

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Nature of the Threat to Freedom

THE MEDICAL POLICY ASSOCIATION (N.S.W.) ABOUT TEN YEARS AGO, PUBLISHED A NUMBER OF BULLETINS AND MEMORANDA. ALTHOUGH ADDRESSED PRIMARILY TO THE MEDICAL PROFESSION, THE PRINCIPLES DISCUSSED CONCERNED EVERYONE. THE MATERIAL DESERVES A WIDER PUBLICITY THAN ORIGINALLY GIVEN BY THE M.P.A. THE RE-PUBLICATION OF BULLETIN 2 IS CONTINUED FROM OUR LAST ISSUE:

#### 4. CONCLUSION

It resides in the very nature of the fundamental struggle—individuality versus collectivism—that the prime force which may overcome the threat is individual initiative. The opposition of collectivism to collectivism can only result in the mutual destruction of the opposed forces, or to the absorption of one by the other. It is that which makes our danger so much greater today. To oppose collectivist Germany, it was necessary to create, as a step, a collectivist adversary. Germany is overcome, but the collectivism remains, and is increasing rapidly. It has to be broken down *from within, by the re-assertion of individuality*. The immense centralisation of authority achieved under cover of war has to be broken down with smaller *genuine* political units.

Obviously, collectivism has to rely to a great (though, unfortunately, diminishing) extent on bluff. The few can never really discipline the many; the larger the mass to be disciplined, the nearer the sanctions must approach to extermination. Thus world control really does imply the atom bomb.

Any widespread assertion of individuality breaks up the collectivity. And besides its prime force, individual initiative is exemplary; where one will give a lead, others will follow. This was demonstrated to perfection in the case of the National Insurance proposals in Australia. The Bill was passed; the leaders of the profession had agreed to the co-operation of the profession. But suddenly a local association of the B.M.A. saw through the scheme, and foresaw its real consequences to the status of the practitioner. The association took the lead in exposing the threat, and from that spark of resistance wholesale opposition grew up, culminating in a stormy meeting at B.M.A. Headquarters in Sydney, and the eventual abandonment by the Government of its measure. The leaders were unable to discipline the members into the conformity they had promised the "Government." The scheme *had* to be abandoned.

All sections of the community are threatened by the Big Idea. It is a technique of the totalitarian to make each section feel isolated—to make each feel that the whole force of public opinion is directed against it. But the

nearer the plan comes to its culmination, the greater will be the pressure of events producing dissatisfaction. A lead in resistance, and exposure, first by individuals within groups, and then by groups within the whole, will find a more and more widespread response. This threat is not new; it is one of the motive forces of history; and time and again it has been repelled by the assertion of the sovereignty of the people—that is to say, their right to limit the power of the central authority.

What characterises the present epoch is, firstly, that the material basis of freedom of the individual is, potentially, broader than it has ever been; and secondly, that the basis has been captured through manipulation of the money system by a concealed world authority, which hopes to utilise the material resources that should provide freedom to individuals to ensure and perpetuate the enslavement of man to the authority of the rulers. For example, an enormous *organisation* of industrial resources is necessary to manufacture the atomic bomb. The energy, both human and mechanical, required for this manufacture, could be used to set men free from the necessity of so much "employment"; but if the atomic bombs come into the possession of a world police force, then that force possesses one of the means to rule the world. The same argument applies generally; international communications are captured and turned to the service of the world totalitarians, at the expense of the individuals they are used to misinform. But no sane people would submit to the organisation necessary for the manufacture of atomic bombs once they realised the purpose of those struggling to come into control of their threat; and no sane people would permit the "nationalisation" of communications when they realised that "nationalisation" is but a step to internationalisation in the service of a world-ruling oligarchy. World rule requires large-scale organisation (*i.e.*, "nationalisation"); and the remedy is, once again, the break up of this organisation into smaller political units, closer to the self-determination of the individual.

A plot of such magnitude seems inconceivable to many. But comprehension comes from a patient examination of the evidence. There is abundant evidence, of the inter-

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### Perversion

The cleavage between the policy advocated in these pages, and that of the Planners (leaving all questions of motive apart) is that which separates the organic from the mechanistic, and it is curious and significant that the real argument centres round perversion.

