, dryers, refrigerators, air conditioners, and water heaters. The chip senses when there is a disruption in the grid and turns the appliances off for a few seconds or minutes to allow the grid to stabilize. The controllers also can be programmed to delay the restart of the appliances. The delay allows the appliances to be turned on one at a time rather than all at once to ease power restoration following an outage.” Changes can be made at any time and without the homeowner’s knowledge. PNNL is ‘owned’ by the US Department of Energy but ‘operated’ by Battelle Memorial Institute.

Patrick Wood points out:

“While the consumer is promised lower utility costs, it is the utility company that will enforce policies set by regional, national and global regulators. Thus, if

a neighbouring system has a shortage of electricity, your thermostat might automatically be turned down to compensate; if you have exceeded your monthly daytime quota of electricity, energy-consuming tasks like washing and drying clothes could be limited to overnight hours.”

Italy has already implemented Smart Grid technology in 85 per cent of its homes nationwide;

Earth2tech.com reports that Smart Grid will generate \$200 billion of global investment in the next few years;

The International Electrotechnical Commission has laid out a global roadmap to ensure interoperability of Smart Grid systems between nations;

Global companies are rushing to gain their share of the global Smart Grid market: IBM, Siemens, GE, Cisco, Panasonic, Kyocera, Toshiba, Mitsubishi, etc.;

China is spending \$7.32 billion to build-out Smart Grid in Asia.

Other countries with Smart Grid pilot projects already launched include Germany, France, England, Russia, Japan, India, Australia, South Africa and a host of others. Regional organisations such as Smart Grids Africa have been set up to promote Smart Grid in smaller countries.

In every case, Smart Grid is being accelerated by government stimulus spending. Global companies like IBM, GE and Siemens are set to consolidate all of America into a single, integrated communication-enabled electricity delivery and monitoring system. Planners are working on standards that will integrate all of North America including Mexico and Canada into a single, unified, Smart Grid system. Eventually there will be a Global Smart Grid for all continents.

The TerraWatts.com website discloses:

“There is a new world wide web emerging right before our eyes. It is a global energy network and, like the Internet, it will change our culture, society and how we do business. More importantly, it will alter how we use, transform and exchange energy.

“There is no energy supply problem, there is an energy distribution problem, and the emerging solution is a

new world wide web of electricity.”

R. Buckminster Fuller (1895-1983) was hailed as the conceptual father and designer of the global energy network. In his 1981 book *Critical Path*, he wrote:

“...This world electric grid, with its omni-integrated advantage, will deliver its electric energy anywhere, to anyone, at any one time, at one common rate. This will make a world-around uniform costing and pricing system for all goods and services based realistically on the time-energy metabolic accounting system of [the] Universe.

“In this cosmically uniform, common energy-value system for all humanity, costing will be expressed in kilowatt-hours, watt-hours and watt-seconds of work. Kilowatt-hours will become the prime criteria [sic] of costing the production of the complex of metabolic involvements per each function or item.

“These uniform energy valuations will replace all the world’s wildly intervening, opinion-gambled-upon, top-power-system-manipulatable monetary systems. The time-energy world accounting system will do away with all the inequities now occurring in regard to the arbitrarily manoeuvrable international shipping of goods and top economic power structure’s banker-invented, international balance-of-trade accountings. “It will eliminate all the tricky banking and securities-markets exploitations of all the around-the-world-time-zone activities differences in operation today, all unbeknownst to the at-all-times two billion humans who are sleeping.”

The elite World Economic Forum has thrown its weight behind the initiative. Founded in 1971, it meets annually in Davos, Switzerland, and last year presented a progress report on the Energy Industry Partnership Programme and referred to a recent energy publication:

“Accelerating Successful Smart Grid Pilots’, a World Economic Forum report developed with Accenture and industry experts, sets out the centrality of smart grids as key enablers for a low-carbon economy and in response to increasingly growing energy demands.”

Mark Spelman, Global Head of Strategy at Accenture, says:

“Smart grids are absolutely fundamental if we are going to achieve some of our climate change objectives. If you like, smart grids are the glue, they’re the energy Internet of the future, and they are the essential component which is going to bring demand

and supply together.”

Step forward the Institute of Electrical and Electronics Engineers (IEEE).

