Prairie Manifesto Project

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Province: ☐ Alberta ☐ Saskatchewan ☑ Manitoba

Party: SC Election Year: 1943 (1945)

AA = Alberta Alliance
CON = Conservative Party
LP = Liberal-Progressive Party
PC = Progressive Conservative Party
SKP = Saskatchewan Party
UFM = United Farmers of Manitoba

CCF = Cooperative Commonwealth Federation
LIB = Liberal Party
NDP = New Democratic Party
SC = Social Credit
UFA = United Farmers of Alberta
WCC = Western Canadian Concept

Type of Document:
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SK = Saskatchewan
MB = Manitoba

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PROSPERITY WITH FREEDOM

A Statement of Policy

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THE MANITOBA SOCIAL CREDIT ORGANIZATION

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FOREWORD

★

The trend of events points clearly to the passing and ultimate elimination of private enterprise in all its manifold forms of expression from this world of hard realities. The scene of free activity is passing; if we keep on allowing ourselves to go on without thinking and taking our own personal decisions and responsibilities, it will be only a dead memory to-morrow.

Already there are vivid indications of uneasiness in industrial circles, and among individual owners of business concerns. These private business people, who have built up a free and competitive system of service, are awakening to the fact that, if nothing is done to resist, check and overthrow the trend toward dictatorship, they will be swept into an early grave, the definition of which is "the abode of the dead". This trend toward dictatorship is cloaked under a variety of names: Economic Liberalism, Socialism, Communism, Fascism, Nazism and many other **isms;** it has invaded the political arena under similar names: Liberalism, Conservatism, Progressivism, CCFism, Laborism, Socialism, etc.

To gain an adequate idea of the **planned** economic "massacre" that is about to take place and be perpetrated against individually owned and operated firms, stores, farms etc., it is only necessary to understand that the controlling and motivating force behind our various political parties of whatever name, is HIGH FINANCE, a monopoly. This monopoly has the sole and exclusive right to manufacture the very instrument by means of which ALL must operate and manage their business and affairs. The masters of the present banking system are jockeying into position to strike their final blow against individual initiative and genius. SOCIALISM is the easiest and most accessible means by which the financiers can reach the masses and regiment them.

There is a false opinion current at present, that Socialism and Social Credit are the one and same thing; that the conflict between them is only a question of men and allegiance. To the reader of our policy, it will appear that there is NOTHING in common in their principle, that they are diametrically opposed in doctrine and method of operation, that, therefore, they are irreconcilable **enemies.** Socialism regiments the masses; Social Credit liberates the individual and declares that personal initiative is the ONLY means by which society can be a DEMOCRATIC institution. In Social Credit, private enterprise is as necessary to the economic life as air is necessary for breathing to man.

Therefore, NOW is the time to contend for your right to live freely and "abundantly".

F. A. IRELAND.

THE MANITOBA SOCIAL CREDIT ORGANIZATION

Political Section of the Central Committee

STATEMENT OF POLICY

I

General Principles and Fundamentals

1. The teachings of Christ are basic to any real solution of the Social and Economic problem, placing as they do the value of the human individual above all other values in every form of endeavour and activity concerning the social and economic.

2. Loyalty to His Most Gracious Majesty King George VI, to Canada, our beloved country. Uphold the spirit and letter of the British North America Act in full compliance with the requirements of the common welfare of the citizens, until we have a constitution made and given to us by the representatives of the provinces.

3. The State came after man, was instituted by man as a means to a better and fuller life. It must remain in the service of man; it must not degenerate to the point where it will be an overlord of the totalitarian or of any other type. This is tyranny unbearable to freedom loving people.

4. It being true that all societies are associations of free men in order to obtain for all a certain specific end common to all, it therefore follows that all men grouping into society must have a common faith or belief that association will bring them the results they want and can reasonably expect from it. This faith or belief certainly causes a force or power to come into being, which will tend to bring men to pull together toward their common goal. This force or power we term Social Credit. Therefore, Social Credit is hereby defined as the motivating power which arises from the belief (credo) inherent in society that its individual members in association

can obtain the results they want. This is the credit of society, and it is very real.

Social Credit can be coined as well as any other form of credit. The sovereignty over this process must be vested in the State which has as its first and paramount duty the obligation to procure the common good and service of the people who owe it allegiance on that very account. The State can and must coin the social credit according to the economic needs of the citizens, i.e., according to the possibilities of their production and consumption; this will insure, without injustice to any one, the fullest use of the gifts of Divine Providence, the true foundation of christian economics.

5. The human individual being recognized as the first and most sacred concern of men, it therefore follows that all social and economic institutions and services must become a function of men in the service of men, and must never become an end in themselves. This principle is not to be interpreted in such a way as to interfere with the belief in the value or precedence of the spiritual above and over the material.

6. Society being recognized as an association of free men for the purpose of insuring to all the benefits generally termed the common good or common welfare, we hereby designate this common good as all that may fall under the three general headings: BREAD, PEACE and LIBERTY.

7. The principle of sovereignty is to **serve all** and never to seek power or domination for the sake of power or domination. The general functions of the sovereign are: VIGILANCE, DIRECTION, STIMULATION and RESTRAINT.

8. The dignity of the human individual being recognized, the sanctity of the home and the precedence of the family over all other social institutions are fundamental.

9. Believing as we do that in a christian democracy, only the people themselves can give proper direction to the policies of the State, it is therefore of paramount importance that a campaign of education precede all endeavours to obtain social and economic reform. On this ground, our principle is to get the knowledge of the social and economic **truth** to as great a number as is possible, and let the people themselves choose their mode and time of electoral action, building from the ground up in true democratic fashion.

10. Centralization of power is abhorrent and must be resorted to only when **there is no other means** of obtaining for the people a definite common end **required by them.** And even then, it must remain of a purely temporary and transitory nature.

