

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 14. No. 8.

Registered at G.P.O. as a Newspaper  
Postage (home and abroad) 1d.

SATURDAY, APRIL 28, 1945.

6d. Weekly.

## From Week to Week

In the course of a fighting speech in which he attacked the C.C.F. (Socialist) Party (*The Times's* pet) as being the most vicious political machine in the Dominion, the Hon. Solon Low, in the Alberta Legislature gave his own opinion on some of the Socialist proposals, remarking that

1. You cannot bring about prosperity by discouraging production.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot help small men by tearing down big men.
4. You cannot help the poor by destroying the rich.
5. You cannot lift the wage-earner by pulling down the wage-payer.
6. You cannot keep out of trouble by spending more than your income.
7. You cannot further the brotherhood of man by inciting class hatred.
8. You cannot establish sound security on borrowed money.
9. You cannot build character and courage by taking away a man's initiative and independence.
10. You cannot help men permanently by doing for them what they could and should do for themselves.

Perhaps the most amazing feature of these grotesque times is the daily accumulating evidence of world-wide preparation for the imposition of an essentially identical culture, "the New Order," under cover of them. There is even evidence that the preparation extended to the systematic pattern of atrocities by German and Japanese soldiers acting on a technique designed to destroy prestige as much as to inflict pain. The steps taken in Great Britain since 1940 to destroy the sense of "property as a fundamental right" are almost identical with those taken by the Japanese for the same purpose, and the objective is to destroy all sense of security not derived from the omnipotent state. It may also be noticed that a well-documented propaganda is now appearing, more particularly in the United States, which attributes the origin of this to the Teutonic Knights of the Thirteenth Century. The curious feature of this propaganda is its timing. So far as we are aware, there is nothing now known about the Teutonic Knights (who were undoubtedly a pestilent crew) which was not known about them ten years ago. But, if they were mentioned as a cause of war, the fact has escaped us. And in the numerous highly capable and profoundly interesting volumes on this subject, which bring the matter down to the present century, the part played in Germany by the Ballins, Warburgs, Schiffs, Bleichroeders, Deutsches, Gwynners, Rathenaus, Sterns and others of similar persuasion (who certainly were not Teutonic Knights) seems to be either completely overlooked or treated as of trivial importance. Very odd. It produces an instinctive feeling that Lord Vansittart is not making his case quite as effectively as he might.

All these things being so, isn't it desirable that a statement should be obtained from Mr. Eden as to the exact meaning of his pronouncement in 1939: "It seems that our New Order must come through war; but it will come, just the same"?

But of course, the answer can be read by anyone who cares to observe the flood of books pouring from every American University Press treating of the passing of the European Age and the dawn of the Glorious Era of Mass Man. Gone are the days of St. Augustine and the Venerable Bede; of Manners Makyth Man; of Leonardo da Vinci and Michael Angelo; of Bruce, Wallace and the Good Sir James; of Drake, Hawkins and Frobisher; of Francis of Verulam, Pitt and Wellington; of Nelson, Clive and "Jan Nikal Seyn;" of William Cobbett and Lord Shaftesbury. Enter Sigma (BBZP: 108: I) Rossums Universal Robots Fully Employed (the categories will be drastically simplified by the enforcement of artificial insemination from approved males with Kew certificates, segregated for the purpose).

Truly these are great days.

"Gustave Le Bon, whose writings remain the keystone of the arch of modern psychological warfare, discerned that the unconscious action of crowds may be exactly contrary to the character of the individuals composing them. Thus a crowd may be hysterically brutal, whereas the individuals of which it is formed may be actually slow to violence. . . His monumental discovery was the fact that it was the unconscious action of crowds which had substituted for the conscious activity of individuals in determining the political characteristics of the present age."

— *The Gentlemen Talk of Peace*: William B. Ziff.

"Until its ascendancy began to wane, the influence of money was great enough to sway the course of international events, and even to wage bloodless and undeclared wars of its own. . . The harnessing of money to the planned economy destroyed not only its freedom and integrity, but its ability to make its own necessary self-adjustments. . . As soon as trade became the function of the State rather than of private individuals, and the monied oligarchy began to disintegrate as a form of power, the surviving currency system became a menace to the peace of the world." — *Ibid*.

The preceding quotations are taken from a book which, by any standards, is a remarkable production. It purports to be written by William B. Ziff, the initial possibly representing Benjamin, or even Baruch. We use the word *purports*, because, if Mr. Ziff did not assure us that he did it with

his own little hatchet, we should have said that it bore internal evidence of the work of a team of specialists chiefly united by a common desire to show that "Britain" is finished, and that the fragments of Empire should be transferred to Uncle Sam while there is yet time. An additional consideration leading to this misapprehension is that the "remedies" contained in the concluding chapters are in direct contradiction to the situation exposed by the analysis, a juxtaposition we have come to recognise as part of the technique of Communist propaganda.

