

PRINCIPLES and POLICIES of SOCIAL CREDIT

**(A Free Individual Enterprise Movement
opposed to Socialism and all other forms
of Statism)**

By

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A Social Credit Pamphlet

AN EXPLANATION

When the Social Credit movement first began in the Province of Alberta, the word "Social" in the minds of everyone simply meant 'people' and 'their rights as free individuals in society'; and the word "Credit" denoted 'their ability to produce and pay'.

In more recent years, the use (or misuse) of these words has changed radically. We almost invariably find the word "Social" now is incorrectly connected with Socialism or "state-ism", with the implication of state control and the consequent loss of personal freedom by the people. Today, when you speak of having credit at a store or some other business, you are saying usually that you owe them money, or in other words, that you are in debt, or capable of going into debt. Thus, you can see that the improper use of the terms gives an entirely erroneous meaning to the name "Social Credit" and therefore often mistakenly implants in the minds of many people the idea that Social Crediters believe in "socialized debt", which of course is exactly the opposite meaning to that for which we stand.

In direct contrast to this, Social Crediters firmly believe in **Free Individual Enterprise**—that is, the right of each individual to choose his way of life, the type of home he wishes to live in, the kind of business or career he wishes to follow — all this, with as little interference as possible. We, as Social Crediters, also believe that all material things upon this earth were created and placed there for the use of mankind, and that his **full credit** is simply his ability to **develop and make available** to all people the great abundance of both natural and manufactured resources, which our man-power, our "know-how", and our modern machinery are capable of producing.

PRINCIPLES AND POLICIES OF SOCIAL CREDIT

"I'll bind myself to that which once being right will be no less right when I shrink from it."

This declaration affirms that there is only one foundation upon which a man can build his life—and that upon the basis of truth. It matters not what walk of life we tread. It matters not what vocation we choose or in what environment we find ourselves. Our private lives, our homes, our schools, our churches, our communities, our country, our nation, our politics will be doomed to failure if we as a people do not base our thinking and our actions upon principles of life—principles which have, from the beginning of time, been true and right and will remain so until the end of time. No matter how far men wander from the truth, those things which were true still remain true and will remain so long after we are gone and forgotten. Truth and right are everlasting. We should bind ourselves to those things which once being right will be no less right when we pass on.

Sacred Belief

Social Crediters believe that the only way in which people can obtain the results they desire is through policies which are

based upon principles which are sound, true and just.

First of all, we must search out those principles which time and circumstances have not altered and cannot change. Then we must formulate policies based on these principles. Our next step must be to rally people around the policies to elect governments composed of men of integrity and wisdom who will put them into effect, without compromise, or favour, or patronage. Then, and then only, can the results of our actions be right and the Acts of Government be right. Governments whose actions are based upon false policies will always bring the wrong result. It can't be otherwise. Government action based upon the right policies will bring to the people, peace, prosperity and happiness. The people of Canada can only obtain the results they want and desire when they rally together around effective policies, and around men who base their actions upon principles which are tested, tried and true.

Four Basic Principles

Social Crediters believe that: "The individual is the most important of all of God's Creation on this earth." As such, the individual has certain inalienable rights endowed by his Creator which cannot be lightly ignored. You, as individuals are separate, distinct and different from each other. No two are exactly alike. Therefore each has certain rights, separate, distinct and different from any other. All Governments should recognize this fact. But very often they confess with their lips what

they deny with their actions. They boast that they believe in Government for the majority or Government for the masses and so on. If the Creator placed so much importance on the individual then there is a big difference between Government for the masses, and Government for the individual. True, Government, as the **servant** of the people, must legislate according to the will of the majority, but **its** legislation must also recognize the rights of the individual. We are not alone in recognizing this factual life principle. Those who penned that historical document, the Declaration of Independence, upon which our powerful and good neighbour nation to the South has been built, also believed this fact. They declared: "We hold these truths to be selfevident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." If men would follow these precepts, many of the problems which confront us would disappear.

When the Social Credit Government of Alberta first assumed power, they found their people hopelessly in debt. Bound in a yoke of financial bondage, they had lost much of their freedom and happiness and under the terrific pressure of the mortgage companies and financial institutions, many were losing their homes, farms, businesses and other means of livelihood. Quick action by the Social Credit Government saved thousands of farms and homes for Alberta citizens who have since become prosperous—a tribute to the soundness of the first

Home Security program in the Dominion of Canada. The principle involved was—the individual first.

FUNCTION OF GOVERNMENT

Results Wanted

Secondly, Social Crediters believe that: "The major function of any Government is to bring to people the results which the people want in the management of their affairs." Too often we find Governments yielding to pressure groups and lobbyists, following the line of least resistance and putting on the Statute books of our land, Acts that are detrimental rather than beneficial to the people. Many times this happens through the offer and payment of money which finds its way into the party campaign funds, in return for favours rendered and concessions granted. Then Acts of Parliament are passed which are for selfish gain rather than the public good. Governments often yield to the pressure or promise of a block of votes for certain privileges and concessions, thus politicians play with the people's interests and even set one section of the community against another. Return to power is more important to them than the people's welfare. Keep in mind, Social Crediters believe in and uphold the rights of minorities, small groups and of individuals, but will oppose, as undemocratic, the granting of special privileges, which are not in the best interests of the people. These practices, plus political patronage, must cease for they are among the greatest enemies of

true democracy. For this reason Social Crediters place as a basic fact—"the major function of any government is to bring to people the results which the people want in the management of their affairs."