II

General Objectives

1. To restore to every man his full dignity as a human person and citizen of a free and democratic country, under a Constitution based on the rock foundation of christianity. It is time that words cease to be empty and meaningless. A doctrine as well as a constitution are meaningless unless they guide **men to a definite action.**

This objective is so important that it may be said that it embodies the whole of our policy. We do not propose to mince words or to be cloudy. **Vigilance** and **direction** will go to the benefit of all. **Stimulation** and encouragement will go to those in need of it in no uncertain ways and means. This definitely pledges us to the support and **active** help and sympathy of the downtrodden and oppressed masses. **Security** and **freedom** is their rightful lot as citizens of Canada, on a basis of an equality of civil rights. This cannot be secured if forever they are to remain in the state of staple goods on the competitive market of industrial work, or if the farmer is to be consistently robbed of the wealth he produces.

People must realize that it is impossible for the average worker to better his lot, his wages generally being so low that it is impossible for him to become the owner of property or to obtain economic security for himself or his family. All raises in wages are immediately offset by a general rise in the prices he has to pay for living commodities. This state of affairs is not only unfair, but it is a direct obstacle in the path to this first objective. So is the robbery practiced on the farmer who often produces enough food in a year to supply 60 families of five and in return does not get enough to house or dress himself decently.

Restraint will go to those whose conduct deserves to be restrained: speculators, the grabbers and profiteers who seek monopoly. It is not necessary to despoil men of their rightful property to obtain this end, except in very special and extreme cases such as we shall see in the "economic" section of this statement of policy.

2. When the time comes, to see to it that the elected members of our legislatures and Parliament not only take the mandate from the people, but also their direction, so that, elected by the people for the service of the people, they will be responsible to the people and not to an invisible power, inimical to the interests of the people, operating behind the scene and ruling over Parliament, through party interests.

3. Through an enlightened people, to get such legislation enacted as will permit the exploitation of our natural resources according to our national needs and available tools and manpower, the surpluses of our production, if there be any, to be exchanged for such foreign goods as we need and desire to have. This will end the stupidity of linking our own national prosperity to the willingness and ability of other countries to buy our own produce. It will stop international trade rivalry and all the friction following in its wake. It will be the foundation of real and lasting FREE TRADE between nations, a source of international goodwill and friendship.

4. We will endeavour to destroy the usurped sovereignty of money over man, or of any other substitute that may hinder him in his endeavour to use the earth in his own service. The money idol has become the modern god of big business; its requirements of human sacrifice are appalling as the GREAT DEPRESSION and the present TOTAL WAR testify. We will guard that man keeps his sovereign rights over all institutions, so that institutions will always respond to a need of man or cease to exist. We will fight all unnecessary regimentation measures.

5. We will keep the people well awake to the threats brought upon us by the necessities of war. The temporary, to get the war going to our best advantage, must not be taken as a permanent fixture capable of giving us good service once the peace is again our blessed lot.

As even a casual study and examination will reveal, all the above objectives are in open conflict with all socialist dogmas and platforms; therefore, our next objective will concern the pet of all socialists: **planning.**

6. We stand pledged to fight all socialist planning, mindful as we are that man has nobility in only one plan, and that is the Divine Plan of the Creator of all things. We will guard that our full national sovereignty is not given up wholly or in part in order to satisfy the plans of some schemers of our time who blame all the ills of our day on freedom and sovereignty. We will be vigilant and warn of any recurrence of "Sirois Reports", both national and international. We will fight to the end all such schemes as the Marsh Report, planning to redistribute poverty, instead of destroying it as far as possible.

We will also guard that our beloved Canada does not become a party to the creation of an **International Bank,** such as has been advocated by Lord Keynes in England, Henry Morgenthau in the U.S.A. or Mr. Ilsley in Canada. It is time that the people woke up to the fact that we are not fighting this war in order to make the world SAFER for the ALMIGHTY DOLLAR. It is time that all realized that we forgot and killed men in order to save dollars. It will be our sacred and great responsibility to see to it that this mistake, a calamitous one, is not repeated.

7. We will strive by every possible and just means to have implanted in our school and university curriculums a course on economic history and theory, along the lines of the principles already set forth. This, in our opinion, will be the best means to forstall any recurrence of the evils that have plagued mankind for over two centuries.

8. Understanding as we do, that there can be no freedom without the knowledge of truth, and that to rob the citizen of that which is absolutely essential to his well being and to the proper and enlightened fulfillment of his duty as a citizen is as great a crime as that which robs him of his material property, we will endeavour to obtain legislation forbidding the misrepresentation of the truth by the radio, the press and the cinema. These institutions bear a great responsibility inasmuch as they are the only means whereby the great majority get all the knowledge that will direct their judgement of public or national issues. This is not interference with the principle of freedom of the press; on the contrary, it is a safeguard that it is not an empty word, leading to State or private control or monopoly, serving interests that are alien and often inimical to those of the people. The party press is an example of what we have in mind. Their conscious and deliberate lying with the consequent bulldogging of public opinion is too well known to require specific illustration.

9. In the national financial arena, we will endeavour to have issues of money to replace the present system of debt or bond issue. Those who understand the money system very well know that there is no danger of inflation from this source; on the contrary, this policy would be a safeguard against inflation which is present in the form of interest and taxation which buy nothing in the present system. Moreover, as a debt paid to the bank cancels the money used to pay it, there is no need to worry about inflation resulting from an overabundance of money, until the **whole of our national debt is paid.** Until then, our government could issue, even seemingly recklessly, new money without any inflationary effect. Of course, the chartered banks would have to be stopped from inflating the new issues to ten times their original value as they are at present licensed to do. As they hold their charters from

Parliament, this is not an impossible task if the people are **really back of it.**

This objective, when implemented, will result in the liberation of our governments from their crushing burdens of debt accumulation. It will release industry from a similar burden of cumulative debt and taxation, and it will do the same for our farmers and permit our working classes to BECOME **OWNERS** of property of their own choice, setting them economically free. Nearly 75% of our national income is at present eaten up by debt, interest and taxation of various kinds. We are mindful of the warning of our present Prime Minister, when on September 15, 1935, he said: "Usury once in control, will wreck any nation. Until full control is restored to Parliament over the issue of currency and credit, all talk of the sovereignty of Parliament and democracy is idle and futile."

