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FOR POLITICAL AND ECONOMIC REALISM

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The Church of England

[Conclusion of Mr. Norman Webb's notes, publication of which was begun last week, on issues raised by Major Douglas's recent essay, "The Realistic Position of the Church of England," *The Social Crediter*, October 25-November 27, 1947.]

SECTION V.

It is not a plea for Science that Douglas makes in his summing-up so much as a statement of Science. Science, or the scientific attitude towards research, which has been the source of all our modern technological achievement, consists in a mental repudiation of any argument or dialectic whatsoever, as knowledge, that is not demonstrable outside and beyond logic, *i.e.*, in space-time, or the world of everyday sensation. In other words, the only truth, or knowledge, from a practical, and therefore relatively real point of view, is relative and not absolute; as it were, incarnate, not abstract truth.

To say that scientific knowledge is use-full knowledge, is to be so literal as to be almost misleading, and to give the impression that one was a so-called Rationalist, and an advocate of undiluted vocational training, that bane of modern education. We are apt to regard Pure Science as abstract; as a specifically useless study. Whereas it is Rationalism, materialistic Determinism, that is in fact the cult of undemonstrated and abstract knowledge as the determining factor in space-time. That is the un-scientific attitude. Materialistic Determinism, as an effective creed producing tangible results, is realizable only as an enormity of one sort or another, and if methodically and literally promoted to philosophic status, as it was in Germany, and is today in Russia, leads directly to every kind of horror, from abstract Social Justice—the God of British Socialism—than which nothing can be more diabolically enslaving, to the animal beastliness of Belsen and Dachau and those Forced Labour Camps of the Urals and Siberia, which apparently do not disturb the sleep of the Dean of Canterbury.

Douglas postulates the first step in the rehabilitation of the Church of England as an open and unequivocal repudiation of "*Rationalisation and its absurd claims.*" He goes on: "*Reason . . . is nearly synonymous with logic, of which mathematics is a special example. It is a pure mechanism, just as a slide-rule is a mechanism, and as such is deterministic.*" One must interpolate here: the operative word above is "nearly." In using the word reason, Douglas must have in mind the abuse of reason—Absolute Reason in a relative context. In the ordinary accepted sense, a reasonable man is anything but mechanistic and determinist. He continues: "*You put into the mechanism practically anything you please, and get out something that was inherent in what you put in, but nothing further. It is no use saying that the square of 'a' apples plus 'b' oranges gives you some information about bananas. It does not.*" Neither do men gather grapes of

thorns nor figs of thistles. Statistics have their place and their use, which however is much more limited than this figure-crazed generation realizes. But in addition they have a dangerous affinity for the cult—still little recognised, and therefore occult—of mental manipulation, both of self-deception and mass hypnotism, owing to their misleading appearance of being universally and collectively applicable to an unlimited extent. The truth is that, owing to the mechanistic organisation of his own brain, the average man is the natural prey of a materialistic, mathematical tyranny—the inversion, complete in every detail, of Reality and his real destiny—if he is not equipped and reinforced with some superior weapon, or with any Higher Authority than his own Pure Reason. Unfortunately for him that is the position in which he finds himself in what is termed a Rationalistic age such as ours is, in which the Church has deserted her post and succumbed to the prevailing unbalance which it is her special function to mitigate and adjust. He is left to gravitate towards his own undoing like a dazzled moth to the flame, and is led to look in the diametrically wrong direction for the help he knows he needs. "He that would save his soul," (by slide-rule methods) "the same shall lose it."

"*The whole validity of the Christian Church,*" Douglas continues, "*rests on certain premises. These premises are not provable by reason or they would not be premises. But they are provable, or disprovable by experience. . . .*" That is the whole statement of Science—"He that hath seen me hath seen the Father. . . ." ". . . believe me for the work's sake" . . . *etc.* And he concludes, "*The Church has no direct place in legislation, but given that attitude, an immense power could be built up as an instrument of higher legislative criticism*" One assumes that what he means by "that attitude," is the acceptance of the Christian premise that, in spite of all appearances to the contrary, there is a Supreme and Un-assailable Rightness, which, though it is indescribable, is demonstrable (incarnate) in space-time (here on earth). That is the hint, or "direction" which Douglas, as it were, drops to the Church of England, and all the Christian churches. He mentions earlier the House of Convocation, and the absolute necessity for the Church to control its own appointments to office; put these two things together, combined with the dynamic of a real Faith, which is simply conviction arising from demonstrated knowledge (science), and you have Douglas's practical lead, the indication of the first step to be taken—whatever the second and third may be.

And then he says: "*The Church has a locus standi in the Just Price.*"

The Just Price:

Without knowing the actual mediæval formula for the Just Price—if there was one,—it is obvious it postulated a reasonable and pragmatic limit to profit—a limit to the advantage to be taken from the fact of having nine-tenths of the law in one's own hands—in short a ban upon usury;

having as its sanction or power of enforcement the understanding that the exchange value of an article was always in existence.