This must be done. If not, vested interests, monopolistic cartels, combines and power-seeking money barons will soon be vying for control of the government and the opportunity to filch the people's wealth and natural resources away from them. The Alberta Social Credit Government keeping this principle in mind, passed legislation to preserve and conserve their natural resources and guarantee reserves to serve their people's needs for years to come. Only after sufficient reserves have been established for the Alberta people may the surplus be exported. First to Canadians and then to other countries.

Freedom Essential

The third principle: "Security alone is not enough. We must have freedom with security." These two great heritages which our forefathers struggled to secure and preserve for us are inseparable. One without the other is just a hollow mockery. Even though the people have security from the cradle to the grave, as some Socialist and Communist leaders claim they can guarantee, the nation would then have lost its freedom — and its soul. There is no happiness in security if you have become a slave, if you have lost your right to choose, or refuse, the path before you. On the other hand, what happiness can be found in freedom if you have lost your

security? Each without the other is just a hollow mockery. We can and must have freedom with security. Surely this is possible in a nation such as ours. Think of all the vast and practically unlimited supply of natural resources that God has given to us. Think of all the fertile land upon which we can produce much more than sufficient to supply all our needs. Then let us ask ourselves: Is there not plenty to guarantee economic security to all our people for hundreds of years to come? What is holding it back? With more wealth per capita than any other nation in the world we should have the highest standard of living in the Universe. Why is this not so? We in Social Credit claim without fear of contradiction that it is the outworn, outmoded, financial system controlled by ruthless monopolies, evidently backed and supported by stupid politicians, that is failing to distribute or refusing to permit the nation to distribute the abundance that we have on every hand.

Misunderstanding

All Canada agrees — even opposition political parties — that Alberta has a good government, but they say, “You haven’t been able to put your Social Credit Funny Money ideas into effect”. That mistake is to be found in their concept of Social Credit. They seem to think that Social Credit is only a monetary reform movement.

Three out of four basic Social Credit principles have already been stated above and we have not yet touched on monetary reform. The Alberta Government is a good

Government. It is good because it has put into practice the principles already outlined. This is the reason that Alberta is progressing today and giving leadership in all departments of government. If the implementation of only three-quarters of its program has given Alberta the recognized position as one of the best Governments in all of Canada, what will happen when it implements the balance of its program?

ECONOMIC RESPONSIBILITY

Now to the fourth principle. Social Crediters believe, “that which is physically possible and desirable can and must be made financially possible”. There are only two basic necessities that go into the construction of anything — roads, buildings, bridges, homes, halls, community centres, railroads, etc. Anything and everything built or manufactured requires only two things—raw materials and man power and the equipment necessary to put them together. Yet, whenever governments or representatives are asked for any of these things, we are told, “We haven’t enough money”. Surely the foolishness of such an answer is obvious. Money doesn’t really enter into the picture at all except as a convenient method or medium of exchange, to transfer goods and services from one party to another. That is its true function. Money in itself is of little use. It is only useful when it brings goods and services to you. It is not wealth in itself. It is only a medium of exchange. The real wealth is the nation’s ability to produce and de-

liver goods and services as, when, or where required.

Enough Money

Social Crediters believe that whenever goods and services are produced there should automatically be brought into existence sufficient purchasing power or medium of exchange, to at all times deliver these goods and services to the people. This is a solemn duty of government. We must have governments that can deliver the goods.

It is the sovereign right of the people to demand that their government create this medium of exchange in sufficient amounts, and in only sufficient amounts, to distribute this wealth to the people, the rightful owners. Anything short of this is the betrayal of the people's rights.

Governments have delegated this right to create money to private interests who now have the power to expand and issue credit. With this power in their hands they can tell you how much of this world's goods you may have, what kind of a home you may have, what kind of clothes you may wear, what food you may eat, whether you will own an automobile or not, or what kind. By having control of credit, they are able to assume complete, powerful, and tyrannical control of you and thus become the real government of the country. Rt. Hon. Reginald McKenna, one-time Governor of the Midland Bank, said: "They who control the credit of the Nation direct the policy of governments, and hold

in the hollow of their hands the destiny of the people."

Social Crediters claim that the real wealth of Canada belongs to the citizens of Canada. Therefore, the power to control this real wealth must be restored to the people through their government. This is the solemn duty of democratic government.

Fight for Right

The Social Credit Government of Alberta has fought valiantly to bring this necessary reform to the people, but has been thwarted by disallowance and court action. They have consistently brought pressure upon the Federal Government to institute these reforms but the powerful central government has refused to do so. It is time now for your action. The only thing that governments are afraid of is the vote and expressed will of an enlightened electorate. This is the one remaining power that is in the hands of the people through the ballot box. Many countries have lost this right, too. Think wisely and use it carefully. Yours is the responsibility to see that these reforms are put into effect. If you believe the principles as set forth, then you, too, have a solemn responsibility to vote for men who are sincere and conscientious enough to legislate for those principles which you know to be right, true and just.

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