III

National Policy

Based on the foregoing, it is understandable that our policy is national in scope. We, as a Manitoba Organization, do not feel that we are overlapping our objectives, as we are putting forth the basis of our co-operation with other national groups working to set our country politically and economically free. It will be our business to find and support candidates both provincial and federal who will pledge themselves to support and implement in legislation the policies herein set forth. They will group together in order to better serve the people by the wise government of their affairs. They will not seek power for their group as such, as it has been the practice of political parties in the past. Our group, then, will be a group outside of and independent of all parties.

We shall express our policies, in accord with the foregoing principles and objectives, under three separate headings, namely: SOCIAL, ECONOMIC and POLITICAL.

(A)

Social Policy

1. The basis of our social policy is the freedom of the individual consequent with the protection of the legitimate rights of all.

We recognize that freedom is founded in the deep and most valuable faculties of man, the spiritual faculties of intelligence and will. These are the wonderful powers through which man can know, understand and appraise truth, in both the material and spiritual orders, and by this knowledge, understanding and appraisal give rise to the **faculty to choose or to elect, because** man is thereby enabled to pass a judgement and to set his will. This is **freedom.**

From the above, it can be gathered that if, after having passed his judgement, man was debarred from exercising his will to chose, he would be unhappy, and his most noble faculties would only render him a disservice. In order, therefore, to

preserve the greatest possible measure of human happiness, freedom is essential in the greatest possible measure. Individual freedom, therefore, is our first social concern.

2. The right of free association is hereby recognized as a motivating power which will help to reorganize in the natural way our highly **centralized** society. Through abusive monopolies that have destroyed the natural groups of society, by destroying the variety of enterprise, individual initiative has been so seriously handicapped that it is reduced to its simplest expression. This has placed an administrative burden on the State which does not rightfully belong to it, and seriously cripples it in discharging its rightful duties. Our policy, therefore, will stress this right of men to associate freely, in order that through associations of their own they may discharge the mass of social functions that are at present vested in the State. Among these **free** associations that would look into the welfare of the various citizens, we would encourage the following: professional, trade, art and cultural, industrial and welfare. These would discharge to the best advantage of their members the duties which are imposed upon the State in our highly centralized society. They would do so with a much higher degree of justice and efficiency, as they would naturally be far more conversant with the problems that are their own than the State which is in the unenviable position of a Jack of all trades. This would also remove from the State, a social power that it can, and often does use to attain the political ends of those holding office. It would awaken the sense of personal responsibility in individuals as such. The various groups or associations, which would cease to be only figure heads, would also feel and bear their proper burden of the common welfare. The quality of the produce and services would be improved, so that men would really get the best that the resources of the country and the skill of its craftsmen can give, coupled with a **social security** that would not be social in name only, but in fact, resulting from the **free** association of **free** men, devoid of all State regimentation measures, such as we have in Unemployment Insurance, or as proposed in the Marsh Report.

Our social legislation, then, would have the effect of gradually reforming society, to respond to the individual needs and aspirations of the citizens composing it. It would result in a highly decentralized authority. It would abolish bureaucracy and the consequent regimentation.

3. The first society entered into by man, the most natural to him as a person endowed with reason, intelligence and love, the most suited to his needs and to answer his most noble aspirations, is indisputably the **family**. Our policy, therefore, is to protect the human family from all attacks from whatever source that tend to destroy or weaken it. We will strive to re-

move the economic circumstances that disperse it to the four corners of the earth and so render it unable to give to its members the protection and security that it was intended by nature itself that it should give. The family also has an educational value that requires that it be set free to cope with its distinct duties, in the discharge of which it cannot be replaced. For the good of the community as a whole, too much importance cannot be attached to the value of a strong healthy family as a basic social cell.

The social legislation required to restore the family in its original dominant position is fundamentally linked with the economic problem, which must be solved before any result can be achieved. Let us state that the problem, generally, will be solved by the institution of **adequate** wages and allowances paid to the head of the family. These allowances need not be exclusively State allowances, even more, when society is properly organized, the State need not participate in the supplying of revenue, but will be vigilant and see to it that the family is adequately protected.

4. Education is a Provincial affair, and our statement of policy on this ground can only be taken as a suggestion to other provinces.

We believe that there should be a school with sufficient teaching personnel, fully competent, in every organized community. Finance shoudl not be an obstacle to this end as it has been in the past. Here we have the importance of this need recognized by all; we have a law rendering attendance at school obligatory, but its purpose is defeated by the absence of a school or a teacher in many communities, because of FINANCIAL penury

We believe that the control of the curriculums should be decentralized, in order that the local school will answer the local need of culture, trade, industry and economic circumstances arising from the climate, geography, and mentality of the local inhabitants, in full accord with the exigencies of human nature.

Attendance at school, or education equivalent should be obligatory, until every one has learned to read and write, to work simple arithmetic, the fundamentals of christian teachings, economic and social fundamentals, or until they have reached the full age of sixteen years. The above state only the substance of the curriculum that should be common to all. The balance should be left to the local commissions, which should rightfully be more than local finance committees.

Higher education should be made available to deserving children, irrespective of the financial means of the parents. Talent is the nation's greatest wealth, and should not be allowed to remain undeveloped merely on account of lack of

dollars. The bright child with undeveloped talent will require to be fed; clothed and housed, he will require various social services, and consume out of the produced wealth without giving that which it was intended by God Himself that he should give. What, then, is the real meaning of financial savings in this particular case, if it is not a definite restriction of the common wealth and inheritance of the nation as a whole? Accountancy is a technical achievement that should be placed integrally in the service of men. Finance is nothing but an application of accountancy, and should not interfere with the general welfare.

5. National health is the most essential condition to the greatest possible manpower of the country. Moreover, it cannot be achieved unless the individual citizen enjoys good health. Finally, and this is the most important consideration, personal good health is one of the greatest factors given to the individual for his own happiness and betterment, for the full development of his physical, moral, mental and spiritual faculties, and for living out the full length of his normal life. It is therefore linked intimately with the right to life itself.

Therefore, it is our policy to insure, as far as natural resources and national talent will permit, this precious gift of health.