No one in his senses would suggest that Waterloo Bridge should have been built without planning. No one in his senses would suggest that the doubtless well-meaning planning of the Forestry Commission, which seems to derive its inspiration from the coiffure *en brosse* of a German shop-keeper, is really an improvement on the Caledonian Forest.

It may be purely co-incidental, but side by side with the exploits of the Forestry Commission, the lovely, hardy, and durable British Pine is dying out, together with the high-grown larch. The latter, if properly seasoned, was a valuable and durable timber. The low-ground larch, which grows quickly and is beloved by the Planners, is hardly worth the trouble of planting.

The point we have in mind is simple, but formidable. Planning, in the sense that the word is used by the Socialists and their inspirers and supporters the International Finance Ring, is not a life process, it is a death process, a petrification. It postulates finality and omniscience. It assumes that the mysterious cosmic process, of which we know less than nothing, can be arrested with advantage, not merely by humanity, but by humanity at this passing moment. A plan which is changed from day to day is not a plan at all, it is a process, and has to be lived, not bureaucratised.

We have little doubt that the admonitions "Take no thought for tomorrow," "Sufficient unto the day is the evil thereof" and many others of a like nature, meant just this. To interfere in an organic process without even recognising that it exists, can only have one outcome.

—*The Social Crediter*, September 22, 1945.

"Nothing is guaranteed except to an enlightened people, who are informed and who understand the significance of what is happening about them. Nothing is so blind and insecure as the *status quo*."

—Colonel Jack Spalding, quoted by Ralph S. McGill, *The Sydney Morning Herald*, April 4, 1945.

### Christian Campaign for Freedom

NOTES OF AN ADDRESS BY DR. BASIL STEELE TO A MEETING OF SUPPORTERS OF THE CHRISTIAN CAMPAIGN FOR FREEDOM, HELD IN LONDON, SEPTEMBER 29, 1956:

Friends, supporters and helpers of the Christian Campaign for Freedom, I would like to start by welcoming you to this meeting and to say how much encouragement is given to me by seeing you all here to-day.

We are honoured to welcome Mr. and Mrs. Cook from Perth, Western Australia, who have been in contact with their Bishop there and with members of the clergy in this country also—during their stay.

We have also present Mr. Stewart—a good friend of the Campaign—who has recently returned from South Africa—and who has very kindly offered to help us in any way he can.

We are lucky in having a member of the younger generation in Mr. John Baird, who comes from Northern Ireland and who has given invaluable help with our accounts.

I know that you will all be glad to see Mr. Frank Atkinson from Reading about whose excellent work you will have read in *Voice*. He was until recently at Ford's works.

Before going on, may I ask if you would be agreeable to my sending a message on behalf of the meeting to Mrs. C. H. Douglas in Scotland?

This is the first meeting of more than three people which the Christian Campaign has held since it came into being just over two years ago.

While the first of our stated Aims is to *provide a meeting ground*, and while we naturally wish to take action in association, I think it is true to say that for action, in these days, a certain amount of isolation seems to be necessary.

The PRESSURE OF WORK of all kinds is one of the things we are trying to combat—and in order to combat it, many of the extra things which we have to do are found to be more possible alone.

Some of you may have noticed the date—29th September—Michaelmas Day.

It is, of course, the inspiration which came to us from Major Douglas, who died four years ago to-day, which has been for most of us here the basis of our hope for the integration of means and ends in society.

Through him we realised the existence of Social Credit.

He would not say that he *invented* Social Credit—he *discovered* that it was there.

Major Douglas found that others *knew* that it *was* there, but that they were concerned that it should *not* be used for the freeing of men's hands and minds.

One of Douglas's definitions of Social Credit was that it was the belief that in association men can get what they want. We are concerned therefore to associate with those who want what *we* want. We do not find many of them—or if they want what *we* want, they call it something else and so we are unable to associate.

Another thing that Major Douglas said about Social Credit was that it was the policy of a philosophy.

The philosophy on which our policy is based is the Christian philosophy. The Christian Campaign has therefore turned to those in Authority in the Church.

We have found that the Christian philosophy for society is very loosely defined so far.

Even in the Roman Catholic Church, which seems to stress the importance of clear-cut definitions more than the Church of England and much more than the Non-conformist Churches, the main attempt to form a Christian Social philosophy is of comparatively recent date—though we must not forget what was attempted in the Middle Ages.