This "moral" aspect of the matter—the nature of the non-mathematical or psychological elements—is dealt with by Douglas very fully in modern textbook language. But besides that, in the Douglas Proposals the modern world possesses a practical, mathematical formula, which can be applied the instant a sufficient psychological "will" to an enforcement of the Just Price has been generated in the public mind.

The Just Price, as we sometimes have to remind ourselves, is the fraction of cost directly used up in producing a given article or service, plus a reasonable profit or incentive to production. It is less than the accounted cost by the fraction of the accumulated and, under normal conditions, always-increasing capital assets of Society—assets represented by labour-saving plant, financial facilities, organisation, increasing human skill, and mutual goodwill, and an infinite number of other factors—left over, and unconsumed or in most cases actually enhanced, after its production. This fraction has been called the Cultural Inheritance; a national patrimony, or pool of Social (impersonal) Credit. Today this enormous accumulating *credit* or potential, is not being distributed either negatively or positively, in any benevolent form whatsoever, and yet the cost of its financing and maintenance and increase is automatically charged by accepted cost-accountancy practice into current prices. So that there is nothing today approaching a Just Price for anything, except distressed goods sold at a technical loss and in a purely counterfeit sense, the subsidized war-price of bread, *etc.*

On the infinite implications of that one intrinsically simple fact, popularly expressed in symbol and picture and, if necessary, parable—not in technical terms—the Church most emphatically has a *locus standi*. But further than that, owing to the existence in the modern world of this simple fundamental truth, along with the mathematical formula for its incorporation in the social system, a special and terrific responsibility rests on the Church in respect of its essential function of Religion, *i.e.*, "binding back" the abstract to the concrete—the argument to the fact,—and welding them into one incarnate whole. In the specific case under consideration, this would amount to publicly recognising and condemning the enormity of Planning as currently conceived, *i.e.*, the ruthless application of static mathematics to pulsating human activity; and of pointing out and arraigning those individuals primarily responsible for its continuance.

Time:

"The Church, as such, does not appear to be much concerned with physical science," Douglas concludes. "But one subject of mathematical science does come clearly within its province—that of time."

"I am sitting at my desk. It is five o'clock. I get up. The fact that I was sitting at my desk at five o'clock is now what we call a memory. But humanly speaking, I know that my desk will be there in five minutes, that is to say, at five minutes past five, so that it is difficult to believe that both the desk and the five minutes past five are not there together in existence now.

"As it was in the beginning, is now and ever shall be, world without end."

"What do they mean by that?"

"They" presumably are the ministers and members of

the Church of England, and all professed followers of the teaching of Jesus of Nazareth, who conclude their praises with the above affirmation—in some form or another—of the paradoxical Immediacy of Ultimate Perfection. And yet the modern Church man, under the mesmeric influence of mathematical diabolism, *i.e.*, Social Statistics, and the pseudo-science of behaviour-study we call Mass-Psychology, based upon them, has succumbed to the purpose-less and vindictive impatience of the so-called Progressives. For lack of any true philosophic light, well-meaning and dynamic men, like the present Dean, and the late Archbishop of Canterbury and their Graces of York and Birmingham, have been induced to give their almost unqualified blessing to the Anti-Christ of Socialism, and the flat denial of Natural Law implicit in the Socialist policy for which all the political parties now stand; while for the most part, and from the same cause, the less forceful remain spiritually dumb and paralysed. Abstract symbolism, applied without discrimination or realism both nationally by Governments and globally by World Control Boards and other International Bodies, to the human representative of Divine Individuality, and/or merchandise—(or the lack of it)—has entirely obscured the realistic symbolism and the inductive moral of such historical events as the Feeding of the Five Thousand. And this, not only among the deliberately "conditioned" and avowedly atheistic laity, which would not be surprising, but among the very ministers of the Church whose primary function is to keep the reality and common-sense of such facts alive.

The idea of the Just Price, once paramount and constantly active in the Mediæval Church, and upheld with no trace of self-consciousness or intellectualism in a society naturally no more or less predatory and acquisitive than is ours today, has apparently no scientific and concrete meaning for the ministers of the Modern Christian Churches, whose protest against the cruel and stupid anomaly of Poverty Amidst Plenty in the interwar period hardly ever abandoned the plane of abstract and "moral" exhortation. Blinded and confused by the modern pseudo-science of Economics as promulgated by that openly Anti-Christian foundation, the London School of Economics, they have lost contact with the sense of Reality that would have shown them they were "wrong" (mistaken), in the same scientific, non-moral sense that Truth (Christ) is "right", to allow themselves to be silenced by the statement,—or even by the *apparently* logical fact,—that the prices of the consumable goods produced by a community must contain *immediately* all the projected costs of the accumulating and undistributed capital assets generated in the course of their individual production. They have failed to keep an essential area of their minds "free from the world," allowing the whole of it to become a prey to mathematical determinism which is the devilish and anti-Christian inversion of the simple truth that you cannot gather grapes of thorns. So that, whether they wish it or not, where the Natural Law is concerned, instead of being able to show the way of obedience which should be their function, they are become, in their own way, as lawless as the toughest and most atheistical Communist. Is it any wonder then, that the Church finds herself without effective counter-blast, and with no mental resistance to offer, to the mesmeric assurance of the Socialist economists of the London School, that the Plenty which can demonstrably be produced by the so-called Capitalist System—which system in itself is no more than the proof, both positive and negative, that the human animal will not work unless he wants to and sees a reason for doing so,—cannot be distributed except by breaking up and radically

