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FOR POLITICAL AND ECONOMIC REALISM

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"The New Civilisation"

by CHARLES JONES

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(Concluded.)

State-worship is a political device to ensure the enslavement of people in conformity with planning idealism. Its danger is the accumulating eruptive force of repression. Already there is a widespread recognition of the duplicity of political propaganda, but there is also lamentable ignorance of the strategy and identity of the wire-pulling social enemy behind it. The outcome is that the name "politician" has become a term of reproach, and justly so, for acceptance of the status of professional catspaw is final abandonment of honour. This discredit is due not only to the subservience of political parties to the money power, but equally to the ignorance of politicians of matters of fact. They are, in the main, ignorant of the nature and function of money, and equally ignorant of the purely administrative function of representational government.

The blustering forms of "government" with which nations are afflicted today are products of ignorance. They are only possible by ignorant neglect of the economic forces which are thrusting relentlessly towards an unacknowledged prosperity. There is no science of economics to reveal this pressure. There is simply a toppling edifice of artificial data, expressing wealth always in terms of debt. This false money-economy, fostered and supported by the world-ring of finance, can be, and is pitted against the plain observations of common sense. It is an aspect of the triumph of idealistic over realistic thinking.

Similarly, there is no political science. It is absurd to talk of "political science" in connection with a continual and veering response to all the chilly winds of financial coercion, in utter scorn of the will of the body politic. There, however, is the rub. The politician responds to the pressure exerted upon him. The policy of common mankind is implicit in the direction that discovery and invention, organisation and concerted effort generally has taken up to the present. But, being unformulated and unexpressed, this implicit will is hindered and diverted by a control which negatives free choice. Mankind as a whole, and not simply man the politician, has succumbed to tolerated but intolerable institutions which are the vehicles of a perverted idealism, the idealism of financial convention, by which all administrative agencies in the state are suborned. No action whatever can be taken without financial consent, for money, under existing conventions, is the means to all ends. The politician is reduced to a writhing servant of financial ex-

pediency, and, being bred and selected and conditioned in an atmosphere of idealistic ideas, has not the force to break from the charmed circle, or the wits to perceive the charlatanism of restraint. Force must be applied to him from another angle, for his real problem is a choice of masters.

It seems that the new, realistic civilisation which is coming to birth simply waits upon the forceful declaration of that common policy which is traceable in historic human effort. The policy exists, and is active as the impulse behind most individual effort. But it has not yet assumed the increment of power due to association. It is the common policy of mankind, but not yet the united policy. To secure unity some clarification of ideas is a first necessity. The realisation most potent as a unifying force is that competition, which is the polite modification of war, is not the major factor behind material progress. It is a weakening factor; opposition of effort tends to equilibrium, not momentum. The drive of society, regarded as a force, derives from association, with division of labour.

It has already been said that the antagonisms which have accompanied the rise of civilisations are twofold, man against nature and man against man. The apparently inimical forces of man and nature are reconciled, and this has been accomplished by a closer association. Man has not exactly conquered nature by obeying her, but in concord with unalterable reality he has profited by the increment of association.

This principle has not been extended to the field of social dynamics. When it is so extended, the new civilisation will be born, and since policy must precede performance, the principle will first be evinced in the form of a unified democratic will, vocal within the limits of policy (that is, in the predication of results wanted) and unyielding in character (that is, equipped with the irresistible sanction of associated demand for such results).

In this crystallisation of the sovereign power of will, the new civilisation will solidify. It will result in the rapid breakdown of conventional oppositions; the party system in politics, the competitive advertising convention in commerce, the whole embittered rigmarole of salesmanship and insurance, the armament race, the fight for livelihoods.

All these antagonisms are the outcome of artificial

(Continued on page 3.)

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From Week to Week

Sir David Kelly observes, in *The Hungry Sheep*, that "The total exploitation of the individual for the community . . . can only be rationally justified and accepted if it is accepted that the individual personality has no moral rights against the community. . . . For the Party and the new governing class the profession of atheism is indispensable. . . ."