Under the present social structure, economics in terms of finance have the upper hand over this vital social question. Ignorance also plays a part, but this obstacle can be overcome more easily than the financial. We must all understand that the fundamental right to life is not recognized in a just and equal manner in our money minded society. Those with financial means can procure the best talent together with the most efficient scientific methods to safeguard their health, and hence their life. On the other hand, the poor, those with modest incomes, often are **forced** to neglect their health and take useless risk to their lives because of the lack of money, or because they hope to get well again without encroaching on small hard earned savings. The rich mother's life, and that of her child are as well protected as a modern highly developed society could ever hope to protect them. The poor mother, on the other hand, is left to her fate, just as much as if the people of the earth were still cave dwellers. This state of affairs is unbearable in a christian society. All men have an equal right to life, and they have entered society precisely to ensure to themselves the security and protection to life that society can give.

The obstacle to overcome in the path of a truly constructive health programme, then, is mostly economic in the modern distorted meaning of the word; it is a financial obstacle.

Hospitals should be as numerous and as well distributed as the density of the population require. As far as possible, they

should not be centralized as in the present system, where mammoth institutions serve the people of widely dispersed regions, involving severe transportation risks in seriously urgent cases. The idea of having a hospital only in regions where it can be **self-supporting** as has been practiced in the past, is not only non-Christian, but it is distinctly barbaric. If we are to develop into a really christian society, we must stop measuring human lives and welfare in terms of dollars.

Every hospital must be under the direct supervision of the medical profession.

As far as possible, the State should not own or control hospitals. This should be left to private or social group initiative, the State merely lending a helping hand when it is necessary. This would insure a far more varied and efficient service.

As a beginning to insure adequate hospital service being available to all, irrespective of financial means, all serious hospitalization cases should be paid for by the State; the sick choose the hospital and the doctor; the State pays the bill.

The medical profession should retain its status of a **liberal profession;** i.e., the doctor, as a doctor, is normally a man with his own means of support, and except in extraordinary and exceptional cases, he is not to go on a payroll as a State or some other institution's employee. This is to insure the greatest skill developing in the profession. There is nothing like personal ambition and initiative placed in the service of others to insure the best for all.

As far as possible, the medical profession should be induced to aim at **health maintenance** as a source of revenue. It is a lamentable proposition to have the doctor prosperous only when a lot of people are sick. A moment's reflection, in the face of this suggestion, will show that the profession is very far from 'crowded' as so many seem to think. We just have not got around to using their service.

6. Unemployment and health insurance should be decentralized as soon as new social groups are formed as indicated in clause 2 of our Social Policy. The present trend to make the individual more and more dependent on the State in times of need, has a tendency to disorganize society, and place these in need of help in the unenviable position of **causing a rise in taxation.** The various social groups should bear the responsibility that is rightfully theirs; they know their own cases and can deal with them when they are allowed to do so. This far, they have abandoned their sacred duty, because the financial cost was so high that only the State could afford it. This obstacle to a true social life must be overcome, and what is physically possible must be made financially possible; the socially **desirable must** be made financially desirable. Finance

must cease to be an impediment in the path of a better and fuller life. It is an institution of society; it is subservient to society, therefore it should NEVER be a handicap to society. Let us put order in our own house!

7. The class struggle is one of the most acute of all our social problems. We here put before you a plain and honest question; **if society was organized and functioning as has been this far proposed as our social policy, do you believe that there would be a class struggle?**

Our answer to this question is NO. We believe that it will be the answer to all those who have understood the meaning and scope of the reforms proposed. Set men **free** and they will not hate those who shackle them, because there will not be any.

Men are not divided into opposing inimical classes because there is a dispute as to **who** shall preside over the production and distribution of our wealth, in order that **all** may get their just share. They are not divided because **their endeavour** in this production and distribution is opposed. On the contrary, all are united in a common **purpose** of abundant, varied high quality production together with a fully adequate distribution. No man worthy of the name is divided from his fellow of whatever class in this most important common purpose.

Men are divided into opposing classes because they are not allowed to pursue **freely** this purpose common to All. We live in an age where MONEY ECONOMICS has become the controlling factor of every form of human endeavour. Nothing is possible, in the realms of the social and economic, unless it can bring a MONEY return or, in many cases, a MONEY PROFIT, while the money supplied for the purpose is in the hands of a highly centralized monopoly, alien to all national, social, industrial, trade and distribution enterprises. This state of affairs has reduced men into opposed and bitterly struggling classes: the oppressors and the oppressed; the exploiters and the exploited; the producers and the consumers; the employers and the employed; and more recently, a new division: the **employed** and the **unemployed.**

Men have lost sight of their common purpose, and have become enemies over an artificial issue which should be under their own control, and subservient to their common interest. The solution to this social problem, then, is to be found in the economic realm.

We propose, then, to do everything in our power to remove the causes of social division among men, by a wise and effective economic legislation, and so allow men to once more become united in a common endeavour for the welfare of all.

We cannot over-emphasize the importance of giving a prompt solution to this frightful evil, as it will lead us to the

terrors of armed revolution if it is allowed to follow its way to its conclusion.

8. The very fact that we are engaged in a frightful and destructive war, will produce certain social distress cases that must be wisely forseen and provided for.

Many of our soldiers never had a chance to work at a remunerative trade before they entered the service, either because the GREAT DEPRESSION never allowed them to do so, or because they enlisted just as soon as they came out of school. We believe that the number of those who are in this category is so important that is it wise to consider it as a common case of soldier re-establishment after the war.

To this must be added the disorganization of our peace industry, and the existence of a huge national war industry.

From a national standpoint, our soldiers have merited the best that the country can procure for them. Until, therefore, they have trained for and found a remunerative occupation, it is our policy to keep them under pay on a parity with what they are getting in the service; this pay to include all allowances to their dependents.