On its Smart Grid website, it says:

“There’s no global organization to oversee all nations’ energy systems transformations - it is a vast movement and it’s in its infancy. With our 38 societies and seven councils IEEE is positioned to lead the smart grid initiative. Through them and our 395,000 members, who work in the world’s academic, government and private sectors, IEEE touches virtually every aspect of the smart grid.”

Note:

Patrick M. Wood is the editor of *The August Review*, an Internet-based research centre focusing on the global elite, especially the Trilateral Commission, and The August Forecast and Review, which analyses global economic markets and political events.

EDITOR’S NOTE: This material has been circulated in various forms since January 2010. For more information. <http://www.augustreview.com>.

Nexus (Australia) is on <http://www.nexusmagazine.com>

Global Empire: Two ways to conquer and enslave a nation

John Perkins

The terrible event of September 11, 2001, convinced John Perkins to drop the veil of secrecy around his life as an economic hit man, to ignore the threats and bribes, and write his book, Confessions of an Economic Hit Man. He believes he has a responsibility to share his insider knowledge of the role the US government, multinational “aid” organizations and corporations are playing in the promotion of a global empire. As an economic hit man, John Perkins travelled all over the world and was either a direct participant in or witness to some of the most dramatic events in modern history.

We economic hit men have really been responsible for creating this first, truly global, empire and we worked in many different ways. Perhaps the most common is that we will identify a country that has resources our corporations covet (like oil) and then arrange huge loans to that country from the World Bank or one of its sister organizations. But the money never actually goes to the country, instead it goes to our big corporations to build infrastructure projects in that country; power plants, industrial ports, things that benefit a few rich people in addition to our corporations but really don’t help the majority of people.

However, those people (the whole country), are left holding a huge debt. It’s such a big debt

they can’t repay it and that’s part of the plan (that they can’t repay it). And so at some point, we economic hit men go back to them and say, “Listen, you lost a lot of money, you can’t pay your debt so sell your oil very cheap to our oil companies, allow us to build a military base in your country or send troops in support of ours to some place in the world like Iraq or vote with us in the next UN (United Nations) vote; we induce them to have their electric utility company privatized and their water and sewage system privatised and sold to US corporations or other multinational corporations. So it mushrooms and its typical of the way the IMF (International Monetary Fund) and the World Bank work: they put a country into such big debt that they can’t pay it, and then you offer to refinance that debt, and pay even more interest and demand this quid pro quo which you call a conditionality or “good governance,” which means basically that they have to sell off their resources, including many of their social services, their utility companies, their school systems, their penal and insurance systems to foreign corporations. So it’s a double, triple, quadruple whammy!

Revolt in Iran

The precedent for economic hit men really began back in the early 1950’s when democratically-elected Mossadeq was elected in Iran. He was

considered to be the “hope for democracy” in the Middle East and around the world. He was *Time Magazine*’s Man of the Year. But one of the things that he had run on, was that he would implement the idea that foreign oil companies needed to pay the Iranian people a lot more for the oil that they were taking out of Iran. The Iranian people should benefit from their own oil (strange policy)!

We didn’t like that of course but we were afraid to do what we were normally doing, which was to send in the military. Instead we sent in one CIA agent, Kermit Roosevelt, Teddy Roosevelt’s relative. Kermit went in with a few million dollars and was very, very effective and efficient. In a short time, he managed to get Mossadeq overthrown and brought in the Shah from Iran to replace him. The Shah was always favourable to oil, and this was extremely effective.

So back here in the United States and in Washington, people looked around and said: “Wow, that was easy... and cheap!” And so, this established a whole new way of manipulating countries and creating empires. The only problem with Roosevelt was that he was a card-carrying CIA agent and had he been caught, the ramifications could have been pretty serious. So very quickly at that point, the decision was made to use private “consultants” to channel the money through the World Bank, the IMF or one of the other financial agencies to bring in people like me who worked for private companies so that if we got caught, there would be no governmental ramifications.

Guatemala

When Jacobo Arbenz became president of Guatemala, the country was very much under the thumb of the United Fruit Company and other big international corporations. Arbenz ran on this ticket, saying that “we have to get this land back to the people,” and once he took power he was implementing policies that would do exactly that, give the land rights back to the people. United Fruit didn’t like that very much and so they hired a public relations firm and launched a huge campaign in the United States to convince the citizens of the United States, the press and

Congress that Arbenz was a Soviet puppet and that if we allowed him to stay in power, the Soviets would have a foot-hold on the southern hemisphere and in that point in time, this was a huge fear on everyone’s mind: the Red Terror, the Communist Terror.