If this statement is true, its converse must be equally true; and, probably of greater importance. If the individual has moral rights against the community, his exploitation in the name of the Welfare or any other State is indefensible. The essence of the moral right of the individual is the right to plan his own life—to devote it to God or to Mammon, or even to himself, on his own moral responsibility.

This does not, of course, mean that neither planning nor organisation are possible, or even desirable. It does mean the supremacy of the principle of contracting out. It means the voluntary co-operation of reasoned assent, and, as well, the acceptance of the natural consequences of either contracting-out or assenting. Ballot-box democracy is the denial of this, while the open, recorded vote, with provision for attaching the consequences of their votes to individual voters ('The Light Horse') is an application of the principle of the moral responsibilities of the individual.

Douglas's chart, *What is Social Credit*, specifies Ballot-box democracy as being incompatible with the type of Society which Social Credit assumes. Why? Because Ballot-box democracy is, just as much as Social Credit is, the *policy* of a philosophy. And just as it is what a man *does*, rather than what he says, which is important, so the type of politics favoured by an individual, or a group, is the reliable indication of the implicit philosophy of that individual or group. The mind that favours a Social Credit Party to achieve a Social Credit Society is the same sort of mind that endeavours to win the State Lottery, but believes that independent incomes for everybody would be demoralising. The history of the Social Credit Government of Alberta is quite enough to demonstrate that.

The strategy of the Social Credit Movement, as discerned and expounded by Douglas, falls into three phases. The first, appropriate to the germinating possibilities of the early twentieth century, was an attempt to secure economic

reform (see *Week to Week*, Vol. 33, No. 20). The second, more complex, an attempt to secure political reform. And the third, in being, the attempt to secure philosophical reform.

True, these phases are but facets of a crystal. "You cannot crystallise a crystal," nor does the turning of the crystal abolish any of its facets.

The economic reform strategy was by far the most easily grasped, and *appeared* to offer the quickest road to success. In retrospect, it is clear that it was far from an easy road, and that Douglas understood this is clear from the concluding paragraph of *Economic Democracy*.

The succeeding political phase, being more difficult to grasp, resulted in the withdrawal from the movement about Douglas of dissident groups, which remained where they were—and are—as money reformers.

The present strategy of SOCIAL CREDIT is on the philosophical plane. It has produced, and is producing, its groups of dissidents. For that reason, it is desired that all groups wishing and intending to follow the advice of the Social Credit Secretariat should forward a fresh application for affiliation as soon as possible—in the case of groups outside Australia, by air-mail.

"The Stuff of History is Action"

T.S.C. (English Edition) January 7, page 2, col. 2:—The section of "From Week to Week" which appears in the lower part of this column went to press uncorrected. Among other errors the phrase 'Cautious action' appears in place of 'Continuous action.' Caution, an admirable quality in its right place, is also, we believe, a freemasonic 'password' which was not present in our mind and would have been rejected as unsuitable to the context.

It is surprising how many people think it is wrong to vote informally at an election, even when they object to all parties. Where voting is compulsory, voting informally is the equivalent of contracting out; it is a positive protest. Further, to vote formally for a party or policy to which one is opposed, on the grounds of "choosing the lesser of two evils," is to vote for "evil."

In the recent Australian Federal election, the number of informal votes was a record.

Christian Morality

"The Churches are justifiably shocked when the glamour of a film actress is assessed by the number of her love affairs and divorces; they are less shocked when the glamour of a man, or of a work of art is headlined in dollars. They are shocked when "unfortunates" are reduced to selling their bodies; they are less shocked when journalists are reduced to selling their souls. They are shocked when good food is wasted by riotous living; they are less shocked when good crops are wasted and destroyed because of over-production and under-consumption. Something has gone wrong with the emphasis; and it is becoming very evident that until that emphasis is readjusted, the economic balance-sheet of the world will have to be written in blood."

—Dorothy L. Sayers, in her Essay *Christian Morality*.