replacing the organic Christian form and natural, law-abiding spirit of Western society, of which it is an integral part. Such a presumptuous and stupid and nonsensical fallacy would have had no chance whatsoever of developing in a really Christian atmosphere, where the belief in common sense and "incarnate rightness" was strong, and men's thinking proportionately realistic. In such circumstances the condition of so-called Poverty in the midst of Plenty just could not have happened. That is the negative statement of what, had he not been mentally tampered with but allowed to express himself freely, would have been every decent individual's instinctive wish, and the effective positive of that negative idea is the Just Price, the formula—or a formula—for which is contained in Social Credit textbooks.

Intuitively, the appreciation of that concept demands no more than realistic common-sense, *plus* the will; for the *wish* to see Truth Triumphant, *i.e.*, to find the Kingdom of God, is primary. It has to be. Intellectually, it asks for an appreciation of elementary dynamic mathematics—an understanding of flow and time—as opposed to static, statistical mathematics. That is the area of Pure Science indicated by Douglas as coming within the province of the Church.

Douglas says, "... it is difficult to believe that both the desk and the five minutes past five are not in existence together now" and, one may add, the third factor of the desk at five o'clock—past, present, and future. The Rationalist that dwells in all of us, sees that serially, as a finite literal sequence of events. That is a view closely identified with the essentially modern, but considerably discredited, concept of Inevitable Progress towards a space-time goal, and its natural corollary of Planning for a problematical and unknown and unknowable future—the New Order of Socialist gadgetry. In short, to the unregenerate and uncompensated Rationalist, life presents itself almost entirely in terms of physical movement and activity, devoid of all mental content or purpose—activity (or work) for the sake of activity, as an end in itself, instead, as it should be and is, as a means to something we want. This "rational" concept presents existence as a straight line, stretching out of sight both before and behind a prospect infinitely vague and uninviting and, since the view forward is so circumscribed in comparison with the historical vista, with an unfortunate retrograde and nostalgic property of putting achievement behind us, instead of *within us*, as the incorporate heirs of continuous posterity. This property it is, that has always tended to set mankind aimlessly and uselessly dwelling on a past Golden Age when human beings were simple and life Arcadian. Whereas the Christian truth is that a straight line is not in the least representative of Life or consciousness, but much more typical of annihilation, of un-consciousness, and a condition of mesmeric trance or illusion. What Christianity teaches is that the Golden Age (the Kingdom of God) "is within you"—Moffatt translates it "among",—and that mankind is as simple and arcadian as he sees fit or chooses to be, neither more nor less, and quite irrespective of this culture and learning, or his lack of both.

All this it is the function and duty of the Churches to keep consistently before us. To employ the words of a little-quoted American author, "Organisation and time have nothing to do with Life." What we want to get at is Reality—Godliness,—of condition and sensation. Whether we are conscious of it or not, that is what we all want; the goal towards which all our energies are directed; and the end towards which every activity, whether with correct or incorrect intention, should be seen as being merely a means.

For life, in the above quotation, substitute the term Reality; then we get: "Organisation and time have nothing to do with Reality." Organisation, like the association in space-time of the desk and the five minutes past five, and as well, he who rose from his desk at five—Einstein's Observer; for we must not forget Bishop Berkeley's reversible dictum: "To be is to be perceived"—organisation is here and accomplished, and all the niggling and arrogant little planners are myopic fools in their own right. The Plan is complete, and what we have to do is to dis-cover its shape and form. The future, and the past are one, and are *present*. The Kingdom has come; all it demands of us is realization, incarnation; and what we need as individuals is to incorporate and demonstrate it in ourselves. "As it was in the beginning, is now and ever shall be, world without end."—N.F.W.

National (Electoral) Registration

Remarking that it seems to him to indicate a conjunction full of danger, a correspondent sends us a circular letter he has received from a local office of the Ministry of Food.

It is headed "Ministry of Food: National Registration, District....." and with the address of the office from which it was sent. It reads:—

"Dear Sir or Madam,

"On looking through the Office Records I find I have not any entry of your Date of Birth, as this is required for Electoral Registration purposes, I should be obliged if you will kindly inform me of same at your earliest convenience.

"A stamped addressed envelope is enclosed.

"Yours faithfully,

(Signed).....
for National Registration Officer.