And so, to make a long story short, out of this “public relations” campaign came a commitment on the part of the CIA and the military to take this man out and in fact we did, we sent in planes, we sent in soldiers, we sent in jackals, we sent in everything to take him out and we did take him out. As soon as he was removed from office, the new guy that took over after him basically reinstated everything in favor of the big international corporations, including United Fruit.

Ecuador

Ecuador for many, many years had been ruled by pro-US dictators, often relatively brutal. Then it was decided that they were going to have a truly democratic election. Jaime Roldos ran for office and his main goal as president, he said, would be to make sure that Ecuador’s resources were used to help the people and he won, overwhelmingly more so than anyone had ever won anything in Ecuador.

And he began to implement these policies to make sure that the profits from oil went to help the people. Well, we didn’t like that. I was sent down as one of several economic hit men to change Roldos, to corrupt him and to let him know that, “you can get very rich, you and your family, if you play our game. But if you continue to keep the policies you promised, you’re going to go.” He wouldn’t listen and was assassinated.

As soon as the plane crashed, the whole area was cordoned off; the only people allowed around there were US military from a nearby base and some of the Ecuadorian military. When the investigation was launched, two of the key witnesses died in car accidents before they had a chance to testify, a lot of very, very strange things happened during the assassination of Jaime Roldos.

I, like most of the people who have really

looked at this case, have no doubt that it was an assassination and of course, in my position as an economic hit man, I was always expecting something to happen to Jaime, whether it be a coup or an assassination I wasn't sure, but I knew that he would be taken down because he was not being corrupted, he would not allow himself to be corrupted the way we wanted to corrupt him.

Panama

Omar Torrijos, the president of Panama, was one of my favourite people, I really, really liked him, he was very charismatic and he really wanted to help his country. And when I tried to bribe him or corrupt him, he said: "Look, John; look, Juanito (he called me Juanito), I don't need the money. What I really need is for my country to be treated fairly. I need for the United States to repay the debts that you owe my people for all the destruction that you have done here. I need to be in a position where I can help other Latin American countries win their independence and be free of this terrible presence from the North, you people are exploiting us so badly. I need to have the Panama Canal back in the hands of the Panamanian people. That's what I want. And so, leave me alone. Don't try to bribe me."

In May of 1981, Jaime Roldos was assassinated and Omar Torrijos was very aware of this. Torrijos kept his family together and said, "I'm probably next but it's OK because I have done what I came here to do, I've renegotiated the Canal and it will now be in our hands." We had just finished negotiating a treaty with Jimmy Carter.

In June of that same year, just a couple of months later, he also went down in an airplane crash, which there is no question was executed by CIA-sponsored jackals. A tremendous amount of evidence shows that one of Torrijos' security guards handed him at the last moment as he was getting on the plane, a small tape-recorder that contained a bomb.

Venezuela

It is interesting to me how this system has continued pretty much the same way for years

and years, except the economic hit men are getting better. Then we come up with, very recently, what happened in Venezuela. In 1998, Hugo Chavez was elected president, following a long line of presidents who had been very corrupt, and basically destroyed the economy of the country. Chavez stood up to the United States demanding that Venezuelan oil be used to help the Venezuelan people.

Well, we didn't like that either. So in 2002, a coup was staged. There is no question in my mind and most of our people's minds that the CIA was behind that coup. The way that that coup was fomented was very reflective of what Roosevelt had done in Iran: paying people to go out in the streets to riot, to protest, to say that Chavez is very unpopular. If you can get a few thousand people to do that, television can make it look like it's the whole country, and things start to mushroom. Except in the case of Chavez, he was smart enough and the people were so strongly behind him that they overcame it, which was a phenomenal moment in the history of Latin America. [Editor's note: Chavez has since given in to the pressures of the big corporations. He is nothing less than a dictator, ruling with an iron fist. Of course, this is the reason why he is still in power!]

Iraq is a perfect example of how the system works. We economic hit men are the first line of defence, we go in and we try to corrupt the governments and get them to accept these huge loans which we then use as leverage to basically own them. If we fail, as I failed in Panama with Omar Torrijos and in Ecuador with Jaime Roldos, men who refused to be corrupted, then the second line of defence we send in are the jackals. The jackals will either overthrow governments or they assassinate the country's leader and once that happens then a new government comes in and its going to toe the line because the new president knows what will happen if he doesn't.

