

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE



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Matthew — Douay-Rheims 1899 (DRA)

5: And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your

Separatist Heresy: That which separates man's physical nature from his spiritual nature and his reason from his senses, has been with us since the Greeks - but it was codified in that great Catholic century-the 13th. In each subsequent century that heresy ate away at the vitals of the Faith... The attack came in the form of Darwinism, capitalism and communism - which were logical out-growths of the separatist heresy.

justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou Fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath any thing against thee; Leave there thy offering before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with

him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. You have heard that it was said to

them of old: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body be cast into hell. And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery. Again you have heard that it was said to them of old, Thou shalt not forswear thyself:

but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by heaven, for it is the throne of God: Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these, is of evil. You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you not to resist evil: but if one strike thee on thy right cheek, turn to him also the other: And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two, Give to him that asketh of thee and from him that would borrow of thee turn not away. You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

6: Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father

forgive you your offences. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face; That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal.

But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be! No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature by one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith? Be not solicitous therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

7: Judge not, that you may not be judged, For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps

they trample them under their feet, and turning upon you, they tear you. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him? All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it! Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

SOCIAL CREDIT AND A CORONAVIRUS UBI By M. Oliver Heydorn Ph.D.

In the wake of the financial and economic fallout caused by the Covid-19 pandemic, several countries, including the United States, Canada, and New Zealand, are seriously considering the implementation of some kind of universal basic income to both stimulate the economy and to provide an extended safety net for the citizenry. As things are at present, many people stand to lose their jobs or will have to close their businesses as lockdowns progressively engulf the world. While it is tempting to view this UBI innovation, if it is indeed introduced, as the beginnings of a Douglas Social Credit financial and economic order, there are important reasons for maintaining a healthy scepticism.

First of all, it is not at all clear, just how, exactly, such a coronavirus UBI would be paid for. Most conventional UBI proposals seem to involve some novel use of a federal or national government's fiscal policy-setting powers: borrowing and taxing, etc. These 'fiscal' UBI's could be contrasted with a 'monetary' UBI which would involve the Central Bank, or a National Credit Authority in the Social Credit scheme of things. The Central Bank, having a responsibility for a country's money supply, could create new money in one form or another and, through whichever intermediaries, inject that money into consumers' pockets. Since the monetary UBI would represent an even greater innovation in the economic life of a nation than a fiscal UBI, liberal democratic governments would probably shy away from the more 'radical' experiment.

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity. Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof. And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. For he was teaching them as one having power, and not as the scribes and Pharisees.

Even if a monetary UBI of some sort were attempted, it seems unlikely that it would involve the creation of fresh 'debt-free' credit in the exact sense that Douglas intended, i.e., credits created against a physical surplus of assets in the national inventory (as determined by a National Profit and Loss Account) as opposed to treasury assets in the form of securities or government debt entitlements. The purpose, after all, of the dividend money is to help cancel out once and for all existing debt-claims in the chain of production for which insufficient income has been distributed. When the debt-free credit meets the excess production debts or costs, the two cancel each other out.

This brings me to a second technical matter: there seems to be no widespread recognition of an existing price-income gap in the economy and therefore there would also be no recognition of the necessity of eliminating all of the current methods we employ in order to fill that price-income gap. If one is going to introduce additional money to the economy in the form of a monetary UBI, consumer loans involving the creation of new-debt money from the private banks, 'favourable' trade balances, excess government and private sector production to maintain 'full employment' as an end in itself, etc., would all have to be regulated and eventually eliminated in order to ensure that a monetary UBI does not cause demand inflation. If this part of the puzzle is ignored, there is a risk that an ever-increasing deflation in

the value of the currency could destabilize the economy while simultaneously unfairly discrediting monetary UBI approaches and Douglas Social Credit along with them.

From a Social Credit point of view, the more ‘radical’ experiment of a monetary UBI that is properly conceived and executed is, of course, essential for restoring an equilibrium between the flow of costs/prices on the one hand, and the flow of associated consumer incomes on the other, and hence for the achievement of an optimal economic functionality. It is the key to solving the whole economic riddle. Only thus can the true purpose of economic association: the delivery of goods and services, as, when, and where required, with the least amount of human labour and resource consumption, be fulfilled to the extent that this fulfillment is physically or objectively possible.