Insofar as industry is concerned, we should at least expend as much for reconstruction as we are expending for war. Even **more,** as we are going to have a more abundant source of manpower due to the gradual re-establishment of our soldiers who are not at present employed in production of any kind, but are rather put in the category of huge consumers not only of the necessities of life, but especially of war supplies. Let us not return to the folly of being lured into believing that there is an overproduction of everything, as was the case in the past. If we cannot do better in peacetime with our production than we can in wartime, at least we could do the same: destroy it in huge bonfires, without killing anyone, and allowing all of our citizens to enjoy economic security. . . But the folly of this process deters from it. In war, the State buys this production, and uses it to destroy our common enemies. In peace, nobody would want the State to buy in order to remove the surpluses, and to destroy.

Our policy would be to turn men to occupations of leisure, and **render these occupations remunerative.**

Is this possible physically? Is it desirable, morally and socially? . . . Then, let us do it! Let us not be stopped by the old bugbear of finance that in the past has terrorized us into near destruction. Let us be clear: FINANCE WILL SERVE SOCIETY OR FINANCE WILL GET OUT OF OUR SOCIETY. Peoples have lived in the past, WITHOUT FINANCE; great civilizations have flourished in the past, UNHINDERED BY FINANCE. Are we less wise? Finance, as at present organized

and directed, constitutes the greatest and most destructive single agency threatening our society and Christian civilization. It renders all reform to attain a better social life impossible. Therefore, we stand pledged to reform finance in its present principles and policies, with a view of making it into the social servant that it should be.

FINANCE IS A MASTER; FINANCE **MUST** BE A SERVANT.

9. Insofar as the State is concerned, our principle has been clearly set forth in clause 3 of our **General Principles.** In full compliance with this principle, further developed in clause 7 of the same chapter, and explained in clause 2 of our **Social Policy**, we stand pledged to abolish all regimentation measures that the war has foisted upon us. We further stand pledged to decentralize authority in favour of smaller communities, as is consequent with the maintenance of public order, and as the exigencies of the common welfare may require. We talk freedom, we fight for freedom, we dream of freedom. Our policy: let us have it!

(B)

Economic Policy

1. The whole of our economic policy is based on the right of the individual to own and to dispose of property, whether this property be consumption property or productive property. This is necessary in order to insure the freedom necessary to man, so that he may be allowed to live his life more fully and more securely as well as more happily.

Our concept of private property is the traditional Christian concept, whereby the owner, i.e., the title holder of property considers himself as a steward mandated by Divine Providence to direct the use which shall be made of the goods and wealth entrusted into his care. This does not allow the owner to use his property to his EXCLUSIVE advantage when it comes into open conflict with the fundamental and natural rights of other men. On the contrary, it places a definite **social** responsibility on the owner, which can be very easily understood and appraised. It further places many uses of property directly under the sovereign authority of the State. This concept is implicitely recognized in many of our laws, as that, for instance, which forbids the owner of an automobile to drive at more than a given speed, or obliges him to put on his lights after sundown.

2. The sharp contrast existing between a few men, possessing untold wealth and having unlimited access to the wonderful resources of modern industry, on the one hand, and a multitude overwhelming in number, of poor and destitute, doing without simple necessities of food, clothing and proper dwelling facilities on the other hand, shows every one with striking force that the wealth of the earth, and the creations of industry are not distributed as they should be. Somehow, the use of the earth is not open to all men in a just and adequate distribution. Yet, untold wealth, resource and variety of material await the talent and skill of men, who, during the depression years, remained idle.

Something definitely, went wrong with the economic activity; this something is responsible not only for untold suffering, but also for the threat arising to our society through the class struggle.

The widest consensus of opinion, together with the judgement of the world's greatest economists and Statesmen, including such men as Lord Keynes (at present famous for his infamous project of a World Bank), Henry Morgenthau, Secretary of the U.S. Treasury (no less famous for his no less infamous project of a World Bank), Reginald McKenna, President of the Midland Bank of England, Hon. Robert L. Owen, our own Hon. J. L. Ilsley and W. L. Mackenzie King, together with George Washington, Jefferson, Andrew Jackson, Abraham Lincoln, William Jennings Bryan, Woodrow Wilson, F. D. Roosevelt, David Lloyd George, Ramsay McDonald and Winston Churchill, condemns the present financial system as the **cause** of all this strife and untold suffering, or at least as inadequate to cope with the present day problems of wealth distribution. All have advocated some change, some reform.

Our own study of the problem has convinced us that therein lies the key to the solution of the present economic evils. We therefore propose to reform the financial and monetary system, with a view of procuring to all the use of the produced wealth, within the bounds of justice, that is consistent with our available manpower, natural resources and national needs. We propose to do this **without** the loss of personal rights, without encroaching on personal freedom or interfering with freedom of enterprise and personal initiative. We propose to do this without having to resort to centralization of power or regimentation measures. We believe that, in effect, it has been done in the past, and that it can be done in the present.

Our policy, therefore, is to bring back the financial system to its natural position of **servant** in the economic function of society. This position of servant can be performed without any of the present day financiers losing their property or their legitimate rights. This position of servant can be a good position in our modern highly developed economy, for those with the proper talent and insight coupled with a keen social sense. Remember, we tear nothing down, unless it is incapable of service: we are BUILDERS, not wreckers.

How then are we going to do this? Simply by implementing clause No. 4 of our statement of Principles and Fundamentals at the beginning of this statement of policy.

We have to be logical or suffer the consequences of the violations of natural logic; Man came **first;** man **created society** in order to live a better more secure life; when society grew, the need for an **economy** developed, i.e., production, **distribution** and consumption of wealth had to be co-ordinated toward the common good and security of all; later, with a larger society, the need for the political arose, in order to **co-ordinate** the various personal, social and economic functions toward their common end. Therefore, there is a natural graduation or a difference of degree and importance in these various functions of men. The first, is the **social** function; the second is the economic function; the third, **serving all** and on that account sovereign, is the political.

As the purpose of all these functions is common, namely service to the human individual, there should not be any conflict between them, provided that those who are in a position of power in administering them do not do so for their own personal advantage, to the detriment of the multitude who are all individuals with rights to safeguard.