It would, I feel, be a grave mistake to be discouraged if we do not seem to make the headway which we would hope to make.

"No great policy was ever carried through which did not once seem impossible," wrote the historian J. A. Froude in 1886.

We do think that we hear echoes—rather faint echoes perhaps—of what we have been trying to say in public pronouncements (but we should be careful, I feel, not to attribute everything which seems to be in line with our beliefs necessarily to *our* work). The same thing is reported to us from New Zealand. (Members of the Dunedin Group have recently written to us—and I have a letter which appeared in the New Zealand press which I will read to you later).

Incidentally, when these good people write, they express their gratitude for the work you have been doing in this country.

We have heard from Canada where one supporter had an interesting correspondence with a number of Canadian Bishops.

In this country there are several members of the clergy whom we regard as strong allies, but there is only one who has asked us for information on Social Credit—but that one really came to ask what we should regard as all the right questions.

Following a letter I wrote to him—in reply to certain criticisms which some of his colleagues had made—he wrote and asked for all available literature. Since then he has read *Whose Service is Perfect Freedom* which made a great impact upon him. He has made good use of what he has read.

It should be understood that neither the Christian Campaign nor *Voice* is Social Credit as such. We are particularly anxious that Social Credit technique should not be presented unless it is asked for. As you will no doubt have experienced, there is much that can be done without the words 'Social Credit' being mentioned. The Aims of the Campaign have been carefully drawn up to include—if it is ever possible for us to undertake them—actions on various fronts.

The Campaign *should* be capable of reaching others than the clergy.

Dr. Monahan writing from Canberra a short time ago expressed the hope that we might re-orientate *Voice* towards the Education world—but this seems a difficult matter. However, individual supporters might well consider if something could be done in that direction—possibly making use of Dr. Monahan's booklet "... *Neither Do They Spin* ...",

which in part deals with Education.

Mr. Hannegan of Dublin wrote recently that we in the Campaign did not stress *Responsibility* sufficiently nor obedience to the Natural Law.

In our reply we said that when we mentioned freedom we did so in the sense of "Whose Service is perfect freedom . . ." and that being so, obedience to the Natural Law was implied.

The Third Aim of the Campaign is envisaged as including all that is summed up under the heading well-known to most Social Crediters as 'The Light Horse' (*i.e.*, 'the Responsible Vote') which is admittedly a difficult subject to deal with.

Very little seems to have been attempted in this connection though its vital importance was strongly stressed by Douglas, but we understand that Mrs. B. M. Palmer is introducing the subject in *Housewives To-day*.

Mrs. King of Dunedin, New Zealand, was able to introduce the subject of the responsible vote in the *Otago Times* of August 3rd this year—following on a series of articles on the nature of the Vote in New Zealand which were in no way connected with our beliefs.

I think you will like me to read the letter which appears over the pseudonym "Eternal Vigilance." (Mrs. King in using Douglas's words at the end omitted inverted commas as she had found that on a previous occasion the quotation she had made was omitted from a letter).

#### "THE VOTE AND THE VOTER.

"Sir, Until power with responsibility is restored to the individual from whom it has been usurped there is little hope of ever overcoming the many problems that so beset us at this time. The first step to that end is a move towards responsible voting and the realistic test is to ask, 'responsible to whom?' The man who is truly responsible is accountable to somebody for the results of his actions; and such a condition implies a second power comparable with his own. It follows that total power must be always irresponsible even if exercised with good intentions, for it means power without any check, which, sooner or later, is certain to lead to the "absolute corruption" of Lord Acton's famous phrase. It is well to note at this point that at present New Zealand has no Upper House and to realise the danger of such a situation.

"J. T. Paul in his letter of July 31 replying to 'Democracy' appears to think there is no way out. He writes, 'but in this world we must do the best we can with what we have,' implying that the issue is in the realms of the unchangeable natural law. Far from being inexorable, this electoral set-up is man-made and change is necessary as part of organic growth. Admitting this, the individual voter must be made individually responsible, not collectively taxable, for his vote. The merry game of voting yourself benefits at the expense of your neighbour must stop, whether by members of Parliament who raise their own salaries as the first fruits of electoral victory or by so-called co-operative societies which acquire valuable properties with the aid of bank created money.