In the case of Iraq, both of those things failed. The economic hit men were not able to get through to Saddam Hussein and we tried very hard. We tried to get him to accept a deal that

the house of Saud had accepted in Saudi Arabia but he wouldn't accept it and so the jackals went in to take him out but they couldn't do it, his security was very good. After all, he had at one time worked for the CIA. He had been hired to assassinate a former president of Iraq and failed but he knew the system. So in 1991 we sent in troops and took out the Iraqi military, we assumed at that point that Saddam Hussein was going to come around. We could have taken him out at that point but we didn't want to. He's the kind of strong man that we like, he controls his people and we thought he could control the Kurds and keep the Iranians in their border and keep pumping oil for us, and once we took out his military, he would come around.

So the economic hit men went back in, in the 90's, without success. If they had success, he'd still be running the country. We would be selling him all the fighter jets, and anything else he wants. But they didn't have success, the jackals couldn't take him out so we sent in the military, and this time we did the complete job and took him out and in the process, created for ourselves some very, very lucrative construction deals. We had to reconstruct a country that we essentially destroyed. Which is a pretty good deal when you own essentially all the construction companies.

Iraq demonstrates the three stages: the economic hit men failed there, the jackals failed and as a final measure, the military went in. In that way we have really created an empire but we've done it in a very, very subtle, clandestine way. All the empires of the past were built on the military, and everybody knew they were building them. The French, the Germans, the Romans, the Greeks, they were proud of it and they always had some excuse like spreading civilization, spreading a religion, something like that. But they knew they were doing it!

We don't

The majority of the people in the United States have no idea that we are living from the benefits of a clandestine empire, that today there is more slavery in the world than ever before. You have to ask yourself, if it's an empire then who is the

emperor? Obviously our presidents of the United States are not emperors, an emperor is someone who is not elected, doesn't serve a limited term and doesn't report to anyone, essentially. So you can't classify our presidents that way.

But we do have what I consider to be the equivalent of an emperor and that is called the Corporatocracy. The Corporatocracy is this group of individuals who run our biggest corporations and they really act as the emperor of this empire. They control our media through direct ownership or advertising; they control most of our politicians because they finance their campaigns, either through the corporations or through personal contributions that come out of the corporations. They are not elected, they do not serve a limited term, they don't report to anybody and... at the very top of the Corporatocracy, you really can't tell if a person's working for a corporation or the government because they are always moving back and forth.

One minute you have a guy who is the president of a big construction company like Haliburton, and the next moment, he is vice-president of the United States... or we had the president who was in the oil business. And this is true whether you get democrats or republicans in office, you have them moving back and forth through the revolving door. And in a way, our government is invisible a lot of the time, and its policies are carried out by a corporation, on one level or another.

Again, the policies of the government are basically forged by the Corporatocracy and presented to the government and afterwards they become government policies. So it's an incredibly cosy relationship. This isn't a conspiracy theory type of thing, these people don't have to get together and plot to do things; they all basically work under one primary assumption... and that is that they must maximise profits, regardless of the social and environmental costs.

This process is called globalization.

EDITOR'S NOTE: This article was published in the *Michael* journal.

The Development of World Dominion (1)

Clifford Hugh Douglas

With Introduction by Frances Hutchinson

INTRODUCTION: *The Development of World Dominion* is the title of a collection of quotations by Clifford Hugh Douglas which were published in *The Social Crediter* in the years immediately following the Second World War. The quotations were reprinted in *The Social Crediter* in 1958-9, and, in 1969, the collection was published in book form by the Social Credit presses in Australia (*Tidal Publications*, NSW) and London (*K.R.P. Publications Ltd.*).

The argument traced through these quotations is that the productive power of humanity is such that the wants of all could be amply supplied with a minimum of effort on the part of each individual. In the machine age, society is no longer *necessarily* driven by material necessity. The Age of Leisure is now achievable. However, instead of developing the arts, good food and sound farming practice, through sustainable science and technology, mankind is engaged in destroying the earth's capacity to sustain any life forms, plant, animal or human. Humanity appears to be hell bent on depleting the soils through unsustainable farming practices, on mining areas of natural beauty to obtain the metals with which to create the armaments necessary to fight senseless wars, and burning fossil fuels as if there was no tomorrow, in order to produce the packaging and transportation of the consumer goods necessary to keep the workers fed and happy as they conduct an endless series of ill-conceived operations, and all because there seems to be no alternative to working for money as wage or salary slaves. The question raised in these quotations is, who is determining the policies which keep producers (workers) and consumers in thrall? It is difficult to detect that there is a democratic decision-making process in operation.