"Date of Birth....."

Two Typewriters and £17,000 To The Bad

In the House of Lords on January 20, Lord Grantley asked His Majesty's Government the number and value of typewriters imported into, and exported from, this country during the first nine months "of this year" (?1947).

Lord Chorley: During the first nine months of this year, 15,320 typewriters, valued at £326,000 were imported; exports were 15,322, valued at £309,000.

Baruch

"*Mr. Baruch*: That final determination as the President said, rested with me; the determination of whether the Army or Navy would have it rested with me; the determination of whether the railroad administration could have it, or the Allies, or whether General Allenby should have locomotives, or whether they should be used in Russia or used in France . . .

"*Mr. Jefferis*: And all those different lines, really, ultimately, centred in you, so far as power was concerned?

"*Mr. Baruch*: Yes, sir, it did. I probably had more power than perhaps any other man did in the [1914-18] war; doubtless that is true."—*Bernard Mammes Baruch before a Select Committee of Congress, U.S.A.*

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From Week to Week

"Herein consists the true excellence of the English Government; that all the parts of it form a natural check upon each other." —BLACKSTONE (Writing circa 1760).

"The distinctive character of a free or constitutional Government is the composite character of its sovereignty, and not the plurality of its sovereigns . . . If the whole power of the State be centred in one body, if thought and speech and action depend upon the will of one person or one set of persons, that Government is an absolute [totalitarian] Government." —*The Government of England*; HEARN. of Mr. Laski: "The core of the British Constitution is the supremacy of Parliament," i.e., the House of Commons.

We are in no doubt that the future of these islands depends on whether the native or the alien conception of Government is to prevail.

The performances of Mahatma Gandhi, while less repellant in character than those of Rasputin, confirm the impression of occult influences—or perhaps the same occult influence is at work in the present crisis, of which India is a component, as in the attack upon Imperial Russia. There is the same exaggerated deference shown by Lord Mountbatten; the entertainment of Ghandi by the multi-millionaire Birlas, whose immense wealth has played the same part in anti-British agitation as did that of the German-Jewish bankers of Wall and Pine Streets in the downfall of the Czars (and is probably operating in close collaboration with that of the same New York intriguers).

Gandhi himself appears to be, like Rasputin, mediumistic; and it is more than probable that he has little or no understanding of the politics in the interest of which he is so useful.

We consider that the following items of fact in relation to Mr. R. H. Crossman, "labour" M.P. for East Coventry, will be worth bearing in mind. Mr. Crossman was educated at Winchester and Oxford. He speaks German without an accent.

He was on General Eisenhower's propaganda staff at Algiers. It will be remembered that Algiers has a special Masonic interest. He swung the British members of the Anglo-American Committee on Palestine to his own pro-Zionist views in its Report, so much so that even the Labour Government rejected the Report. When, some two years ago, the *Saturday Evening Post*, which had just suffered a violent change of policy as the result of mild criticism of Jews by three Jewish contributors, sent a representative to see how "Britain" liked Socialism, they sent him to Mr. Crossman.

He appears to be the effective editor (titularly, we believe, assistant editor) of the *New Statesman*, nominally founded by Sidney Webb, who was in the closest contact with Sir Ernest Cassell. The circulation of the *New Statesman* is said to be 85,000 and it is present on the magazine table of practically every club in London. The *Saturday Evening Post* continues to boom Mr. Crossman discreetly. He is the leader of the "Keep Left" group.

The technique which in the last fifteen years or so has come to be known as that of the Fifth Column is of course one of the oldest devices of political warfare. It is one of many reasons why party politics is so excellent a device for frustrating honest statesmanship, and, in the conditions which presently prevail makes any party a certain prey to centralised finance. No matter how many parties there are, and no matter what they are called, or what is their original objective, infiltration of saboteurs is a mathematical certainty. We do not believe there is any body exercising even minor political force, in any country anywhere, in which will not be found an embryo "Keep Left" section which attracts genuine dissidents, and which, when the main body has served its usefulness to the Sanhedrin, is brought to power—and is found to be controlled by the same Dark Forces.

While we think that, at least for a time, matters might be a little better in this country if a so-called Conservative Party were in power, we do not except that party from the general rule. The situation is one which can only be met by drastic Constitutional reconstruction. That is why Mr. Aneurin Bevan is so certain, and so satisfied, that "after all, Parliament is still the supreme authority in Britain [sic]."

Almost the first, and in some ways the basic pronouncement on the economic side of Social Credit was an article which appeared in *The English Review* in 1918, when that monthly was edited and controlled by Austin Harrison. The article was entitled "The Delusion of Super-production", and every premise and conclusion of it is as true today as when it first appeared thirty years ago. We fear that its publication ruined *The English Review*.