Nevertheless, this book is highly significant. It is one item in a growing body of written and spoken attack on British policy and culture, which, however skilfully done, discloses a venomous determination to eliminate us. We are obliged by the renewed warning, and we imagine it will not be lost on those quarters whose business it is to deal with it.

Perhaps the most significant fact in contemporary politics is that the most implacable opposition in every British Dominion, and in Great Britain itself, to the body of ideas known as Social Credit, comes from Socialists. In New Zealand, Mr. Walter Nash and J. A. Lee; in Australia, Dr. Evatt; in Canada, M. J. Coldwell and his cohorts; in Great Britain, Professor Laski, Emanuel (God with us) Shinwell and Dr. Hugh Dalton, *et al.* have no difficulty with the Big Monopolists—they only want to make them bigger. If the world is to be saved at all, it is going to be saved, as ever before, by quality, not by quantity, or by politicians of the One Big Union idea.

Together with the big manufacturer who, in the old sense, is not a "capitalist" at all, the Socialist is the most reactionary and atavistic animal on two legs which the world contains. And his wild enthusiasm for centralised (*i.e.*, nationalised) banking, more than doubles the threat to society which, with his cartel partner, he offers. There is not an idea amongst the group which would not have been, and mostly was, adopted by Bismarck.

### "Thou Providest Enough"

The following Prayer, removed from the Book of Common Prayer of Edward VI on its revision, is quoted by *The Canadian Social Crediter*:—

"They that are ensnared in the extreme penury of things needful for the body, cannot set their mind upon Thee, O Lord, as they ought to do; but when they be disappointed of the things they so mightily desire, their hearts are cast down and quail from excess of grief. Have pity therefore upon them O merciful Father, and relieve their misery from Thine incredible riches, that by Thy removing of their urgent necessity, they may rise up to Thee in mind. Thou, O Lord, providest enough for all men with Thy most liberal and bountiful hand; but whereas Thy gifts are in respect of Thy goodness and free favour, made free unto all men, we (through our haughtiness and niggardship and distrust) do make them private and peculiar. Correct Thou the Things which our iniquity hath put out of order; let Thy goodness supply that which our niggardliness hath plucked away. Give Thou meat to the hungry and drink to the thirsty; comfort Thou the sorrowful; cheer Thou the dismayed; strengthen Thou the weak; deliver Thou them that are prisoners; and give hope and courage to them that are out of heart."

## PARLIAMENT

House of Lords: April 11, 1945.

### MILK

*Viscount Bledisloe* rose to ask His Majesty's Government what steps they are taking with a view to the much-needed augmentation of this country's pure milk output in the interests of national health and physique; whether they endorse the view that the prevalence in Great Britain of (apart from tuberculosis) four bovine diseases—namely, mastitis, contagious abortion, sterility and Johne's disease—involves enormous, but avoidable, under-production of milk, estimated by leading veterinary experts at 200,000,000 gallons a year, with an annual loss to dairy farmers (calculated on a pre-war basis) of at least £20,000,000: if so, whether they contemplate any remedial measures, capable of being put into immediate operation; and to move for papers. . .

*Lord Cranworth*: . . . I would wish to say a word or two about bovine tuberculosis. I must start by saying that I believe there has been more nonsense talked about bovine tuberculosis in the last ten years than there has been about any other agricultural subject and that is saying quite a lot. We have been told again and again, and the noble Viscount said this morning, that 40 *per cent.* of our cows are infected with bovine tuberculosis. How on earth that figure is arrived at I simply cannot conceive seeing that all cows are not tested. But let us take it as being approximately accurate. The people who tell you this—and I do not of course refer to my noble friend on my right—omit to say that an enormously vaster proportion of the human race suffer from tuberculosis. I have heard the figure put as high as 96 *per cent.* But whether that be correct or not, it is quite safe to assert that if your Lordships were to submit to a test a great deal more than 40 *per cent.* of you would react. Yet when this House is full I find myself surrounded by a lot of people who not only have arrived at a notable old age but have done so with the fullest retention of their mental and physical capacity.