On the title page of *The Development of World Dominion*, the following quotation appears: "It is suggested that the primary requisite is to obtain

in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage that in common with his fellows he can choose, **with increasing freedom and complete independence**, whether he will or will not assist in any project which may be put before him."

[Emphasis added: Editor]

Clifford Hugh Douglas: *Economic Democracy*, 1918.

Written in 1918, that single sentence sums up Social Credit. And it rings as true today as when first published, almost a century ago. Translated into more modern terminology, it means:

"The economic and political institutions of society are in urgent need of reform so that the individual can be in control of the policies under which he lives and works. Every individual has the right to benefit from the new science and technology of the industrial age on terms which he determines (*i.e.*, which are not pre-determined by some body in which he has no decision-making role.) All citizens must have equal freedom and independence to decide whether or not they will participate in any proposed project."

The quotation illuminates the fundamental difference between Social Credit and mere 'monetary reform'. Social Credit seeks to guarantee the freedom of the individual within the political, cultural and economic spheres, of society. Thus Social Credit addresses all aspects of social interaction, across the entire spectrum of social institutions – politics, media, arts, sciences, medicine, education, farming, media, energy and production of all types of goods and services. Time and again, Social Credit literature illustrates the fact that it is an illusion to imagine that political and cultural freedoms can be enjoyed under conditions of economic slavery. Monetary reform, on the other hand, seeks to adjust the money system irrespective of the wider political, economic (*i.e.*, production

of real goods and services rather than mere financial values) and cultural contexts in which it operates. Hence monetary reform can be used to ensure that the present system of controls operates more efficiently to bind each and every

citizen into service to a common purpose beyond their understanding or control.

To be continued

Kohr Belief

John Papworth

The modern crisis of civilization is unprecedented in its depth, its scope, its persistence and its inevitability; there has been nothing remotely comparable in all human history and, despite the obvious elements of disruption it is manifesting in terms of global wars, of economic mayhem, social disintegration, environmental vandalism and moral collapse, there is still no coherent force emerging which has its sights on these and other factors, nor showing any effective capacity to confront them.

What used to be seen as the radical left is disorganised, demoralised or simply apathetic and passive. Modern politics are distorted by being dominated by outdated ideologies; these are based on organised, centrally controlled mass movements having great leaders, who all too often are revealed by events to be mere moral mediocrities. The same mass movements are generally begetting of boundless degrees of irreversible corruption, social disintegration, environmental vandalism, military imbecility and economic collapse.

People everywhere must learn to become their own leaders in their own local communities if they are ever to achieve a sensible control of events and the degree of self-fulfilment that is their birthright.

They will be unable to do this unless they give due credence to Leopold Kohr, whose seminal work, *The Breakdown of Nations* first appeared in 1957. He can perhaps claim to be the first political thinker since Aristotle who, writing over two thousand years ago declared, 'to the size of a state there is a limit, as there is to plants, animals and implements, for none of these retain their natural facility when they are too large'. Kohr

is perhaps the first modern thinker to spot that size governs and who went on to say, 'If anything is wrong it is because it is too big; so that what is wrong is not capitalism but *giant* capitalism, so *giant* as to be beyond the control even of its owners; not socialism but *giant* socialism, that needs an army of secret police to run it and which produced the monstrous horrors of Stalin's Soviet system.'

Kohr showed that size was not some incidental factor that could be accommodated, but that it was the factor that governed everything, that if something was too big it produced results which were uncontrollable and that that control was only possible by a reduction of size to proportions that were amenable to sensible human-scale management.

In this elegant and witty work Kohr gave the radical movement the theoretical tools it needed to achieve unity and force without sacrificing its commitment to freedom. He was urging that instead of pursuing world unity that radicals everywhere should focus on world diversity, on the cantonisation of political and economic forces everywhere so that the power of control was in the hands of local people as the only means by which liberty could be assured.

When will all those people who continue to chatter about capitalism or socialism or the 'left' or the 'right' wake up and realise that the credo of cantonised democracy is one that can unite people everywhere to achieve peace, economic stability, environmental sanity and social decency, goals which otherwise will continue endlessly to elude them.