Every ill both economic and political from which we suffer now is buttressed and excused by "scarcity"—the necessity to produce more. That we are supposed to have, and in fact could have, fifty times the production per head which we had a hundred years ago is ignored; that we have more production than we had twenty years ago is concealed; there is never enough. New markets must be found; more countryside must be ruined; everyone must be supplied before the British; every amenity and every liberty for which we have fought for a thousand years must go—because the very last place to which a nightmare production system can, or is allowed, to deliver goods is at the door of the population for which it is supposed to exist. And there is no limit, and no cure, save a holocaust of the Sanhedrin and its supporters.

Every day we waste more on useless gadgets; the more we make, the poorer, and crazier, we become. The acreage covered by useless factories, and the land ruined by coal-mining, opencast and otherwise, would grow more and healthier food than we can buy with the marginal profit, if any, which we get for the export drive. If not, why this mass of "American" dollars?

When do the firing-parties start their much-needed work?

(continued on page 5.)

Six Lectures on Politics and Political Action

(4)

We left Mill at the point where he seemed to have come uneasily to the conclusion that the elector had, after all, to defer to a wiser judgment than his own concerning what was good for him. We may press the absurdity a little further than Mill was willing to take it. Since it seems to be implied that the choice of a "representative" who is wiser than the elector

FROM WEEK TO WEEK (continued from page 4.)

"We sit here watching Europe dying . . . England, under an ultra-fascist Government, is now trying autarchy, which was a capital offence when tried by Italy . . . in England, it is rather like saying to a starving horse, *Aspetta, cavallin che l'erba cresce* (Look, little horse, how the grass is growing!)—Olivia Rossetti Agresti, writing from Rome.

Signora Agresti was an interpreter at Versailles, and is a niece of Christina Rossetti.

"He has great personal dignity—it is not arrogance—and resents intrusion on his privacy. Today his closest friend is Bernard Baruch (also one of Churchill's dearest friends) but they do not meet often." The Marshall Man. *Daily Mail*, January 17.

"If we try to substitute for individual initiative the abstract community at large, we give the death-blow to economic life. Eastern Europe will prove this, if it remains much longer under its present rule."—Dr. Rudolf Steiner, *The Social Future*, 1919.

We recognise of course, that the "B".B.C. is primarily a propaganda organ for International Finance, and that its genealogy from "Marconi" has made it inevitable that it should be so. Nevertheless, we are really puzzled at the lengths to which it will go; and its presentation (January 23) of Mr. Bevin's adumbration of a slight lifting of the iron curtain which inhibits the free movement on their own initiative which the inhabitants of these islands have enjoyed for a thousand years, seems to be a case in point. It might be imagined that the would-be traveller might have his own preferences as to destination, perhaps with fading memories of the blandishments of Messrs. Cook; but that would be to misconceive the Planners.

They are not letting him travel because he wants to go somewhere, and it is quite probable that where he wants to go, they will not allow him to travel. The objective of his travel is currency, above all, dollars; that is the pivot around which his movements must revolve.

Since taking his motor-car with him might raise more trouble with the stay-at-homes, he mustn't take his car with him.

We could expand the theme to some considerable length; but we merely observe that it begins to look as though he deserved what he is getting, and the worse to come.

We are sending to Russia, which country we are accusing of war-like aims, 1,100 locomotives, 150 diesel-electric generators, 300 125 h.p. motors, 3,400 flat trucks, 210 excavators, 2,400 winches, 24 turbine power stations, 250 caterpillar loading cranes, and a number of tugs, dredges, cranes, and oil-refining equipment.

is a part of what is good for the elector, it must follow that, sooner or later, the wisdom of this choice must find an abler exponent than the elector, *etc.* Mill never distinguished clearly, if at all, between the different *purposes* to which "wisdom" might be directed, whether to the attainment of ends, or the sufficiency of means, whether to policy or to administration: never for a moment contemplated the position that a man who knew well how a particular end might be contrived might be completely at sea concerning both the results of contriving it and how good or otherwise these might be for the individual elector. We know that only a minority of electors know how to construct atomic bombs. Curiously, this minority (which is said to be very small indeed) is the section of the community in which the highest proportion of its component individuals is completely oblivious or indifferent to the fact that the construction of atomic bombs is not by any means the first objective of electors in general. Mill overlooked also, (or, perhaps, set aside as unworthy of the notice of a philosopher), the fact that the little hitch he had discerned in the organisation of political institutions was one which had long ago been solved outside politics; and, indeed, that the farther away from politics, as ordinarily understood, one went, the more certainly, easily and successfully the device worked. At the risk of telling you what you all know, and what Mill knew perfectly well, if only he had stopped to consider it, let me explain this mechanism or device to you, namely, for it is what we are looking for, the mechanism, which is well and practically universally known, for adjusting the results obtained, whether from ordinary labour, or from very highly exceptional, intellectual and practical attainments, to the desires and benefit of those concerned,—and all of those concerned. I am not saying 'all' here without consideration. In the political world, whatever doubt there may be about the governors, or the Government, there is no doubt at all about the governed, and *all* ultimately are subject, whatever part they may play in the administration of policy, or in the formulation of policy; a truth enshrined in the simple statement that "unhappy lies the head that wears a crown"; so King nor more than peasant is exempted from the consequences of the social order. It may not escape the notice of some of you that, now that we have attained the rulership of 'the proletariat' (if we have), and every one of us is King (?), every head lies uneasily.