We to-day are the witnesses of near chaos because those empowered to administer the life-blood of the economic function of socity are doing so without regard to the social nature of their mission. Moreover, as history reveals, they have schemed and plotted against the legitimate sovereign in order to achieve their own personal ambitions without regard to the consequences for other men. They wanted to obtain, and they have obtained power over the social and political life of nearly all the States in the world, through the mastery they have secured for themselves of the credit and exchange functions of the national economy. Therefore, a **part** of the economic function now dominates to the whole of the social, economic and political structure. This part, moreover, considers itself as independent of and not responsible to society as a whole. It operates with a free hand, arbitrarily, following a purpose all its own; it has become a free and separate world in itself; it has **nothing** in common with the interests of man as such, and when these interests come in conflict, man loses, because it is the master.

This is our state of affairs to-day; it is a wonder that disorder is rampant? This is the anarchy of a mere **part** of the organism of society living at the expense of the whole. It is a social CANCER.

3. With a view to restoring order in the economy of our country, we propose the following legislation:

(a) Parliament shall exercise a full and effective sovereign control over all issues of national money and credit, in order to meet the demands and needs of the people themselves.

(b) All new issues of money, and all taxes will be directed in such a manner as to prevent the evils of both INFLATION and DEFLATION of money, the two evils that have caused so much suffering and injustice in the past, because there was no effective control by Parliament. The Banks always INFLATED, and Parliament always DEFLATED through taxation. This foolish and ruinous battle between the sovereign and the private bankers will have to stop, because it is done at the expense of the people and is detrimental to all, even to the bankers themselves.

(c) All new issues, although made by Parliament or by its mandatee, will be so ordinated that they will be the result of the **decentralized** requirements of smaller social groups and communities. Parliament is the sovereign, i.e., the **common servant** of all. This does not remove any just and competent jurisdiction from those to whom it rightfully belongs. This point of view in the administration of the nation's money system will tend to stop cumulative abuse and speculation toward monopoly.

(d) The administration of the money system to be so ordinated as to put a stop to the present destructive conflict of interests between the various social groups and functions; the aim will be to re-ordinate all to a harmonious co-operation toward the attainment of the end common to all: BREAD, PEACE and LIBERTY.

(e) The social needs are recognized as having a paramount importance. The money system will therefore be so ordinated that the social policy we have outlined can be implemented.

(f) All new issues will be made debt-free, on the principle that **whatever makes a bond good to borrow money** should be **good backing** for the money itself. This will stop the ruinous accumulation of national debt and will permit us to pay our debts, both public and private, instead of keeping us taxbound forever. Everyone can understand the bearing and scope of this legislation in financing **our** war effort. Everyone can understand how much in need of this sane financial policy we will be in order to launch a real and durable reconstruction policy.

(g) Our financial policy will bear heavily toward making our present heavy taxation only a bad memory of our present unhappy times.

(h) We will make our money **"national"** in fact and not in name only, by breaking from the international financiers who at present govern all our monetary policies. It is not necessary

that there be a so-called international standard of money. We are not interested in foreign money; we are interested in foreign goods and in what goods they require from us in exchange for them. Barter has always existed in fact between nations; we have labored under the delusion that our money had to be accepted in foreign countries in order to be able to buy from them, and that their money had to be good in our own in order that we could sell to them. This delusion has been responsible for the frightful toll we have paid to the international racketeers. We shall come back to the actual fact and proclaim it openly: then, all will understand the problem of foreign trade, which is a lot simpler than all imagine, and the present barriers to FREEDOM of TRADE will be completely destroyed. The greatest single source of international friction and enmity will be removed. The road will be open to a real friendly understanding between free and **sovereign** nations; this is the foundation to a lasting peace, as justice is at the very root of it, and not rival exploitation as at present.

4. The following social-economic legislation will be enacted, as a starter to a better order, and to a more equitable distribution of goods and services as well as a means to insuring legitimate property. It will also provide a means whereby the poor working classes may become owners of property of their own and become economically independent:

(a) Adequate wages and salaries, combined with a system of family allowances, not fixed or scaled in advance, but to be proportioned to respond to the actual needs of the various trades, professions and **localities** (wherein there is a wide difference due to climate, temperament, mentality and health). These wages, salaries and allowances to be in proportion with the possibilities of our natural resources, national talent and manpower, coupled with the will to work of our people.

(b) A reconstructed price structure under which farmers and all primary producers, manufacturers and distributors will be able, not only to recover their costs, but will receive a fair return for their services through a JUST PRICE.

(c) Agriculture will be recognized for what it is: the basic industry of any well ordinated and prosperous nation. Our legislation therefore, will be directed to the protection of land tenure, without violating the rights of those who may have loaned or invested in agriculture. The rights of the farmer do not necessarily come into conflict with those of his creditors; in fact, they are identical if both the farmer and creditor are honest.

(d) Understanding as we do that we live in the power age, and that the machine replaces more and more the work of men in an ever increasing field of industry and craftwork, we propose to destroy this state of affairs whereby the machine,

a creation of man for his own service, becomes the victorious enemy and rival of man, by gradually replacing him in the field of remunerative work, and putting him out in the street as an object of public charity, undesirable and not wanted anywhere. We will provide for the issue of special credits that will render the LEISURE OCCUPATIONS OF MAN REMUNERATIVE, thus restoring order, and breaking the foolish and destructive conflict between man and his machine, creating a market for machine production.

(e) We will, provide for the unrestricted development of our country's resources according to the needs and requirements of our people.

(f) A National Agricultural Credit Bank to be instituted to take the responsibility of the present agricultural debt, and to issue credit to farmers in need of it, according to the real needs of agriculture; this will remove much speculation on farm property, will give terms to the farmers that are more in keeping with their actual needs and capacity to pay. This will result in a just settlement of this acute present day problem without loss to anyone, without moratoriums or cancellation of just obligations. This process could also be used to help many small and useful industries.

(g) Debts owing to foreign creditors shall be liquidated as foreign credits become available. We would allow such foreign credits as we owe to be invested in our Canadian industry if the creditors elect to do so.

(h) We would stop the so called importation of foreign capital to invest in our industry, realizing as we do that our industry, in order to serve us well, and in order that it remains effectively under the control of the national authority, **must be Canadian owned.** Importation of foreign capital does not mean anything else than importation of foreign goods.