John Papworth

Book Reviews

Share the Inheritance: Gifts of Intangible and Tangible Wealth

The Inheritance Press (2010)

ISBN: 978-0-9843921-0-0

£12.99 (+ p&p £1.90) Hb 140pp

Available from P.G.Wells, Winchester

(0)1962 852016

See also www.britsattheirbest.com

Currently, the story of humanity is one of doom and gloom. Nevertheless, amongst it all, there are pockets of hope and cheer. Like precious seeds, these need to be scattered far and wide so that they will grow to bear new life. *Share the Inheritance* is a real find.

I came across the book at a recent symposium in the Midlands. The programme for the day was a catalogue of the disasters facing humanity as a result of seemingly uncontrollable forces sweeping through the lives of people in the UK, the US and elsewhere in the world. The speakers had dedicated their lives to exposing the injustices, deceptions, lies and illusions which appear to be endemic in a basically corrupt political economy. All was thoroughly documented, a list of horrifying facts presented in graphic detail. Evidence was given of financial frauds, perversion of justice, sinister dealings in government bureaucracies, the misdirection of medicine by the pharmaceutical industry, the deliberate erosion of moral standards through sex 'education', *Playboy*, and the media generally, and the 'dumbing down' of education from infancy to the academy. When Catherine Glass spoke at the end of the day it was like a breath of fresh air by the sea on a summer's day.

Having witnessed oppression in Eastern Europe, the authors of *Share the Inheritance* searched for a history of the constitutional framework which underpins justice and personal freedoms in Western society. When they realized they were searching in vain, they set about the research necessary to create the story of the English-speaking peoples who originated in the British

Isles and migrated to North America and other parts of the world.

It is the story of the battle to establish the rights, responsibilities and freedoms of the individual within institutional structures based on justice, property rights, access to information, creativity and compassion. The main text presents the 27 Gifts of The Inheritance in the form of a story which starts in these islands in prehistoric times and leads into the future life of the world. Thus the ancient megaliths demonstrate that the earliest people explored the Mysteries of the Cosmos. In so doing they recognised Gift 1: "The Earth and the Universe Follow Laws which Affect Us and These Laws Can be Described and Predicted".

The central chapters trace the evolution of Gift 23: "A Limited and Representative Government Organised into Three Branches – Legislature, Executive, and Judiciary – under a Constitution and Just Law". From Common Law, through Magna Carta, the book traces history through the English Civil War, the settlement of America, the American Civil War to the establishing of the American Constitution. The notion of the 'ring of Covenant' is embodied in Gift 10: "A Covenant between people and Leader. The People Agree to Support a Leader as Long as He (or She) Defends Justice". The role of the Christian Church in shaping the Gifts of the Inheritance flows through the history, playing a part the lives of historical figures who challenged injustice, often at the cost of their own lives.

Share the Inheritance is full of delightful pictures, quotable quotes from an amazing array of sources. It offers startling angles on many knotty questions, such as the right to bear arms, protected by the Second Amendment of the American Constitution. Refreshing, breathtaking at times, this book demands attention. Indeed it has to be read to be believed. As a present, it will be well received with joy by young and old alike.

Frances Hutchinson

Sexual Sabotage: How One Mad Scientist Unleashed a Plague of Corruption and Contagion on America

Judith A Reisman

WND Books (2010) £25.95 Hb

ISBN: 978-1935071853

Sexual Sabotage is an impossible read. It is, however, an essential read. The 400 pages are packed with closely documented factual material on the orchestration of the post- World War II sexual revolution through corruption of research and education by the ‘Sex Industrial Complex’ backed by high financial interests.

Judith Reisman demonstrates with complete clarity that the sexual revolution of the last five decades of the twentieth century was deliberately generated by a pack of lies presented as academic research at the corporate and publically funded Kinsey Institute of Indiana University. That ‘pack of lies’ includes seriously flawed research data, interwoven with pornography, paedophilia and other perversions now classified as within the broad range of human sexual behaviour. *Make no mistake*: says the author:

Alfred. C. Kinsey was the most effective and deviant sexual philosopher in human history. He was the first acclaimed American scientist to insist that virginity is unhealthy, promiscuity helps marriages, pornography is constructive, obsessive masturbation and bestiality are never problematic, bi/homosexual sex acts are normal, and children are ‘sexual from birth’ and appropriate sex partners for adults. On and on for sixty years. (301)