The other point that is not so often stressed is that of these reactors only three in a thousand are capable of passing disease on through their milk to human beings. That figure, although I do not for a moment suggest it is accurate, is likely to be more accurate than the other figures because it is subject to a certain test. Thus, for instance, in my own County of Suffolk 7,000 cows were examined by a veterinary surgeon to see whether they were capable of passing on the disease. Only six were so found, which is less than one in a thousand, and they were accordingly and rightly slaughtered. I have often wondered why it was that there is this extraordinary publicity and outcry about bovine tuberculosis and I have also wondered whether it has anything to do with the fact that fresh milk if dirty will not keep more than thirty hours without being boiled or pasteurised. If that had not been unfortunately the natural law, we might not have heard quite so much about tuberculosis as we do now. But perhaps that is a rather uncharitable thing to say. . . contagious abortion has increased by leaps and bounds.

It makes one feel that it is possible that there is something in the rather mysterious theory that our use of the soil generally leaves something to be desired. Luckily, the veterinary profession are really coming to our help here. . .

*The Earl of Warwick*: . . . I was going to say a few general words on the question of the health of cattle, but I

am sure that my noble friend opposite will deal with that more adequately. There is no question that disease is a manifestation of weakness and I would like to suggest that sometimes, with the idea of producing more milk, we are in danger of committing a deadly sin. We must not sacrifice stamina and positive health to increased milk production. It has been of great interest to me to know that of all the great prize winners in various breeds of cattle, very few, after yielding their 2,000 or 2,500 gallons of milk, have produced heifer calves who did what their parents did. I think in our haste to produce more milk we should be very careful not to overstrain the cow...

*Lord Geddes:* ... In the matter of mastitis there is just about fifty years of research behind the present position. Certainly I can be sure of forty-eight years of research behind it. So far as I can see mastitis is becoming more and more of a scourge. It does not look as if research, conducted as it has been mainly from the bacteriological angle, has got very near the heart of the problem.

It so happens that some ten or twelve years ago—fourteen perhaps—my attention was very forcibly directed towards the question of the mineral content of soil in which foods were grown and the effect of that mineral content on the health of the animals that ate those foods. In the years that have passed since a great deal of information has been accumulated on that subject. We know now that quite a number of minerals must be present in certain rather definite amounts in the soil if we are to get a really good, healthy, clean growth of food—animal food or human food. There are a dozen or fourteen of these minerals; calcium, potassium, sodium, iodine, chlorine, bromine; and then there are the metals, some of them rather surprising: iron, copper, cobalt, zinc and so on. We know quite well that a great many of the stimulants of growth that we call artificials make a tremendous demand, not only on the humus in the soil, but on the minerals in the soil. We know that certain of these growth stimulants, in association with various degrees of acidity of the soil, may drag out of the soil in the early stages of growth a lot of the minerals that would not be normally used until later. We know quite well—absolutely definitely—that there is a great deal of animal ill-health resulting from such disturbance in the mineral extraction from the soil...

*Lord Glentanar:* My Lords, it is a very great privilege to take part in such an important debate, in which so many most competent experts have taken part and given us the benefit of their advice. After hearing the most interesting speech of the noble Lord, Lord Moran, I feel a little diffident as a layman in suggesting to your Lordships that there is a possibility of doubt as to the extent to which milk production requires to be increased—for instance, the question of whether and to what extent milk is an advisable form of diet for the normal adult or for the adolescent, and further to what extent any animal's milk is an advisable substitute to a small infant for its mother's milk. Anyhow, I think it can be certainly conceded that in present circumstances an increase in the amount of cow's milk produced in this country is advisable, provided always that such increase can be effected without adversely affecting the improvement in quality which is so much needed, and without impairing the health of our dairy herds.

I will not go into the question of what constitutes milk of good quality—your Lordships have heard much on this point—but I would agree with my noble friend Viscount Bledisloe, who gave such an extraordinarily interesting speech

in support of his Motion, that the loss of milk through disease is undoubtedly very considerable. In round figures it is enormous. I would submit, however, that the causes of those diseases and the consequent loss of milk may be found, in a measure, in the very practices which have been increasingly followed in recent years in obtaining more milk; in other words, that we are in a vicious circle. I have no statistics to give to your Lordships, but I would submit that the increase in these diseases coincides with the great developments in mass production and mechanical methods and in steps to increase greatly the yield of the individual cow—developments which include milk recording, concentrated feeding in proportion to yield, encouragement to cows with enormous yields, prizes and so forth, and especially selective breeding from high producers. These developments and the increase in disease affecting dairy cows are well within the memory of many of your Lordships. I believe that in general veterinary authorities would agree as to the correctness of this statement.