The device to which I desire to draw your attention is the simple and familiar one of the ordinary commercial CONTRACT. Having mentioned it, please let me say nothing is farther from my thoughts than the revolutionary philosopher Rousseau and his doctrine of a 'Social Contract'. I am speaking and thinking about practical matters, not theories. There are, of course, various kinds of contract, and various conditions may be attached to each one of them; but the outstanding features of a contract as it is used daily, and many times a day, in ordinary commercial life, are tender, specification, agreement and penalty for non-fulfilment. In practice, the tender (offer) is usually made on the invitation of someone (a company, perhaps, or a public body, *e.g.*, municipality or government department) requiring something to be done or supplied; but not necessarily so. The tenderer may suggest to the needy authority or company the advantages to be gained from the employment of his services. The whole arrangement, however, is based upon need in alliance with ability to supply the need. The electorate and its government are not essentially dissimilar. We have heard a lot about the needy public on the one hand and 'social service' on the other. Certainly at election time, like a "commercial

traveller" (but not openly at all events "in the service of the Party") sundry gentlemen come forward, bow, thank the electors for past confidence and proceed to make a deal about the next five years. The would-be Member for Parliament at all events pretends to be a would-be servant of the elector, and often calls himself so, and, like an employee, takes a salary for his services (although you may have noticed that, unlike most other employees he fixes his own salary—with, of course, the consent of some hidden agency of finance, broadly covered by the term "Treasury": the suggestion this carries of taking money from both sides is deliberate. The evidence that a candidate has to be acceptable to someone else besides the electorate is overwhelming—offer yourself as a candidate, and see).

The next point was the specification. This throws a flood of light on the practice of politics. The specification is a device to secure that the undertaking of the tenderer is not stated in terms too abstract for practical application. The invitation to tender is not published in the newspapers by someone who is going to be satisfied with a thousand million pound bill for an undelivered Kingdom of Heaven. He invites tenders for something concrete, a hospital, let us say, with space for 500 beds, accommodation for nurses and staff generally, kitchens, heating, light, equipment satisfactory to an expert staff capable of judging its sufficiency, quiet, close, not infringing Ancient Lights, conformable to available transport, *etc.* The list might occupy many pages and be unintelligible to the majority of the Committee-men accepting it, who accept it on advice, after making quite clear to the (fee-ed) advisor what sort of an opinion he was going to be paid for. On the relatively huge scale of municipal affairs (and, of course, on the relatively huger scale of national or imperial affairs) no electorate is capable of passing judgment on so essential an element of a satisfactorily concluded business contract of this kind. The very idea is fantastic, and had Mill not shied at the question he would have come very quickly to see that he was confusing ends with means, technique with objectives, when he demanded exceptional "wisdom" in the person chosen by inferior wisdom to represent it.

Even when a buyer knows what he wants, in the result if not in the means to achieve it, and there is a multiplicity of offers to provide it, many of them as good as any other, there is, commonly, a further safeguard in established practice in industry. That is the penalty clause. It may astonish you, but it is true that in almost every other avenue of life excepting politics (which, after all, is largely, on its technical side, merely a sum of practical achievements not especially associated with nations in the abstract)—in nearly every other walk of life, men can be found so certain of their ability to do what their customers want that they are willing to run the risk of a heavy fine for every day beyond the contractual period during which those with whom they have contracted are still short of the benefits they have offered to provide. Let me emphasise that there is no compulsion about all this. No one needs to tender who doesn't think it is to his advantage to do so. Those who deem themselves to be the authors of the immense services which have been in the past, and may possibly at some future time be again available to all and sundry, often boast of the magnificence, ingenuity, appearance, sufficiency, profitability, *etc.*, of facilities provided by these relatively simple means. Unlike the electorates of the world, they are not for ever dissatisfied, or visibly going from bad to worse. Finally, the law itself has, until

"planning" made things so hard for us all, been invoked to uphold the sanctity of such agreements as we have been discussing. That is, of course, FORCE—the police, the prison, the punishment. But observe that both parties to a contract knew the rules, neither of them could change the rules but with the explicit agreement of the other side, and Acts of God were not visited on either discriminately.