Over that period, sex, drugs and pop culture have come to be accepted as normal in America. *Sexual Sabotage* is the history of an engineered change in culture and customary practices over the final decades of the twentieth century. Far from being the result of a common desire for greater freedom from moral restraints, change is shown to have been orchestrated by collusion between the big pharmaceutical companies, the press and the media, led by the Kinsey Institute

and the other corrupt and corrupting academic institutions. It is possible to check the commonly available hard statistical data before and after the publication of the Kinsey reports. Before World War II statistics show violence, rape, child abuse, venereal disease and divorce to have been less common. Post-Kinsey, all measures show that the incidence of rape, violence, child abuse, divorce, sexually transmitted disease, illegitimacy, teenage pregnancy and abortion have escalated. What emerges from Judith Reisman’s evidence is that the breakdown in social standards was deliberately cultured by vested interests through the media, legislation and educational establishments.

So – who was Kinsey? Alfred Charles Kinsey (1894 –1956) was an American biologist and professor of entomology and zoology. Kinsey’s original research into human sexuality was originally funded by the Rockefeller and Ford Foundations. The same sponsors enabled Kinsey to found the Institute for Sex Research at Indiana University, now known as the Kinsey Institute for Research in Sex, Gender, and Reproduction. The Kinsey Reports on *The Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953) founded the modern field of sexology, the values-free ‘scientific’ study of human sexuality. The notion that physical relationships between human beings, *i.e.*, the quest for physical pleasure from using the body of another, could be studied ‘scientifically’ aroused great controversy in the 1940s and 1950s. Judith Reisman shows how the bogus research findings of the Kinsey Institute and the establishment of training courses in sexology for health care professionals in other educational establishments has created a social climate in which the study of sexually deviant behaviour in the name of ‘science’ has become culturally acceptable. Judith Reisman demonstrates that Kinsey’s scientifically and morally unsound research encouraged the popularization of pornography, promiscuity and paedophilia, and the commodification of children and sexuality. Failure to examine the original studies dispassionately implicates contemporary academics, social scientists, educationalists and

other career professionals in the creation of a society in which vulnerable children and young people are increasingly physically and morally at risk. With over 1,100 references, *Sexual Sabotage* carries ample evidence of the need for a rigorous investigation of the authenticity of 'scientific' investigations of the Kinsey Institute.

Undoubtedly, the Kinsey Institute profoundly influenced social and cultural values. The establishment of *Playboy* and other pornographic publications followed directly from the Kinsey research publications, whilst academic research into all manner of sexual awareness and artificial arousal has been funded by the pornographic and pharmaceutical institutional networks. Far from being innocent, artificial sexual stimulation is addictive.

The author of *Sexual Sabotage* could best be described as the whistle-blower *par excellence*. Inevitably, she has been criticized as using unsubstantiated data to promote a reactionary right-wing agenda. Comparison of these scurrilous attacks with the book itself shows them up as part of the same agenda which laid the foundations for the Kinsey Institute for Research in Sex, Gender, and Reproduction during the late 1930s. From the outset, that agenda was neither bias-free nor scientifically objective. This raises the further question – how was this original research funded, and why? Judith Reisman traces the interconnections between the funding of the research and the control of the mass media

which was essential to the success of the original venture:

Indiana University also provided financial support before, during and after Kinsey published the work. And the university's patron, the Rockefeller Foundation, provided resources to prepare and carry out a substantial blitzkrieg. As the first book's publication date approached, Indiana University wined and dined the most prominent reporters – supposedly objective journalists who then agreed to let Kinsey read and approve their articles prior to publication. ... (p72)

This raises further questions. Had four-year-old Alfred C. Kinsey met with an accident which he failed to survive, would the sexual revolution of the post-World War II period never have materialized? Would the course of social history have been entirely different? Or would some other individual have been sponsored by the same powerful corporate interests to pursue the same research agenda? If the answer to the latter question is, 'Yes!' One is left wondering – where did the impetus to degrade human morals in this way come from? Specifically, where did the finance originate to fund research into the 'science' of human sexuality? Why was money made available for education in sexology to be introduced in schools, colleges and universities across the world, when so many subjects are eliminated from the curriculum for lack of funds? *Sexual Sabotage* raises questions which cannot rightly be left unanswered.