5. Regarding the existing monopolies, our general policy would not be to socialize them by confiscating them to the benefit of the State, even if the present owners were justly compensated. We would rather make a study of each separate case, and see if it is not possible to destroy the monopoly by DECENTRALIZATION. This process would not despoil the rightful owners of their legitimate property, and it would protect the public against the tyranny of centralized authority in the exploitation of productive and distributive industry. **Canadian Industries Limited** is an example of a monopoly that can be decentralized.

This decentralization of monopolies would re-create a large and diversified group of industries, under separate and independent management and ownership, to answer the wide variety of human needs, fully in accord with the natural social structure. This would effectively destroy the monopoly as

such, without interfering with the property or with the industrial production as such. To the possible abundance of goods would be added the variety and quality required to fill human needs without the dangers of centralized control present in monopoly.

With certain varieties of monopoly, however, decentralization is not immediately possible, due to the present social structure which will have to be reformed before decentralization can be achieved. These will have to be taken over by the State, as an **interim** order, not to be considered permanent in any way, but only to insure the continuation of industrial production pending such time as the private enterprise can take control of it in a well distributed and varied form of management, answering the aspirations and needs of various localities and social organizations. An example of such a monopoly, that will need a temporary nationalization is the present Aluminum industries, truly international and with no tools of exploitation at present available to render decentralization possible.

6. We will fight usury, i.e., money loans and transactions founded on the **principle that money as such is productive.** This principle put into practice has led us to the present day chaos more than any other single cause. It tends to remove the true character of money, and to render it the end and main purpose of the whole economic life. From a simple medium of exchange, or a simple measure of values and title to goods, money becomes **wealth,** an object of human desire and a prized possession. Thus, instead of facilitating exchanges, the very purpose for which it was created, money becomes a cause of industrial stoppage and trade stagnation.

Moreover, from a simple justice standpoint, it is safe to state that usury is an invention of Satan. It is a legalized claim on others for that which was never produced or loaned by the one claiming the measure of usury. Even a casual reflection will readily show that the material loaned and the use of it are the one and same thing in money; therefore, no separate claims can be made for both the material and the use.

7. In order to further reduce the inclination to overaccumulate money, and so induce certain men to again hope to control the exchange through mass control of the medium, we will enact legislation that will render money subject to taxation when it is accumulated over certain amounts. This taxation will rise steeply when the accumulation in private hands passes certain set limits. Money was created to facilitate exchanges, and to provide an easily convertible form of wealth when the need arises. This is all accomplished within certain limits of reason beyond which the accumulation only becomes a threat to the common welfare.

According to the present standards of value, it can be stated that $25,000.00 in cash or bank deposits create a sufficient liquid reserve to answer all normal private needs. This would be the limit set beyond which money would become taxable. Up to and including $50,000.00 the rate would be 10% from $50,000.00 up to $100,000.00 the rate would be 20%; from $100,000.00 up to $200,000.00 the rate would be 30%; from $200,000.00 up to $500,000.00 the rate would be 50%; from $500,000.00 up the rate would be 75% per annum.

We want all to understand that this system begins to operate only above $25,000.00, this amount being exempt. Further, the system of taxation of money would be introduced gradually, in order to permit investment in productive property, consumption property and industry and trade, without making it a cause of ruin and distress.

The principle of taxation is admitted for all manner of property and wealth; no one should have objection to this tax on money, especially when **income** is taxed. A tax on income has the effect of reducing men's ambition to produce. In some cases, it is even a check on industry which becomes unprofitable when it has passed certain limits in volume. True, in some cases it is a check on greed, but we believe this case to be rather rare, because there are so many ways for big industry to dodge the income tax.

The tax on money would have a boosting effect on productive industry, while becoming a definite and unavoidable check on greed toward monopoly. No one would strive to accumulate money; all would throw it back into trade, in order to avoid the tax. Therefore, this tax would benefit all, and the margin of exemption would render security within reach of all.

8. We are pledged to protect and to strengthen private property. The best and safest way is to provide for sharp reductions in all forms of taxes on property. Our policy, therefore, will provide for a drastic program of tax reductions, thus giving the small owner a renewed hope and new life to his enterprise. This reduction in taxation will be greatly facilitated by the resumption of the sovereign faculty to issue money by Parliament.

9. On account of the present disorganization of the social order, the State is obliged to look after innumerable social duties. Among these are social welfare grants in the form of old age pensions, health insurance, subsidies to welfare institutions, unemployment insurance, etc. These social functions as at present performed by the State, are totally inadequate to give to all the **social** and economic security that they are meant to provide. Until the proper social orders are able to cope with the problems that are rightfully theirs, we will

overcome the financial difficulties that stand in the path of the State in making more liberal and adequae provisions to fulfill those imperious social duties. Our policy, therefore, will be to increase these grants and allowances out of the new issues of money and credit, in order that the unjust lot of so many people, resulting of the present economic dictatorship, may be alleviated and corrected to meet the requirements of the dignity of the human individual, in full accord with the resources of our country.

(C)

The Political

Canada, at present, is in the unbelievable situation of a fully sovereign nation without a **national constitution.** By a common implied consent, the Provinces work together within the bounds of the British North America Act (1867).

The fact that we are at war places definite and obvious limits on the free discussion of this issue of paramount importance, if we are to serve the common welfare and remain united as a nation until complete victory is achieved over our common enemies.

Therefore, our present policy is to work in full compliance with the spirit and letter of the B.N.A. Act. As a political organization, however, we must state our stand on certain vital political questions.

1. Our first principle and concern is the maintenance of the full sovereignty of Canada as a member of the British Commonwealth of Nations.

On this count, we stand pledged to fight all schemes of the present day High Finance, and its pet International Socialism, that would tend to reduce, allay, weaken or destroy our national sovereignty in favor of an International Supreme State that would rule over all the nations of the Earth.

Basically, our stand on this question is the same as it is in the social sphere, where freedom of the individual is our first and most important concern. If we are to enjoy the complete freedom for which we are at present fighting at such an enormous cost in blood, health, work and resources, we must retain the **right** to use this freedom which is national sovereignty.