One veterinary authority I recently consulted, who has a very wide field of observation and has had it for many years, assured me that mastitis and sterility and, to a lesser extent, contagious abortion are more prevalent in dairying districts as compared with those in which stock are reared. I am convinced that a general reorientation in thought must take place if progressive degeneration of domestic animals is to be avoided. The animal is not a machine which can be adjusted to a certain function and then boosted to give continuous and maximal production. Nature has wonderful powers of adjustment, but there is a limit to abuse, and all the more when that abuse of functions is concerned with reproduction itself, as in the case of the lactation process in cows and the egg production in hens. Every biological organism has a load factor which is in ratio to the general health of the organisation, and the balance must be determined between the health factor and production.

I ventured to give your Lordships some personal experiences in the debate in your Lordships' House in 1943 on milk and milk production, and I will not weary your Lordships by repeating them, but I would just say that I am convinced that when any proper function of an animal is diverted for the use of man, such cannot be exercised beyond a certain extent without the danger of grave injury to the animal, especially when it is a reproductive function. An udder which produces sufficient milk for four or five calves when the normal number is one, must be regarded, I maintain, as a pathologically hypertrophied organ, and in addition to its general effect on the whole system, its size and pendulous nature renders it liable to injury and to uncleanliness.

I would suggest that, in the long view, increased continuous milk production for human needs can only be safely secured by maintaining a relatively larger number of cows in health during a normal life period. I refer to the *Love-day Report of 1938* and, as my noble friend Earl De La Warr has just mentioned to us, we read this very alarming fact of the average productive life of a dairy cow in these islands being no greater than three lactations. I believe I am right in stating that is the quotation, but I stand to be corrected.

*Earl de la Warr.* It is under four. It is between three and four.

(Continued on page 7)

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This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*

One year 30/-; Six months 15/-; Three months 7s. 6d.

Offices: (Business) 7, VICTORIA STREET, LIVERPOOL, 2, Telephone: Central 8509; (Editorial) 49, PRINCE ALFRED ROAD, LIVERPOOL, 15, Telephone: Sefton Park 435.

Vol. 14. No. 8.

Saturday, April 28, 1945.

### The Tripod

An interesting correspondence has been going on in *The Times*, whose manners seem a little improved by its recent trouncing, concerning the classics. The depths of the question are very far from being plumbed; but the lead has at least been observed, as though in readiness for use, in one or two discerning hands, one writer remarking that the classics tend not to rationalism but to reason, while Mr. Ivor Thomas thought their study established "an ingrained habit of going to the original sources" and that in it lay "the surest bulwark against the flood of propaganda which besets anyone in public life." Our private opinion that some protection might be afforded also to those in private life, if only on the principle that it is useless to make plans for the fortification of a position already taken, Mr. Thomas might regard as almost complete concurrence. We assure Mr. Thomas that we are not in the slightest degree disinterested. We have our classics too, and we thoroughly agree with him that *Economic Democracy* is far preferable to any *vade mecum* by E. Galit Arian, the Economic Child Wonder, deriving his notions from a mutilated crib read to him as a bed-time story by a blind political nurse. It is a great pity that somehow truth and reputation get so far separated as to involve this suffering world in perpetual difficulty. We prefer St. Matthew and St. John to even the new Archbishop of Canterbury, the Protocols to *The Jewish Chronicle*, Douglas to the Ginger Group, preferences which, in each case, we discover to be strangely in line with Social Credit teaching as we understand it.

The starting point for these perhaps wayward thoughts is a recollection of the classical view of thought engendered by Mr. Macara's article on another page. At least since Aristotle, philosophy has been subdivided into three parts, logic, metaphysics and ethics. Douglas's place among the great leaders and teachers of the world would seem to imply that his ideas should be referable to this traditional division. This is not necessarily true; but, on the other hand it is not a purely academic question either. What is indubitably true is that there is an ethics of Social Credit; that the Ethics of Social Credit is not in any sense adventitious, but is, on the contrary fundamental to its constitution and inherent in its nature *ab initio*. This is neither the time nor the place to develop an exposition of Social Credit from this angle. It is at this point that we touch the world. It is at this point that Social Credit has continuously had its real application. It is not that our statement stands in need of crystallisation. You cannot crystallise a crystal. Yet something is necessary—perhaps many things may be necessary—to enforce recog-

ognition at least upon the willing that Social Credit is a crystal, and not merely, as they seem so disastrously to think, a diagram on a flat surface. We have our *tripos*: our ideal *tripos*, whether of policy, administration and power or of logic, metaphysics and ethics. And, whether these two systems of highly technical terms are, by some resolution, interchangeable or not, it is becoming evident that an ethical concept is the only one which covers the most dangerous misconception from which we are suffering at the present moment and seem destined to suffer in the immediate future. To say so is to bring down to a restricted and a local application what would be still of major importance even were the local occasion passed by.