"There is a clear method by which to approach this end—the substitution of the open ballot for the secret

franchise, and allocation of taxation according to the recorded voting for a programme which incurs a nett loss. This would also imply a large measure of freedom to contract out of legislation of a functional character, with a consequent discouragement of the spate of so-called laws which are little more than works orders.

"If the prestige of this country and the Empire and the welfare of the population is to remain, then something more than an appeal to an anonymous, irresponsible and mis-instructed ballot-box democracy is required. If their opinion should prevail, and our destinies be submitted to decision by that process, the outcome is a mathematical certainty—our final eclipse. I am, *etc.*,

"Eternal Vigilance."

In my remarks so far I have not mentioned persons or machinery but before I ask Mr. Atkinson if he would kindly tell us something of his work, perhaps I should briefly outline the steps by which the present stage of the Campaign has been reached.

When Major Douglas was no longer here it was still from Dr. Tudor Jones, who had for many years been at his right hand, that we sought advice for the right direction of our activities.

At the end of a telephone conversation with him one of us ended as usual by saying, "Is there anything I can *do*?" and the reply came, "Yes, Mitchell has a new project—give him all the assistance that lies in your power."

Mr. Mitchell's first issue of *Voice* appeared the following week, the Campaign was formed and we were entrusted with finding means of distributing it to as many members of the clergy as possible.

The first months of *Voice* and the Campaign were devoted mainly to an attempt to show the difference between Power and Authority, which most people believe are one and the same thing—and you will have read several articles on the subject by Mr. John Mitchell in *Voice*.

There came a moment when what is known as "Automation" began to 'hit the headlines' (to use an expressive but not very beautiful phrase!) and *Voice* began to deal with this subject, laying great stress on the possibilities of creative leisure through the *natural* use of labour-saving devices. One article, which included an English translation from the French-Canadian paper *Vers Demain*, showed that a source of income outside wages is essential if purchasing power is to be sufficient to buy what can be produced.

Last year, one of our kind supporters who is here to-day, Mr. Stewart, sent me a cutting from a Reading newspaper, which reported part of a Letter written by the Bishop of Oxford (Dr. Carpenter) in which it was stated that "Work for Work's sake is not a Christian maxim!"

The cutting was sent to Mr. Mitchell, who drew up, as you know, a statement which was later sent to all the Diocesan and Suffragan Bishops in England as well as to many of the general Clergy—which incorporated part of the Bishop of Oxford's statement. They were invited to sign agreement with the statement.

It was at this point that John Mitchell resigned and the Rev. H. S. Swabey of Raithby Rectory, Louth, Lincolnshire, consented to carry on as Editor of *Voice*.

The correspondence with the Bishops continued and twenty-three declared themselves to be in agreement with the Bishop of Oxford.

*Voice* continued on the Automation-Leisure theme until it seemed necessary to begin to try to answer the question "How?" Mr. John Brummitt's articles have been of great value in this respect and now we hope that the new booklet "*... Neither Do They Spin ...*" may take us on.

Once again the Anglican Bishops have been approached with a letter and with a copy of Dr. Monahan's booklet.

I think I should now ask Mr. Atkinson to tell us about his own experience—in which he was particularly confronted with this question. He kindly got in touch with me about the time when the Bishop of Oxford's Diocesan letter was reported upon in the Reading newspaper. We first heard of him when Mr. Purchase asked for copies of *Voice* to be sent to him in June, 1955.

#### THE NATURE OF THE THREAT TO FREEDOM—

(continued from page 1.)

locking through key personnel of the most diverse organisations. Communism is supported by international financiers—documentary evidence of that fact has been published. Big Business is linked to Socialism, through Fabianism and P.E.P. Governments everywhere are in the hands of the bureaucrats behind them. But in any case, quite obviously, in the face of the manifest possibilities, the individual becomes less free, it becomes harder to "earn a living." And relief is promised only if he will submit to still further, and larger scale, organisation.

Catastrophe can be averted if comprehension can be got a little ahead of events. A few months ago, not many could, or would, believe that Communists in Australia intended to provoke industrial chaos; but the evidence was easily available all the time. Now events are the demonstration. Let that be example enough of the necessity of being prepared by understanding of the prospect as well as of the retrospect. And the understanding gained must be spread, until an informed and revolted public opinion makes the fruition of the plotters' plans impossible.

" . . NEITHER DO THEY SPIN . . "

by

BRYAN W. MONAHAN

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