2. We shall endeavour to perpetuate the present guarantees to the minorities of our beloved country. We believe in freedom. Oppression is in direct opposition to this belief.

3. We recognize the wisdom and desirability of freedom of religion. No one should be oppressed or in any persecuted, economically, socially or otherwise, because of his particular religious belief. All are entitled to worship God as appears consequent with decency and the respect of public order, without encroaching on the right of others to do likewise.

4. We recognize the right of all to the free expression of their opinions or belief. This implies freedom of the press, freedom of speech, freedom of assembly, provided order is safeguarded. It does not imply nor does it recognize license to lie consciously, deliberately or maliciously to protect any particular interests, no matter how good, **not even the public interest.**

5. We do not believe in the principle of party politics. We believe that the system of party politics has rendered a great disservice to our country, because it not only implies, but it actually fosters **division.**

We therefore, will endeavour to restore the political edifice on a better and truer foundation, wherein our statesmen would be directed by national interest and not as has only too frequently been the case, by petty party interest. Our citizens should remain united in their common purpose, and when a division occurs, it should be born out of the sincere but different view of the solution of a national problem. The desire to possess power should never be the motivating power of any group seeking office.

IV

International Policy

In the present chaotic condition of the world, it is impossible to express a definite and concrete statement of International Policy. However, we may state certain rules or fundamentals that would govern our policy. These will be the continuation and extension in the international arena of the principles and policies herein set forth.

(A)

The Social

Without surrendering any national sovereignty, the various nations of the world can and must work together as individuals work in society. In order to do this, the first requisite is the preservation and proper guarantee of national integrity and sovereignty.

Nations can and must work together, pursuing the common welfare of their citizens, in much the same manner as do individuals in a christian society. This implies that the various statesmen will respond to the prescriptions of moral law, will respect the rights of all in much the same manner as good citizens do.

The various states certainly can group together in free association in order to better protect and develop that which is their common inheritance in civilization, culture, art, trade, industry, etc., and by this process of a real society of nations, patterned to give life to a real and effective will to render justice to all, insure a just and lasting peace.

This concept of a world order definitely puts out **force** as a basis. Peace by definition is the **tranquillity of order.** It is **not** the **immobility of the bound and gagged.** As the peoples have a life that greatly exceeds the bounds of vision of any man, the use of force has always been a cause of future destructive wars. A day comes when the ties binding a nation are broken, and then the reckoning is done, animated by a frightful hate and resentment against the oppressors.

Nations, therefore, must consider themselves as **partners** in the general welfare.

(B)

The Economic

With the immensity of the resources of the Earth, no nation need be the rival of another in order to secure the necessities of life, leisure and culture for its citizens. The problem basically, is the **freedom of exchange and trade.** This freedom cannot be secured if the various nations are forced to be rivals in securing the common medium of exchange (the international standard of money) as they have hitherto been forced to do. We must stop to be concerned about the bogey of 'favorable' or 'unfavorable' trade balances. We must stop operating the national economies on a basis of a **money profit,** without consideration to the needs of the exchange of surpluses, the only foundation and **natural motive** of all trade.

From the **economic section** in the national arena of this statement of policy, our international economic policy can be understood. We would seek to exchange our **surpluses** of national products for the **surpluses** of other nations in such quantity as we need and desire to have, in full conformity with and **full recognition** of the rights of the other nations to do the same.

This is FREEDOM of TRADE between nations as we understand it. This is the basis of our international economic policy.

(C)

The Political

1. Full recognition of the full sovereignty of other nations, with all its consequences in order and justice.
2. Endeavour to institute a juridical institution in the form of a world court of arbitration to settle differences

that may arise between nations. We will be told that this idea is not new, that it has been tried, that it has failed dismally. That what is needed is something 'with teeth' in it. We answer: Do you want **peace with freedom** or do you prefer **immobility with enslavement?**

It is true that our idea is not new; it is as old as Christianity itself. It is true that it **apparently** has failed dismally. It is NOT true that it has been given a fair trial, because it has not been given a chance together with the other Christian foundations that we have herein set forth. We have tried a Christian process of keeping order in a world that lived on a purely materialist principle, and one of hate and rivalry at

that. Stop making peoples rivals to the death in the economic realm, as we propose to do, install a Christian and natural order, and then tell us if the Christian method of justice cannot preserve order.

The international money racketeers must be overcome, and this can be done by the will of the various free peoples. The international money racketeers are the most powerful and most prolific single source of injustice between peoples, hence the greatest single cause of hate and rivalry, therefore, the greatest single threat to world peace. Are we going to commit the suicidal folly of surrendering to them our rights to a national life of dignity and freedom in return for their promise that their POLICE is going to stop us fighting in the future?

Citizens of our beloved Canada, it is up to you to choose. Christianity, on the one hand, as offered to you in these policies; International bolshevization on the other hand, as represented by the projects of an International government, Federal Union, a World Bank, so many institutions that are so BIG that none of you could become conversant with the real meaning to you as an individual of their various policies, therefore, in the government of which you could not be represented, in the life of which you could not participate. These vast institutions would install in your country a regimenting bureaucracy that would give you the illusion of peace and security, until their abuse again awoke the conscience of peoples, and led us to the most disastrous upheaval that the world has ever seen.

In order to allay your fears, and in order to soothe you into submission, they promise you a **slave State** that would hand out dole to you in various forms, as provided for in the multitude of widely advertised reports on 'social security', such as the Marsh, Beveridge and N.R.P.B. recommendations.

We therefore place before you the questions: do you belive that this, our policy, is possible? Do you believe it good? Do you believe it desirable? Do you want this policy implemented? . . .

Then, please, go out and help us. Put your shoulder to the wheel. The time is short. To-morrow may never come for many of us, to-morrow it may be too late.

This war is designed to settle this issue. If Canada is to to have a voice, YOU must speak, because YOU are Canada.

Prepared and presented to The Manitoba Social Credit Organization by its President, Paul Prince, B.A., R.P.E., Acting National President, D.M.R.O., at the October 1943 session of the Central Committee.

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NOTES

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