Those *quasi*-Social-Crediters (seeming to no one but themselves) who profess to be perplexed by our unalterable antagonism to being offered Socialism on a Social Credit plate would (presuming their personal and common honesty, which is permissible in only a proportion of cases) disengage themselves from a supposedly embarrassing situation if they re-examined their individual as well as their social credit with careful attention to the authenticity of the entries in their own favour. Our society is suffering from a disorder which is fundamentally a moral disorder: it is *dis*-credited. And the correction of the account is not to be achieved by any process of cooking the account. That would be only to add to the discredit and make final disaster certain and immediate instead of problematical and postponed. Thieves are notoriously insensible to a high regard for the things they steal. We appreciate it. Thieves not infrequently become possessed of wealth the properties of which they do not understand. We must prevent, if we can, the blowing up of society by dupes, consciously or unconsciously the agents of monopoly. The larger and more universal a monopoly, the worse the monopoly. The monopoly of credit is not Social Credit, which, actually as well as strategically is the progressive decentralisation of credit down into the hands of individuals. With that goes the progressive decentralisation of sanctions to the point at which no individual can impair the just credit rights of another.

### Victory-Day 'Unity'

According to the *Sunday Dispatch*, the Vicar of Hampstead Garden Suburb has taken legal advice concerning alleged misrepresentation of a disagreement with a local rabbi, Dr. I. Weinstock. The Vicar, the Rev. Maxwell Rennie, objected to the terms asked by the rabbi as a condition for the holding of an open-air united Victory-Day service, which, it is stated, were "that the name of Jesus Christ should be omitted from the prayers, and that the hymns chosen would not contain a definite Christian content." The rabbi "thought it was an occasion 'when all might give and take.'"

### THE ETHICS OF QUOTATION

Professor E. H. Neville (Mathematics) writes to *The Times* from the University of Reading to say:—

"Sir,—To move a flower from one grave to another is an ignoble theft. Let the statesmen of the last war be praised in what other words you will, but do not again transfer to them Housman's imperishable tribute to the Old Contemtable. Their shoulders, not even Lloyd George's, held the sky suspended."

## The Root of the Trouble

By JOHN M. MACARA

Mankind appears to have lost all sense of direction. Time was when the innate sense of what distinguishes right from wrong was much more active and definite; when the field of general agreement as to what constitutes right action, and what constitutes wrong action, was much broader than it is to-day. Deterioration in moral standards is the unhappy distinguishing feature which is to be observed everywhere.

Rules of conduct which served us tolerably well in the past, and were therefore generally observed, are being discarded because they are found to be a handicap in these days when "success" has come to be measured more and more in physical terms.

Time was when the Church exercised sanctions which regulated in a large measure, not only the conduct of individuals, but also the conduct of national affairs; when the present blasphemy of the wholesale destruction of human life, and of all that we have learned to value and revere, could have been at least modified, if not forbidden by an edict from the Church.

It is beside the question to argue that the Church could, and often did, exercise its sanctions in a manner, and for ends, which to-day might be questioned. The only point to be observed is that there then existed sanctions where to-day no sanctions exist. A threat to excommunicate one such as Hitler, and if necessary all who supported him, would probably have been effective in nipping in the bud any attempt to perpetrate a crime against mankind similar to that of which we are the unhappy witnesses.

It is instructive to cast an eye over the path we have traversed, which has led us from those days of comparative quiet to these turbulent days of blasted hopes and confusion. It may be that in this scrutiny we shall discover some point of departure from which we might have elected to tread a happier path leading to less disastrous results. Furthermore, it may be still possible to rectify our error, and by opening up a route across country to re-establish ourselves on the trail we have previously rejected.

Two questions present themselves at this point:

(1) How did the Church come to lose control of the sanctions it once operated?

(2) Is there any basis to be found in the world of experience and of investigation, which would sustain the belief that sanctions embedded in the constitution of the cosmos itself, may yet be discovered, which would compel limitation of human action within bounds, and forbid the awful excesses we have experienced? Or, in other words, may a basis yet be discovered upon which a new and more satisfying morality may be built, so that we may once more, but on a higher level, re-establish that sense of direction, which we have known, but lost for a while?

From the nature of the enquiry, consideration of this matter must begin in the realm of speculation.

It may be surmised that primitive man, conscious of unknown forces around him, ascribed the origin of these to gods.

Then inevitably arose the man who claimed a special capacity to interpret to his fellows the will of these unseen gods. Thus arose the priest, and later the organisation of

priests—a Church. The special claim of the Church to interpret to man the will of God became a source of enormous power, which probably was wielded generally to mankind's benefit. But, in the process of time, the developing mind of man began to propound questions which taxed the powers of the Church. The natural reaction of the Church was to discourage such questionings, because, in some measure, they were found to be disruptive of authority.