In the remaining lectures of this series, we shall try to reach some practical result of our study, to discover whether our political machinery cannot be so adjusted or so used as to convert it into an instrument at least as serviceable as industry for the purposes for which it is presumed to be elaborated. So think over these points which industrial experience has shown to be useful, if not necessary: this distinction between the result and the specification, the voluntary character of agreements, the need for sanctions (penalties). In the meantime, listen to this:

[*There followed the following reading from The Big Idea, by C. H. Douglas.*]

It cannot be overlooked that corruption, misinformation, the insidious social poisons of Hollywood and Broadcasting House, the extraordinary success of the abstractionist idea that it is better that all should be miserable than that only some should be happy—that there should be no grass in the field rather than that some blades should come up first—have gone very far in this country. It may be—I do not think so—that there are not enough English, Scottish and Welsh, submerged and bedevilled as they are by swarms of aliens, still able to recognise facts, and strong enough to deal with them. But if it should prove that there are enough, the general outline of their task, grim enough in all conscience, is clear.

Like most important matters in the Universe, it appears to have a trinitarian aspect. It involves an ideology, a dynamics, and a technique. They are separate, but indissoluble.

The ideology begins very simply. We have to discard the idea that every child is born into the world to mind someone else's business, and substitute the fact that he is responsible for minding his own. That he should help, not meddle. It is not without interest that Mr. G. D. H. Cole divides his time between Planning the Universe, and writing detective stories. The Ogpu complex.

The next point is equally simple and far-reaching—that groups are inferior to individuals. Majorities have no rights and are generally not right. They are an abstraction to which it is impossible to impart the qualities of a conscious human being. The attempt to construct a system of human relationships on the "rights" of majorities is not democracy. If it were, democracy would stand self-condemned. There is nothing of that kind of democracy in the New Testament but plenty of it in the Jewish Bible—the so-called Old Testament. It is only possible to associate, *i.e.*, to form a majority, for the purposes of a function—"we descend to meet." To rule humanity by function is exactly what the Jews wish, and have largely succeeded in doing. Socialism is the complete rule of the individual by functions, and is Satanic. *Demon est Deus inversus.* "Total war" is a total demonstration.

Genuine democracy can very nearly be defined as the right to atrophy a function by contracting out. It is essentially negative, although, contrary to the curious nonsense that is prevalent about "negativeness", is none the less essential for that reason.

This genuine democracy requires to be carefully distin-

guished from the idea that a game is a necessarily bad game simply because you can't or won't play it, and therefore the fact that you can't play it is the first recommendation for a chief part in changing the rules. On the contrary, that is an *a priori* disqualification. For this reason, if for no other, a period of discipline in the prevalent social and economic systems in, say, the early twenties, seems highly and pragmatically desirable. No play, no vote. Bad play, Grade 3 vote. But you needn't do either.

The power of contracting-out is the first and most deadly blow to the Supreme State.

The idea of a political majority is clearly part of the ideology of war, and closely associated with the "*Führerprinzip*"—the conception of society as an army progressing under the orders of a General. "God is on the side of the Big Battalions." How much, if any, reality, is there in this proposition?

Now the first point to observe is that it finds no support in history. If the outcome of the present Bedlam should result in victory for size, and the rule of the world pass to mere populations, whether German, Russian, or American, it will be something entirely new.

Greece, Rome, Venice, Spain, Holland, England, all of them small, have all, in their turn, set the fashion in civilisation, and, in every case, their eminence has not only been in the midst of far greater, and in many cases, opposing populations, but has, for the most part, been most clearly marked at a period when the disparity in numbers was greatest.

Admittedly, this day of splendour has been to a much greater extent than is commonly realised, a monetary phenomenon. But to say that is completely to miss the most important lesson which can be deduced from history. That lesson is that the increment of association is greatest where the association is most flexible, or to put it another way, money has been, in the past, the most flexible voting system ever devised, enabling the voter to change his policy and to hold an election every five minutes.

It really does not require much intelligence to realise that the idea of a permanent majority involves the permanent disfranchisement of everyone concerned. If I have £500, and can go to a builder and give him my plans for a house, and "vote" my £500 to him, I get action in accordance with my wishes. But if all building is nationalised, I am disfranchised.

This question of the disfranchisement of the individual from minute to minute goes straight to the roots of the war. It is the technique of centralisation of power, and it must be remembered that there is no such thing as the destruction of power. Power once centralised, cannot be used *while centralised* for anything but the ends of the organisation in which it has been centralised. Have you ever known of a Government Department relinquishing power?

It is obvious that a majority is only a specialised and deceptive word for the "*Führerprinzip*." No majority can act without a Leader. When an individual resigns power to a leader, he resigns it primarily to be used against him. To the extent that the "*Führerprinzip*" has been effective, the present state of the world is the result of the "*Führerprinzip*." You can't have it both ways—either the device is ineffective, or the results are catastrophic.

This is easily verifiable. Nations have been moving towards totalitarianism in various forms since the French

Revolution and the reign of Frederick the "Great." Contemporaneously, wars have been becoming more obviously planned, more destructive, and more certainly the steps to still greater wars and more totalitarianism. The answer is simplicity itself—the restriction of the leader principle to *ad hoc* purposes. So far from Russia, Germany and Italy, the New Deal and P.E.P. indicating advance towards a better world, they are exhibits of the operation of a policy which has brought the world to the edge of destruction . . . if not over it. A majority ceases to have any validity when it is led to an objective its component individuals do not understand, or when a dissentient minority is forced to accompany it.