The greater concern, however, with a Coronavirus UBI lies - as might be predicted - at the level of over-arching policy rather than that of mechanics.

In line with Douglas’ social philosophy, of what might be termed ‘anarchistic functionalism’ or the idea that the right use of legitimate authority is a prerequisite for maximizing the legitimate freedom of individuals and families within the context of association or society, the National Dividend was to be distributed to all citizens as an unconditional right, as a due recognition on the part of the state that they, and they alone, are the true heirs to the cultural heritage of society and the rightful owners of society’s real credit. The dividend was not to be dependent, in any way, on work, whether past, present, or future, nor was it conditional on any other set of terms. What this means is that the dividend could not be withheld because of particular political opinions, or philosophical disagreements, or religious inclinations, or medical decisions, etc. Even prisoners would receive it, though, in that particular case, the state would also be justified in charging the prisoners for their upkeep (since they would then have a secure income with which to pay at least some proportion of the associated incarceration costs).

In other words, the Social Credit dividend was never conceived as something that the state condescends to grant its citizens; it is something that the citizens have a strict right to as shareholders in the common enterprise. The state is to play the role of an administrator here, the role of a servant who merely monetizes what the people already have a right to in natural law and delivers it to them. What individuals do with that money is, within the confines of the rule of law and the essential requirements for a functional social order, completely at their discretion. The only ‘conditionality’ attached to the dividend was functional or inherent: its size would

be dependent on the size of the price-income gap and would increase or decrease depending on the volume of ‘surplus’ goods and services that needed to be distributed at any given rate of production.

The social power of an unconditional and not just universal dividend lay in the fact that it gives the citizen the widest possible scope for ‘contracting out’ of jobs or other economic arrangements with which he does not agree or does not wish to support. How often does it occur that people fail to speak out or ‘rock the boat’ regarding ethical, political, cultural, and social issues, or even just corruption in business and government because they are completely dependent on a job for their livelihoods? How often do those who have something important to say or something important to contribute hold back because offending human respect might cost them a job or a promotion, etc.? In a word, an unconditional dividend is critical if neither ‘Big Government’ nor ‘Big Business’ - or indeed any government or business - is to exercise undue or unjustified coercive power over individuals in society. **An unconditional dividend is critical for any kind and degree of economic, political, and cultural freedom that is fully worthy of its name. It is the death-knell to any kind of totalitarianism.**

The great danger, therefore, with a Coronavirus UBI is that, while it may be introduced *sans conditions* initially, the state, or rather the powers that control the state, might eventually decide to make all sorts of demands on UBI recipients. They may require vaccination, for example, as a condition of receiving it, or specific community services in exchange for it, or the surrender of privacy and other civil rights. The tying of any such stipulations to a UBI or a National Dividend would be completely at odds with the Douglas Social Credit vision for society and must be vehemently opposed on that basis by freedom-loving people everywhere. A conditional UBI would not lead to greater freedom in the long run, but only to less freedom, perhaps even to much less freedom than we enjoy at present, depending on the nature of the conditions the state imposes and their scope. In the limit, we can imagine a society in which a UBI is granted in exchange for total state-direction of people’s lives:

“The abolition of poverty in the midst of plenty, important as that is, is not the core of the problem. It is conceivable that people might be provided for as well-fed slaves.”

“... the primary characteristic of the slave is not bad treatment. It is that he is without any say in his own policy.”

WHY DEBT FORGIVENESS IS NOT ENOUGH By Arnis Luks

The world-wide debt-laden financial system is teetering on the verge of collapse. This fraudulent money system, designed to delude and to rob rather than to serve, is so top-heavy with debt that its foundations are caving in. Removing some of the debt will only keep the system going a little longer. Meanwhile, the money-lenders are working feverishly at substituting and imposing another fraudulent (as well as) rationing system to replace it - Carbon Currency, a cashless society.

Mammon as a social mechanism for good.