When we come to the time of Galileo we find a high condition of tension had developed. To relieve this tension it was mutually agreed that the whole field of human experience should be divided into two realms, *i.e.*,

(a) Those matters relating to what were described as PRIMARY qualities, which included mass and movement;

(b) Those matters relating to what were described as SECONDARY qualities, which included colour, sound, life and all else.

Here was the origin of the gulf which has ever since separated Science from Religion—a gulf which has continually widened.

The immediate result of this division was probably beneficial. It freed the Church from responsibility over a territory where its authority had been definitely challenged; and it gave a certain immunity from ecclesiastical interference to those who would pursue their investigations.

But this division, nevertheless, had within it the seed which has produced the great catastrophe, which has now overtaken us.

To understand the origin and nature of this seed it is necessary to give the matter very careful consideration.

The cosmos is a living whole. In making investigations in regard to its nature, it is permissible, may necessary, to study it piecemeal. But such piecemeal study must be continually corrected and brought into the right focus by, as it were, stepping back, so that we can see it as related to the whole. The part has its full meaning only when related to the whole. If we neglect this essential matter of relationship, and right focus, we open ourselves to the danger of liberating forces which may prove beyond our control; we might liberate from its bottle some *djinn* which it were better we had never disturbed.

In defiance of the truth of the aphorism that "All things flow," the Church, realising that such flow of free enquiry would undermine its authority, had placed a dam across the stream, and like Canute, had forbidden such flow. Galileo's proposal was a compromise—the removal of the dam in part.

Early investigators pursued their truncated enquiry, a thwarted thing, well knowing that it was not the whole field but only a portion. They were in every way discouraged and prevented from retaining a correct perspective of the whole, part of which they were investigating.

As Science became swollen with success, it began to hold religion in contempt. Starting from a prohibition forbidding it from investigating the territory claimed by religion, science first lost all interest in such forbidden territory, and finally denied its existence. The dam designed to protect religion had resulted in science confining itself to a partial, and therefore a distorted enquiry devoid of that corrective sanity, which can come only from viewing the matter in proper relation to the whole. A crass and devastating materialism has been the inevitable result.

The thwarted enquiry to which science has been confined, has been far from fruitless. Mass and force were the fields cultivated, and this cultivation has yielded a rich harvest of physical force.

Despite the fact that PURPOSE and DESIGN were manifest throughout the cosmos at every turn, and easily discernible to simpler minds, the intellectual giants of nineteenth-century science boldly reversed the judgment of all who had preceded them, all the seers, the teachers and the poets, and proclaimed that in the universe there was to be found NO PURPOSE, NO POLICY; that the whole of this beautiful cosmos, with its parts so wonderfully co-ordinated and fitted together, was nothing more than a soulless machine, arising, as it were, by accident, out of a fortuitous concurrence of atoms.

Now, intellectual conclusions do not find immediate expression in our conduct. There was no marked and immediate change in human conduct or in moral values following this pronouncement of science. There is resident in the mass of society a momentum which preserves morals and customs and standards of conduct which have been developed out of concepts of the universe previously accepted. Moral sanctions, therefore, did not immediately die; but they withered.

Conduct is fundamentally related to thought. A man's conception of the nature of the universe must finally determine what he does. Conceptions are the foundations of conduct.

It has taken us a long time to exhaust the moral momentum referred to above. It is this exhaustion which gives rise to the deterioration of moral standards, which is to be observed everywhere.

But the partial and necessarily frustrated enquiry to which science was confined, has inflicted upon us even greater catastrophe than a declining sense of moral values. For while it has yielded us control of physical force it has at the same time destroyed and obliterated all those sanctions which restrained men from evil, in the past. And if sanctions were desirable in the past, when men's power was comparatively puny, how much more essential are they now to our very preservation and continued existence!

Our means have increased; but our ends have vanished. We have lost sense of direction.

It was inevitable that following the proclamation by materialistic science that there was in the universe to be found no purpose, no policy, *no policy-giver*, a maniac, a Hitler, should arise saying "I will set a policy; I will fill the vacant seat of the *Almighty*; ye shall bow down and worship me." And to his hands, to impose this insane policy, he took the awful weapons which science had prepared.

I believe that no one will deny that the foregoing, faltering though it may be, is a description of the path we have traversed; the survey may be rough and crude, but the outstanding features are in approximately true relation.

Is there any escape from the impasse? Can we strike across country and establish ourselves on a saner highway? I believe we can.