Sacrificing People: Invasions of a Tribal Landscape

Felix Padel

Orient Black Swan

Hb (2010) £16.99

ISBN: 978-8125038689

Orient Longman

Pb (2011) £14.99

ISBN: 978-8125041894

504pp

Anthropologist Felix Padel is the great great grandson of Charles Darwin. Just as Darwin

changed how humanity views its origins, so Padel seeks to change how the people of the industrialised West view their place in the world, and how they relate to the rest of Creation.

Padel has lived with the tribal peoples of India, the adivasis, or first peoples. He has immense respect for their culture, which values the natural environment above all else, and he is convinced that we in the West must learn from them before we destroy the planet, and ultimately ourselves.

He believes that in the past, anthropology often

served the interests of Western élites, sometimes using flimsy or mistaken evidence to create negative stereotypes of tribal peoples, defining them as barbaric or even animalistic. This allowed colonisers to feel justified in exploiting, enslaving, or even exterminating peoples they regarded as primitive and inferior.

Padel illustrates how this worked by a study of the British in Central India, and in particular their attempts to stamp out human sacrifice, as practiced by the Kond people. Deliberately reversing the usual process of Western anthropologists studying ‘uncivilised’ people, Padel turns the microscope onto the British colonial administrators. Making extensive reference to original documents and often unpublished papers he reveals the mindset of officials from the British East India Company, missionaries, and the military. He shows how, under the guise of civilising a primitive people and saving them from themselves, the British did in fact make a sacrifice of the Kond’s lives, their culture, and their religion.

Christianity too was pressed into the service of colonisation. People who believed rivers and mountains were sacred, and had never heard of Christ, were regarded as hopelessly lost, and it was considered the duty of the numerous missionaries of the period to ‘save’ them, even if this did involve force: even if some of them were unfortunately killed in the process.

Human sacrifice was an ancient part of the Kond’s culture, but relatively few people fell victim to it. Yet in trying to stamp it out the British saw no contradiction in killing large

numbers of people, some by public hanging: a death which the Kond saw as a much worse fate than sacrifice.

Towards the end of the book, Padel describes how a different form of colonialism continues to devastate the lives of the adivasis, right up to the present day. Industrial development, portrayed as something which will improve the lives of native peoples, in reality means the theft of their lands, the pillaging of their natural resources, and the destruction of their cultures.

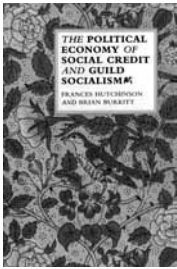
The adivasis have the misfortune to be living on top of rich mineral resources. The rivers and mountains they hold sacred as the source of life are seen by multinational mining companies as simply an obstacle in the way of their access to iron ore or bauxite. This has inevitably led to conflict, and there is now a low-level war going on in India, a fact which receives very little coverage in the West.

Far from seeing the native peoples who resist exploitation by multinational corporations as a block to progress, we should see them as our potential saviours. If they do not win their struggle to preserve their environment, we will be one step further towards making life on this planet unsustainable. The Kond’s may have sacrificed individuals in the 19th century, but in the 21st century it is giant multinationals who are sacrificing people on an industrial scale.

Bernadette Meaden

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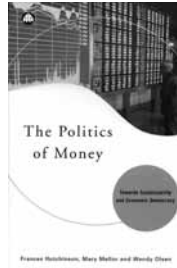
Recommended Reading



Frances Hutchinson & Brian Burkitt

The Political Economy of Social Credit and Guild Socialism

(Jon Carpenter £12.99)



Frances Hutchinson, Mary Mellor & Wendy Olsen

The Politics of Money: Towards Sustainability & Economic Democracy

(Pluto £16.99)



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What Everybody really wants to know about Money

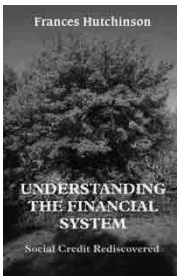
(Jon Carpenter £12.00)



Eimar O'Duffy

Asses in Clover

(Jon Carpenter £11.00)



Frances Hutchinson

Understanding the Financial System: Social Credit Rediscovered

(Jon Carpenter £15.00)

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Social Credit? Some Questions Answered.
KRP £2.00

Books by C H Douglas

(available in the Social Credit Library)

Economic Democracy

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The Monopoly of Credit

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The Control and Distribution of Production

For reviews of all these publications and details of how to purchase them, please see our website: www.douglassocialcredit.com

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