From the beginning the money system was designed to deceive, defraud and rob and is controlled by power-hungry men. It is not some mythical god of the ancients. We generally fail to recognise the role such mechanisms play in controlling us. In abstract terms, 'this system grinds the body, soul and spirit of man into the ground' in spite of all the modern labour-saving industrial devices.

In order to look for a new financial system as a **social mechanism for good**, we need to first set parameters that any proposals must alleviate debt, balance the books between production and consumption, and, in this age of automation, to provide a social-wage that is in the form of a 'dividend' not a 'dole'. C.H. Douglas put forward such a proposal 100 years ago to rectify the financial system, so that it would serve *the very least of these*.

THUS SPAKE C.H. DOUGLAS ...

ZOROASTRIANISM AND SOCIAL CREDIT By M. Oliver Heydorn Ph.D.

"May Ahura Mazda protect this land from hostile armies, from famine, and from the Lie." – a dedicatory inscription found in the ruins of Persepolis, capital of the Persian (Achaemenid) Empire

We have been accustomed, in Social Credit circles, to describe Douglas Social Credit as 'practical Christianity', and I think that this is indeed correct. Nevertheless, for some time I have noticed various points of contact between Social Credit and the Zoroastrian religion. This, too, shouldn't come as any surprise or be seen as a contradiction, since the particular vision of the world shared by the prophet Zoroaster exerted a heavy influence, especially during the Babylonian Captivity, on Old Testament Judaism and thereby on Christianity. The Persian Zoroastrian King, Cyrus, is recognized in the Bible as being anointed by God and inspired by Him to liberate the Jews in Babylon. Cyrus, for his part, appears to have recognized the God of Israel and his own God as being one and the same.¹ Furthermore, there is a direct connection between Zoroastrianism and Christianity insofar as Zoroaster had predicted the coming of a Saoshyant, or world saviour, who would be born of a virgin ... the three Magi who visited the Christ Child were, in fact, Zoroastrian priests who had correctly read the anticipated signs, both of the times and in the heavens, so as to be alerted to the timing of His birth.

Francis Bacon's 'scientific method' is an approach for all things. It validates or discounts any theory. By observation, the existing financial system is a debt-generating system, nothing else. The whole world is in debt - to whom? The scientific method can and should be used for every discipline. Vested interests can always twist the projected results for other purposes. As a discipline not above corruption; climate, medicine and politics are current demonstrations of this phenomena. **PS.** In the evening I use the opportunity to pursue self-help videos about beekeeping and gardening. Beekeeping being quite unique in that there is such a variety of thought, in particular my current interest of strengthening and re-queening the bee-hives. What is significant about self-help videos is that it shortens the distance between two points; where you are now and where you would like to be. The videos carry virtually hundreds of years of observation and repeatable results. My wife is similarly aligned with self-help, being convinced that regular body maintenance with vitamin C will alleviate most diseases, including this current seasonal threat.

A neighbour is utilising the current lockdown to develop her skills in soap and balm making. The desire to be creative is within us all. Work can be just another creative form. ***

So what is Zoroastrianism and what does it have to do with Social Credit?

The prophet Zoroaster, who is said to have laughed when he was born (instead of crying as one might expect any normal infant to do), lived sometime between the 15th and the 6th century BC, with some scholars seemingly preferring a 12th century date. He was a member of an Iranian (Aryan) tribe and lived either in what would become Bactria or in what would later be known as Azerbaijan. As the reader might surmise, less is known about him than about Abraham, Moses, Jesus, or Mohammed.

Thankfully, more is known about his teachings as these were written down in the Gathas and in the rest of the Avesta. According to the revelations received by Zoroaster (an English translation of his Greek name), or Zarathustra (Old Persian), or Zartosht (modern Persian), the world is the work of a Creator-God, Ahura Mazda, or Lord Wisdom/ Wise Lord. This one God (Zoroastrianism is monotheistic) made everything good according to the plans or blueprints contained in His rational mind; these ideals collectively formed a body of truth or cosmic order called 'asha'. When things are in alignment with asha, there is no friction, nothing occurs at the expense of anything else, and no one prospers at the cost of someone

else's injury. Unfortunately, the harmony of the material or concrete realm of the world which instantiated *asha* became corrupted when the universe was somehow invaded, assaulted, or infected by an evil spirit, *Ahriman*, and by his followers, who brought chaos, disorder, dysfunction, and disease, and who work to prevent the instantiation of *asha* in the visible world. They do this by promoting *druj* in opposition to *asha*. *Druj* is the lie, the false narrative or representation of reality. To accept or to act in alignment with *druj* is to frustrate the natural tendency or movement towards the realization of a given being's innate potential for goodness.