Fortunately scientific investigation has been carried into the Twentieth Century, and has overrun the barriers originally erected to confine it; it has carried the investigation beyond

the limits reached by nineteenth century investigators, on whose inadequate conclusions materialism was founded. The founders of materialism based their hopes of finally demonstrating the validity of their conclusions on their ability fully to explore the nature of the atom. In effect they said when the nature and structure of the atom became fully understood, they would begin to assign to their rightful places the few stray ends which were still outstanding, and the demonstration of our vast hypothesis would be completed.

But the investigation of the structure and nature of the atom did not prove the easy task anticipated. These investigations, instead of confirming the neat and tidy hypotheses which had been formulated by physicists, regarding the nature of the atom, led into realms of quite other dimensions, and finally brought about the collapse of the elaborate theories built thereon, with the abandonment of materialism as a doctrine untenable in the face of full investigation.

On the ashes of materialism is being erected, piece by piece, a new structure in which life and consciousness and purpose are found to be fundamental. The conception of "purposelessness" proclaimed by materialism is now being superseded by the concept of a great and sublime purpose, which thrills the hearts of all who contemplate it.

How can we become *en rapport* with this great ineffable purpose? Simply by conscious and deliberate effort to cultivate those Christian virtues which have always inspired the noblest human conduct. We must approach all that lives with that compassionate understanding which unbars all resistance, and opens all doors. "I am come that they might have life and that they might have it more abundantly."

The modern and more enlightened conception of the nature of the cosmos is supported and reinforced by feelings which have their origin in the deeper strata of man's nature and inspire him with a conviction which becomes a fruitful source of right action.

The cross-country trail previously referred to, as an escape from the impasse which now confronts us, has been well blazed by many individuals who have already traversed it. The successive features to be encountered are: (1) A recognition of the falsity of conclusions upon which the doctrines constituting materialism are based. (2) An at least tentative acceptance of the doctrine that the cosmos is not devoid of purpose; and that such purpose is related to the extension and intensification of consciousness. (3) A determination to cultivate by all means in our power, the widening and deepening of consciousness in ourselves.

We are in the happy condition that any individual who so desires may immediately start out on this trail on his own. There is no necessity to wait till a large cavalcade is organised. Every individual who succeeds in reaching the new highway, makes the trail plainer for others to follow. When a comparatively few individuals have broken through to the new highway, it will be impossible for false leaders such as Hitler to inspire or to impose policies which are obviously the product of insanity.

The Ministry of Food has prosecuted a man under four Orders which were already a month out of date. The explanation offered was that it was difficult to keep track of all Orders.

## PARLIAMENT

(Continued from page 3)

*Lord Glentanar*: Your Lordships may not need to be reminded of how that compares with the average number of lactations not very many years ago. This state of affairs exists when we know the cow's economic productive life extends at least to her sixth or seventh lactation, and that the yield only shows appreciable falling off after the eighth or ninth lactations.

In this connection might I say a word about breeding? In breeding especially I feel that the balance must be determined between the health factor and production, and, to ensure this, breeding should be separated from production to provide our foundation stock. We must have a more biological approach to the subject. The cow and the calf are one in the natural process, and both are one in connection with their environment. Immediate separation of the calf from the cow after birth causes a violent reaction in this natural oneness, and I believe both suffer. As has been mentioned by many of your Lordships to-day, research has been carried out for a great number of years without very many conclusive results. I would respectfully suggest that the scope has been too concentrated on the immediate symptoms of diseases, bacterial detection and so forth and that microbic conditions attendant on these diseases may well be found to be incidental and not casual [? causal] ...

I would suggest also that it has been found that artificial immunity tends to destroy biological immunity. I do know if many of your Lordships happened to see a report in the Press, I think in December of last year, from a correspondent in the battle area in the Chin Hills. It was found after the Japanese were turned out that the Chins had lost 80 per cent. of their cattle. This was due in a lesser degree to the depredations of the Japanese than to rinderpest. The correspondent stated that this was due to the fact that formerly there had been a pre-war Government inoculation system but that it had not functioned for three years and that the animals had succumbed in large numbers owing to the fact that their natural resistance had been impaired.

Compulsory imposition of standardised methods, either by Departments of State or by agricultural executive committees tend, I believe, to impair one of the most valuable assets the British farmer has possessed in the past and which has made him pre-eminently successful as stockbreeder and manager not only in this country but in the Dominions and abroad. That asset I believe to be the slowly acquired wisdom of those who live with and love animals and know that their well-being depends on their skill and foresight. It has been a great pleasure to be present and to have the opportunity of supporting my noble friend Lord Bledisloe in his Motion.