"THE NEW CIVILISATION"—(continued from page 1.)
 limitations of opportunity. Association, the antithesis of competition, does not produce minimum opportunity with maximum friction, but itself begets an inevitable increment transcending opportunity.

The party system thus yields to a politics of performance in accord with the popular will for results, and without the heat of interested obstruction. The sole function of administrative government is to ensure that the expert produces the results required by public policy. The increment resides in the concentration of expert ability upon universal welfare as defined in democratic demand. What one man cannot accomplish for himself at any time is accomplished for all men at once, because democracy is itself the highest form of association.

Thus, too, competitive advertising, salesmanship and insurance yield to scientific distribution. The increment resides in the admission of consumption as an economic function. This statement, perhaps, calls for some enlargement. Whereas man, as an isolated individual economic unit, cannot sustain any claim to consume except by an exchange of labour for sustenance, as a member of an association and an inheritor of the products of past association, he can claim sustenance as a dividend. It is the proliferation of goods consequent upon the invested skill of the race which converts consumption from a contributory interchange to an heritable right and an economic function. The pragmatic right derives from the economy of effort consequent upon the elaboration of the industrial arts, and the economic function from the principle of association itself.

Further, the armament race yields to a purposive exchange of national production, instead of forced exportation for the end of foreign investment, backed up by military power. It has to be remembered that the matching of belligerent strength, often disguised under the solecism "defence," conceals a voracity for foreign markets which is unavoidable when industry is borne down by debt and the home market crippled by deficiency of purchasing power. The need for defence, indeed, becomes far more real as economic war intensifies. The increment arising from international association is peace, and the spreadover of natural resources. Perhaps the most valuable contribution of international amity to the new civilisation will be the development of distinctive non-competitive national cultures, and the interchange of their enriching, specialised products. Freedom is the mother of diversity.

Lastly, the struggle for livelihoods yields to free association to enhance the standard of life. The full increment arising from free association, as compared with enforced participation in projects either wanted or unwanted, is unforeseeable. The new civilisation will doubtless result in a grand revaluation of values. Its characteristics, so far as the individual is concerned, will probably be a profound deepening of interest, the free play of enthusiasms, and an immense cultural leap forward. Few things have impinged upon human nature so as to produce any great effect, but this has been largely due to slavish preoccupation with the economic struggle. Release from that will educe unsuspected powers.

The principle of association, once admitted as the basis of social dynamics, will elaborate to an art of mutual aid,

in which for the first time the spiritual powers of mankind will increase with unhindered speed. Association dislodges all grudges, and makes possible the ethic of the Sermon of the Mount.

The test of any political system is the individual it produces. The final fruits of association accrue to the individual, and the destiny of every man's temporal desire is a free, secure life, incited by curiosity, satisfied with growing wisdom, and virile with health. To that end the new civilisation will press on.

The dying order is young only in the extent and vigour of its dominating powers. It is static, if not retrogressive, but its means of defence are formidable, being entrenched in established legalism, in the morality of all orthodoxies, in the conservatism of education, and in the universal system of nepotism in administrative offices of all kinds. It is supported by propagandist organisation which has the monopolistic power of exclusion as well as the hypnotic powers of endless reiteration, and which can unleash the tiger on its own behalf at short notice, and create a maddened or witless horde overnight.

But the spearhead of a new consciousness, the realism from which will spring a civilisation of greater grace and clearer light, finds every chink in this jointed armour.

Man is his own destiny, forever fashioning from his vicissitudes an order of new associations, magnifying his strength, and deepening his insight at every difficult stage. Within the limitations of his knowledge he appoints his own end, and with the desperate urge of life fulfilling its intrinsic mission, he goes towards it. Man alone takes knowledge of his direction. He is not a lumpish dinosaur lazing to extinction. He invites his destiny and encompasses it little by little.

Who can deny that, despite the agonies of this age, the new goal is already envisaged, and forces are marshalled to tread down the centuries of want, and cruelty, and disobedience? The noble shape of things to come is unknown, but the new civilisation of associations, intricate and absorbing, releasing new powers, setting further off a new undreamed-of goal, is almost here.