So each human individual finds himself placed in this cosmic drama, this battlefield between the forces of good, which seek to fulfill the intentions of *Ahura Mazda* in creating the world, and the forces of evil, which seek to sabotage the Wise Lord's creation. Since *Zoroaster* regards human beings as rational and as possessing free will, it is our duty as *individuals* (*Zoroastrianism* represented a definite break from tribalism) to discern and to choose. We will be held fully responsible for the choices we make as we must endure their natural consequences. To have a successful life, and a successful hereafter – *Zoroaster* was probably the first to explicitly introduce notions of heaven and hell, etc. – one must bring oneself into alignment with *asha* by having 'good thoughts', i.e., recognizing what is true, just, and right as opposed to what is false, unjust, and wrong, by uttering 'good words', i.e., respecting and articulating the path of alignment with *asha* in speech, and 'good deeds', i.e., engaging in actions that help to actualize the good in the world.² Unfortunately, our minds tend to be clouded by greed and fear and even when we do the right thing we may not do it for the right reasons (i.e., because it is right), but rather out of self-interest or self-promotion.

Whatever one makes of *Zoroastrianism* as a whole, there are definite commonalities between it and *Social Credit* on a philosophical level. In what follows I want to provide some indication of just how close *Douglas* is to *Zoroastrian* thinking, presumably without even realizing it, by focusing our attention on one speech in particular that is found in the book *Major C.H. Douglas Speaks*. That speech has sometimes been entitled: "On Truth".³

To begin with, the whole notion of *asha*, or cosmic order, would appear to be the same datum which *Douglas* identifies as the 'canon'. It has also been termed the natural law or *Logos* in the Christian tradition. In his speech "On Truth", *Douglas* dealt with the canon at some length:

"Now, it is my own belief, and I might almost say that it is almost my only religion, that there is running through the nature of the Universe something that we may call a 'canon.' It is the thing which is referred to in the Gospel of St. John as the 'Logos,' the 'Word.' (Logos: 'The Word' or 'Reason '). [St. John 1:1, 'The

Word (Logos) was with God, and the Word was God.' (I am the Word, the Truth, and the Light). Social Credit is based on Truth and Reason.] It has an infinite variety of names. The engineer and the artist refer to it when they say that they have got something 'right.' Other people mean the same thing when they talk about absolute truth, or reality. By whatever name you wish to refer to this idea, it does not matter very much; we all instinctively recognise its existence whether we meet it in something like architectural proportions as, say, the cenotaph, or even in the grim lines of a battleship."⁴

Not only is there an intelligible order, replete with laws and principles, governing what, and how, and why things are, but *Douglas* also recognizes that this order poses a challenge to us as rational and free beings: will we discern the canon accurately? Will we obey, conforming ourselves in word and deed to the canon, or will we choose to violate its order? Embracing and correctly applying the canon leads to success, the fulfillment of the inner logic of a particular activity or being, while violating the canon brings the ontic and axiological promise inherent in any given activity to naught:

"Genuine success only accompanies a consistent attempt to discover and to conform to this canon in no matter what sphere our activities may lie."⁵

Here too, the *Zoroastrian* notion of the importance of living a life in keeping with *asha* via good thoughts, words, and deeds, so that we may receive the blessing rather than the curse finds its echo. The mentality or spirit keen on promoting *asha* by seeking to incarnate it in this world through thought, word, and action, is referred to in *Zoroastrianism* as *Spenta Mainyu*, the 'bounteous spirit' or the 'progressive spirit' – progressive in the sense of supporting the natural evolution or unfolding of reality's potential for goodness along the paths marked out by *asha*. Opposed to the progressive spirit or mentality is the *Angra Mainyu* (from which *Ahriman* is derived), or the constrained or restrictive mentality which thwarts the unfolding of *asha*. This opposition between ideas and mentalities is also to be found in *Douglas*' essay:

"What is happening in the world to-day is the clash of fundamental ideas, and those ideas will work themselves out to what may almost be called their inevitable end, attracting to their service great masses of individuals to whom they are congenitally sympathetic."⁶

Douglas' subsequent description of one of these fundamental ideas, that of the undue centralization of power and the consequent enslavement of the individual, is definitely an instance of the 'restrictive mentality' in operation:

"At the present time it would appear superficially that

one of these ideas - that of a centralized domination of the activities of this planet - had received, through its mechanism of international finance, a serious set-back; I do not think there is any sound ground for this idea. On the contrary, I believe that this conception was never so near to success as it is at the present time, and I am by no means satisfied that a complete success will not be achieved within a very short period of time. That that success will be short-lived I am confident, not because of the ability of the individuals composing the world's populations to fight successfully against the stupendous and far-reaching enslavement which is involved in it, but because of the inherent unsoundness of the idea and the internal disruptive forces which it is bound to set up.”⁷

Indeed, when I think of the intimate connection, in Zoroastrianism, between the recognition and application of truth and the phenomenon of authentic progress I cannot but marvel at these following words of Douglas:

“All progress in the world, and in some ways the world has unquestionably made progress, has been achieved by recognition of TRUTH, and the reason that so little progress has been made in the solution of social problems is, to my mind, because in this sphere alone truth has been ignored or denied.”⁸

At the same time, Douglas also makes it clear that it is by way of falsity, by way of druj in Zoroastrian terms, that authentic progress has been thwarted and has been replaced with dysfunction throughout the whole of human history:

“Running through all history like the thread of Ariadne, it is possible to trace a continuous policy which I can only describe as a divorce between things themselves and the description of them. A well-known instance of this, of course, is the glamour of war. War, at any rate modern war, is a dirty, beastly, inhumane, insane undertaking, proving nothing, adding nothing to the content of human values, and incidentally definitely dysgenic, having a strong tendency to kill off the best of the stock, and to leave the weakling to carry on the race. Not only that, but the conditions which accompany a war give play to intrigue, corruption, tyranny, and wire-pulling under cover of the suppression of publicity and the necessity for centralised control which are imposed by the exigencies of the struggle. Yet no war was ever carried on without a definite organisation to represent it as being in some way magnificent, glorious, and ennobling. “This antithesis is a commonplace, and forms the basis of the misguided activities of pacifists unable to recognise that without a rectification of the causes of war, the suppression of war is as likely to be productive of good results as is plunging a sufferer from measles into cold water for the purpose of

driving in the spots.”⁹

As an interesting aside, I find it fascinating that while it is necessary to recognize evils, like war, for example, as evils, as a preliminary to eliminating them, Douglas is right to point out that very often it serves no purpose to try to eliminate these phenomena directly by making sentimental appeals, or calling for a change of heart, or engaging in other ‘moralistic’ abstractions that aim to suppress the symptoms. What one must do if one is keen on eliminating the undesirable phenomenon in question is to discover what is causing it in the first place. Once one has dealt adequately with the cause, one need not worry about the phenomenon. In the case of our social problems: political, economic, and cultural, their cause lies in druj, in the dishonest and therefore faulty software under which we attempt to run the hardware of our civilization:

“That is the picture which we see in looking round the world to-day, and it would be difficult to deny that it is a gloomy picture. It is the direct result of endeavouring to carry on the business of the world in accordance with a defective conception or idea.”