*Lord Teviot*: ... One of the speakers to-day touched on artificial insemination. I want to put to my noble friend the Duke of Norfolk a question which has already been mentioned. I want it laid down that when any such calf is sold it shall be clearly indicated that it was born in that way. It is a most dangerous method. We do not know what

dangers may ultimately result from it. I hope my noble friend will make a note of that and, if possible, arrange that when animals so derived are sold the fact shall be clearly indicated. ...

*House of Lords: April 12, 1945.*

### PERSONAL EXPLANATION BY THE EARL OF LISTOWEL

*The Parliamentary Under-Secretary of State for India and Burma (The Earl of Listowel)*: My Lords, I should like to take this, the earliest opportunity, to make a personal explanation that arises from some remarks of mine in winding up the debate on milk here yesterday. I used these words:

"I am most anxious that this debate should bring out the plain fact that our dairy cattle, lamentable as the admission may be, are riddled with disease, and the appalling damage that has already been done to the health and efficiency of thousands of people, mainly in the rising generation. ..."

I have realised, on reading my speech in the OFFICIAL REPORT, that this phrase, taken literally and reproduced out of its context, goes considerably beyond what the facts of the case justify. Moreover, my right honourable friend the Minister of Agriculture has, very naturally, lost no time in drawing my attention to the full implications of these words.

To make matters worse, this particular passage has been extensively quoted by the Press and the B.B.C. and garlanded with headlines, without any of the qualifications I had used earlier in my speech. It has created a very unfortunate impression in the public mind about the health of our dairy cattle, and this was of course far from my intention. It is in these circumstances that I should like your Lordship's permission to make this personal statement withdrawing the offending passage in my speech and substituting the following in its place:

"I am most anxious that this debate should bring out the plain fact that, lamentable though this may be, an appreciable portion of our dairy cattle are infected with disease, and that extensive damage has already been done to the health and efficiency of thousands of people, mainly in the rising generation, whose welfare we should have most at heart."

### "The Final Step in Monopoly"

"Referring to the anti-trust legislation they are introducing into Congress, Senator Joseph C. O'Mahoney of Wyoming and Representative Estes Kefauver of Tennessee said in a joint statement: 'Now that the country must begin to prepare for the post-war world, it must decide whether to maintain a free economy by maintaining a competitive system or, by permitting the trend toward monopoly to continue, invite the final step in monopoly, namely the complete absorption of business in government. It will be our intention to ask for early consideration of this legislation, in the belief that it constitutes a first step in the rehabilitation of a free competitive economy in which little business can hope to survive.'"

— *Paint, Oil and Chemical Review*. March 8.

### Jesus Meets Paul

*Jesus Meets Paul* by the late Dr. Alexander Paterson is again obtainable from the publishers, Robert Gibson & Sons, Glasgow, or the office of *The Social Crediter*, price 2/3 post free.

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\*Associations desiring to act in accordance with the advice of the Secretariat are asked to fill in the following:—

Name, address, and approximate number of members of Association .....

We desire to follow the advice of the Social Credit Secretariat.†

To acquaint ourselves with the general character of this advice and the reasons underlying it, we agree to subscribe to *The Social Crediter* regularly in the proportion of at least one copy for every five members.

We agree not to discuss with others, without authorisation, the details of special advice received from the Secretariat.

Date..... Deputy's Signature.....

To accompany the above form, a brief statement is requested giving the history or account of the initiation of the group, and its present activities and intentions.

HEWLETT EDWARDS,

Director of Organisation and Overseas Relations.

\*For this purpose an Association to consist of three or more Social Crediters.

†The Secretariat is the channel used by Major Douglas, the Advisory Chairman, for the transmission of advice.

### DOUGLAS SOCIAL CREDIT MOVEMENT BELFAST GROUP

A Joint Meeting of Social Crediters in Northern Ireland will be held in the Grand Central Hotel, Belfast, on Saturday, May 5, at 3-15 p.m. when matters of importance will be discussed.

### Tears, please, for the Little 'Un'

"What matters is not who failed to prevent the present war, but who will succeed in preventing the next... As for the economic argument, any elector in his senses knows by now that neither 'public ownership' nor 'free enterprise' by itself is any good... It would be a very sound rule of thumb to write off every politician who advocates either 'public ownership' by itself or 'free enterprise' by itself as a fraud and a charlatan—save for the fact that that would involve writing off almost the whole of the two largest parties." — *The Economist*.

Published by the proprietors K.R.P. Publications Ltd., 7, Victoria Street, Liverpool, 2. Printed by J. Hayes & Co., Woolton, Liverpool.