Each man is locked fast in the precincts of personality. For each one the portent of the new civilisation can only be betokened in the mystical language of the poet, which enunciates those things beyond the frontiers of concrete thought. D. H. Lawrence, who scorned the democracy of boulevards and policemen and blanch-faced victims of the pavements, caught a glimpse of the democracy of freedom:

After that, there will only remain that all men detach themselves and become unique,
 that we are all detached, moving in freedom more than the angels,
 conditioned only by our own pure single being,
 having no laws but the laws of our own being.

To such surpassing and satisfying singleness man may arrive when, by the frictionless interlocking of infinite associations, he is in tune with the universe, and at home among his kind, and compassed about with the friendly presence of his works.

The Social Credit Movement

Following the original enunciation of Social Credit by Major C. H. Douglas, groups of people were rapidly formed all over the world to propagate the ideas. In the early phases almost the entire emphasis was placed on the Social Credit proposals for monetary reform. There were, however, other proposals for monetary reform current, and inevitably there was considerable confusion in the public mind with regard to them. The result of this whole activity was to bring the subject of monetary reform to the forefront, and to dissipate the secrecy and mystery with which the subject of money and credit had previously been surrounded; in the long-run "reform" of some description became unavoidable, and recognised as unavoidable by the Money Power.

At that point the danger arose that the "reform" introduced would be such as merely to make the position of the Money Power finally impregnable; and since the objective of Social Credit monetary proposals was entirely subordinate to the political objective of freeing the individual from tyranny of any description, a change in emphasis became necessary. Consequently it became necessary to alter the approach of the Social Credit Movement to the whole problem.

This change of approach was not achieved without casualties. There were many followers who considered that pure propaganda in favour of monetary reform was all that was required; but at the same time they wanted the name of Social Credit.

To clarify the situation, the Social Credit Secretariat was formed. The Secretariat is a non-party, non-class organisation neither concerned with nor supporting any political party, Social Credit or otherwise. It is the official channel for the communication of advice to those who want it, and it publishes the only official Social Credit periodical, *The Social Crediter*. The Secretariat accepts affiliation of groups and associations of Social Crediters in various countries, and conducts examinations of those seeking the diplomas of the Secretariat.

Israel

There cannot be the slightest doubt that a state of mind very much like that of Israel now prevails among American Jews. There is a fanatical certainty abroad that there is only one truth and that Israel is the sole custodian of it. No distinction is made between the Jews of the world and Israel, and or even between the Israeli government and Israel. Israeli statesmen and their policies are assumed to be inviolate and above criticism. There is a frightening intolerance of opinions differing from those of the majority, a complete disregard of reason, and a yielding to the emotions of a stampeding herd.

There is only one important difference between the Israeli and the American Jews. In Israel, the outburst of emotionalism, as far as one can judge from outside, has a

basis in reality. It wells from the hidden springs of a disillusioned people who were promised security and peace and find themselves in a war trap. The American-Jewish brand of hysteria is entirely without roots in the realities of American-Jewish life. It is completely artificial, manufactured by the Zionist leaders, and almost mechanically foisted on a people who have no cause for hysteria by an army of paid propagandists as a means of advancing a policy of avowed political pressure and of stimulating fund raising. Never before has a propaganda campaign on behalf of a foreign government been planned and carried out more blatantly and cynically, in the blaze of limelight and to the fanfare of publicity, than the present wave of hysteria now being worked up among American Jews.

—William Zuckerman in *Jewish Newsletter*.

Social Credit Secretariat

To all Social Credit Groups and Associations

*Associations desiring to act in accordance with the advice of the Secretariat are asked to fill in the following and post it to The Social Credit Secretariat, Box 3266, G.P.O., Sydney, N.S.W., Australia:—

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.

BRYAN W. MONAHAN,

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

†The Secretariat is the channel used by Dr. Monahan, the Chairman, for the transmission of advice.