I hope no one will run away with the idea that all this is highly theoretical. It is the most deadly practical subject to which attention can be drawn at this time.

Collectivism, economic and political, is the policy of the Supernational Forces. Its fundamental objective is the Slave World, ruled by a Praetorian Guard in the employ of a Ruling Race. It has no chance whatever of success, but it has a real chance of setting back the clock of human happiness by hundreds of years.

Inherent in the subject is the importance of *optimum* size, and the consequent dangers of megalomania.

Dynamics is the science of Force—strictly speaking, of Force in the Absolute. When we come to specific Dynamics—Aero-dynamics, Hydrodynamics, Thermodynamics, *etc.*, we expect to find, and do appear to find in general, a kind of absolute dynamics running through them. But it is often forgotten, and it is most vital to remember, *that we know nothing whatever about Force*—we merely know that things of various kinds behave in a particular way in what we agree to call similar conditions. It is perhaps one of the strongest arguments against the correctness of our conventional idea of time, that broadly speaking, anything I could do last Thursday, under certain conditions, I can do this Thursday, although I am apt to say "Of course this Thursday is not the same as last Thursday." That is to say, I can repeat the experiment, although one, at least of the conditions is not the same.

This digression is necessary by reason of the fact that there is a tendency, which can be traced to the Encyclopedists who were the forerunners and preparers, *inter alia*, of the French Revolution, to treat of social forces—Social Dynamics—as though they could be separated from human beings reacting to them.

But in fact, human beings do *not* react in the strict sense to "social forces." The conception of the exteriorisation of force (like the exteriorisation of Divinity) is quite modern in its general acceptance. It is not easily disprovable in connection with inorganic matter (any more than the Pure Idealism of Bishop Berkeley is any easier to disprove than to prove) and it seems to afford a technique of design, although an alternative might be found. But to apply this idea, as for instance, Socialists apply it, as though individuals were iron filings which, if placed in a magnetic field would obediently assume a certain pattern, is contrary to all experience. Sir Farquhar Buzzard, the well-known doctor, no doubt had something of this kind in mind when he said "It is the business of a physician to treat a patient, not a disease."

The people who say "It is the system we are fighting, not men" are in general, of course, people who don't want to do any fighting at all. By asserting that it is electricity they hate, not the power-station, they keep well away from the

troops defending the power-station. To them, the petition "Father, *forgive* them, *they* know not what they do" is conveniently taken to mean that no guilt is involved, and therefore nothing need be done about it. The still graver implication that *forgiveness* is only asked for those who are unconscious, is rarely given any consideration whatever.

Human beings do not re-act to "social forces," they react to facts, although not necessarily what are commonly called material facts. When a considerable portion of the population of the Eastern United States developed a wild panic at the broadcast of Mr. H. G. Wells's *Martian Invasion*, that was a fact, even if it was fiction. "Freedom" does not interest people, as soon as they realise that it does not mean *being free*.

There is no more remarkable feature of the present chaos than the exoneration, immunisation, and, in many cases, glorification of the chief actors. If we abolished, as quickly as possible, the whole system of rewards and punishments, that might lead at no great distance of time to something like the millenium. But a system which hangs the perpetrator of a single killing, and canonises the author of ten million murders is simply a school for gangsters. *Circumspice*.

There is only one sound basis for co-operative society, and that is individual and personal responsibility. It is no part of my intention to rest any argument upon theological grounds except where these themselves are capable of demonstration, but it does seem to me to be difficult to have a plainer and flatter repudiation of collectivism in all its aspects, and of the idea that an organisation can absolve an individual of the responsibility for his actions, than the statement "He took upon *Himself*, the sins of the world" (Society).

Probably the future of humanity turns on the answer to a single question:

"Does Social Power proceed from within, or does it reside in guns, tanks and aeroplanes"?

It appears to be indisputable that there is some definite, conscious, design operating to pervert the efforts of men to their own destruction. Many people have dealt with it—it is an idea as old as recorded history. Lincoln accepted it as axiomatic in his lament that you can fool all the people some of the time, and some of the people all of the time, but you can't fool all the people all of the time.

Obviously, if "the best brains" are concentrated on fooling as many as possible as much of the time as possible, "the best brains" have, from their point of view, a good reason. I think I know the reason.

The most irresistible social force is Integrity.

When, a short time ago, a body of workmen, "somewhere in England," on finding that they were working on material "subject to Japanese Military Inspection" refused to continue, they did something much more important than framing windy Atlantic Charters.

Integrity is single-mindedness—the mind of a little child. It is the test of quality before quantity.

If success is to attend the efforts of monetary reformers, *inter alia*, it will not be because of numbers. It will be because of a sufficient *quality* of Integrity.

[End of quotation.]

(To be continued.)

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