In Zoroastrian terms, the whole Social Credit project can be understood as an attempt to discern and apply *asha* to social matters, to the ‘problem’ of human association, with the promise that once this is done properly and consistently, we will all, as individuals in our communities, benefit from the ensuing social progress and be freed from the constraining/restrictive mentality which is responsible for so much social disorder, dysfunction, and decay. As long-time Social Crediters will know, Douglas had developed elaborate diagnoses and remedial proposals for political as well as economic association, even though he is best known for his financial analysis and monetary reform ideas. With respect to finance, the clear connection between improper finance and falsity or ‘druj’ and between proper, functional or progressive, finance and ‘*asha*’ is fully affirmed by Douglas:

“For instance, I have no doubt whatever that there is one single test which can be applied to any financial scheme which is put before you for your consideration, and that is, whether it represents reality, just as we know that the fundamental falsity of the present financial system is that it distorts and perverts reality.”¹¹ “We are beginning to recognise, however, that this constant tendency to present a false picture of what is actually going on in the world extends all through our civilisation. We who are dealing with the problem of finance recognise that the fundamental problem is this false picture presented by finance, of the facts existing in the world to-day, and we know that finance and the people who operate the financial system regard it as of the first consequence

that they should obtain control of the mechanism of public information, whether through the newspaper, broadcasting agencies, or the moving-picture, so as to present a false picture of civilisation, bearing only the most nebulous relation to the facts of the world as they do exist.”¹²

A lot of the problems we have in the world, social and individual, can be traced back to the fact that our financial system is not an honest system; i.e., it is not designed to provide us with an accurate picture of our real and potential wealth. In other words, the existing financial system embodies druj and the economy that operates within its parameters is necessarily marked by the restrictive/constrained spirit and is, in consequence, productive of all sorts of unnecessary dysfunction and disorder. A faulty financial software means that the economic machine harnesses what are essentially natural and healthy human impulses and turns them toward destructive purposes like economic conflict and military warfare:

“We see the great elemental desire for self-preservation sweeping millions of people along the path which leads inevitably not to self-preservation but to self-destruction. In the East, the circumstances imposed upon immense populations, partly by their artificial restriction into areas fundamentally too small to support them, and partly **by the reckless exploitation of Westernised groups acting under compulsion of a defective financial system**, are seeking economic safety through the agency of wars, potentially so destructive that the mere idea of safety of any kind is grimly farcical in connection with them.”¹³

To free the financial system from druj by bringing it into alignment with asha is a large part (but not the only part) of the Social Credit project:

“At this very period in which we live, it is probable that one of the fundamental struggles which is taking place, and one on which the future of civilisation depends perhaps more than on any other, is the attempt to obtain an atonement, or as it has been pronounced - an at-onement, between reality and the description of it. It is the importance of that attempt which justifies the work which is being done by the Social Credit movement, which might be properly described as a movement for honesty in public life.”¹⁴

From a Zoroastrian perspective, being a Social Crediter is what happens when a rational and free human being adopts the perspective of Spenta Mainyu in reference to the wide array of social problems that can crop up in the ‘field’ of human association. It is a very specific and vitally important venue for practising good thoughts, good words, and good deeds, not only for one’s own temporal and eternal benefit, but even more so for the

benefit of Ahura Mazda, as it aids Him in His quest – and arguably in a way that nothing else would – to bring creation to its intended fruition and to vanquish evil by the overwhelming power of the good:

“In looking round this room I see the faces of many who have been associated almost from the very beginning, with the attempts that we are making to discover and to follow this canon in regard to the matter of finance, and I believe that the success which has been achieved up to the present, and the still greater success that I am confident will follow after a period of storm, is due more than to anything else to the single-mindedness of those and many other people unfortunately prevented by distance or other obstacles from being here to-night, who have steadily pursued this idea. I say that I am confident that single-mindedness of purpose directed to the pursuit of this canon to which I have referred is the only thing of absolutely primary importance in any undertaking. Given that, forms of organisation and other mechanisms for the attainment of the end, necessary as they undoubtedly are, will, as one might say, provide themselves both at the right time and in the most perfect form that the necessities of the case require. ...

“In a period such as this and in connection with matters so momentous as those with which we have to deal more especially as a measure of success begins to attend us, there are bound to be attracted not only followers of the TRUTH, but others whose single-mindedness of purpose is not so pronounced. I am confident, however, that just as departure from the canon has produced the appalling condition of the world at the present time so the existence of a growing body of people who are aware of the situation, and singly devoted to bringing back UNDERSTANDING into relation with REALITY, constitutes not only the great, but the only certainty that eventually a world system founded UPON LIES will give way to one which is formed upon TRUTH.”¹⁵

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