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Transformation

An Exploratory Venture

by HEWLETT EDWARDS‡

Every kind of publicity clamours for the conversion of raw materials into manufactured products. This is a physical transformation to which everyone is well accustomed; but it is not so commonly realised that the essence of the process consists in the transformation of ideas into things. Therefore if we are not satisfied with what comes or does not come out of it, it is to the ideas that attention should first be paid, for it is they which decide what we are going to get. It is not a load of bricks but an idea which starts the proceedings from which a house emerges.

In the making of things, thought orders, as it were, upon our general store, the physical universe. We have, as the Scot might say, *sorted* that store to some effect, therein discovering rules or 'laws' which when observed, greatly facilitate transformation. These are rules which cannot be broken with impunity; it is known, for example, that a given beam will carry such and such a load, and that if that is much exceeded it will break. The advantage gained by knowledge of such physical laws is impressive and suggests enquiry as to whether there are metaphysical* laws which, if understood and observed, would provide means more effective than those we use, to ensure that we get what we want to get; and which if disregarded result in failure as understandable as that of a beam which collapses. It is evident that this enquiry should come first.

The present concentration upon production instead of first dealing with this pre-production problem is an order of priority which social credit reverses in assuming that society is primarily metaphysical‡; that its roots are in thoughts, not things. Further, a stable society must ultimately depend upon a particular idea; the belief that society itself is worth while.

This necessary metaphysic is threefold, holding that Truth, ascertainable, but unalterable exists: that Truth is accessible to human beings (however difficult its verbal formulation may be); and that Truth, ascertained and sustained, provides the common focus necessary to joint activity.

‡ This thesis originally appeared in *The Social Crediter*, January 26, 1952.

* *Metaphysics*. Used in the wide sense of *other than physics*; the working of the mind: thought: ideas: belief.

† Here and elsewhere in this article quotation is made from *What is Social Credit?* diagram by C. H. Douglas which was reprinted in our issue for July 12, 1958.

Without adherence to this triple belief—and 'enough' adherence to cancel out the opposing metaphysic—society must fall apart; or be held together only by some form of arbitrary tyranny. Contrasting the physical with the metaphysical:—

The production and stability of a physical structure (as a building) depend upon:—

The availability of material for construction.

Physical conditions which ensure that material will stay where it is put.

The ability to put, or build material in position.

Whereas the production and stability of a metaphysical conformation (as society) depend upon:

Belief in Truth: the 'building material' of metaphysics.

Belief in human beings: that they are able to gain access to Truth.

Belief in society: that individuals, acting in association, are able to use this 'material,' Truth.

These beliefs, which are basic in Christian doctrine, form the prototypes‡ of a stable society, the degree of whose stability varies directly with the presence, quality and strength of this metaphysic. Social credit holds that society must have regard for the organic relationships of its prototype. This is imperative rather than optional. As gravitation sustains the bricks and beams of a building so long as their constitution and arrangement conform to gravitation's own laws, so, inherent in the prototype there are organic relationships which govern the development and stability of society, the disregard of which carries the certainty of damage to society and the perversion of its individual members. It is thus that another prototype gains the ascendancy—one where it is believed that man may mould Truth to his own purpose: where individuals have no common focus other than strife for personal supremacy: and where belief is in domination, not association. Such a society inevitably acquires an accelerated instability, and contains the certainty of disintegration as *e.g.*, Collectivism, Dialectic Materialism, Totalitarianism and Judaeo-Masonic Philosophy and Policy. These are instances of what is incompatible with and repugnant to social credit.

‡ *Prototype*. An original or model after which anything is formed, a pattern.

(Continued on page 2.)

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Douglas's Confession of Faith

The following has been extracted from a speech given by Major C. H. Douglas at *The New Age Dinner*, March 18, 1933:

"Now, it is my own belief, and I might almost say that it is almost my only religion, that there is running through the nature of the Universe something that we may call a 'canon.' It is the thing which is referred to in the Gospel of St. John as the 'Logos,' the 'Word.' (Logos—'The Word' or 'Reason')."

St. John 1: 1, "The Word (Logos) was with God, and the Word was God." (I am the Word, the Truth, and the Light) Social Credit is based on Truth and Reason.

"It (the canon) has an infinite variety of names. The engineer and the artist refer to it when they say they have got something 'right.' Other people mean the same thing when they talk about absolute truth or reality. By whatever name you wish to refer to this idea, it does not matter very much; we all instinctively recognise its existence whether we meet it in something like architectural propositions as, say, the cenotaph, or even in the grim lines of a battleship.

"Genuine success only accompanies a consistent attempt to discover and to conform to this canon in no matter what sphere our activities may lie.

"For instance, I have no doubt whatever that there is one single test which can be applied to any financial scheme which is put before you for your consideration, and that is, whether it represents reality, just as we know that the fundamental falsity of the present financial system is that it distorts and perverts reality.

"I am confident that single-mindedness of purpose directed to the pursuit of this canon to which I have referred is the only thing of absolute primary importance in any undertaking.

" . . . Given that, forms of organisation and other mechanisms for the attainment of the end, necessary as they undoubtedly are, will, as one might say, provide themselves

both at the right time and in the most perfect form that the necessities of the case require.

"Because the canon is a spiritual thing, the forms embodying it are of infinite variety, and, not only that, change from time to time, and a slavish adherence to the form is a certain method by which to miss the canon.

" . . . I am confident, however, that just as departure from the canon has produced the appalling condition of the world at the present time, so the existence of a growing body of people who are aware of the situation, and singly devoted to bringing back understanding into relation with reality, constitutes not only the great, but the only certainty that eventually a world system founded upon lies will give way to one which is formed upon truth!"

TRANSFORMATION— (continued from page 1.)

Out of the one prototype stability grows: an organic growth primarily intensive in respect of quality: and out of the other instability is organised; primarily an extensive organisation in respect of numbers and equality (without quality).

Many remember the time when social credit was discussed largely in terms of costs and prices, and the impossibility under the present financial system of securing consumer control of production through the operation of a 'right' flow of effective demand. The substance of this thesis is a *flow* of something which proceeds from one stage to another: But (when paid out in wages, etc.), costs become purchasing power and (completing the cycle) are recovered (or are supposed to be recovered) as prices. One thing with three phases. At present the process is radically defective, but simple adjustment could make the 'flow' turn over from phase to phase without loss or friction. The point here is that that which flows is one thing and yet at the same time it is three things. If, consistently and always, its three parts had been adequately distinguished but never separated, had been defined and re-defined in use in accord with the passage of events, but still unceasingly welded into one and used as one—then, I think, this process could never have been perverted.

The organic relationship which in the prototype supersedes all others is that laid down in the doctrine of the Trinity: * a statement of the 'structure' of metaphysical reality. Social credit must have regard for this relationship in and throughout every phase; each *drawing* Authority, *engendering* Power, and *performing* Works.

Authority is all-dimensional, immutable; distinct from yet incarnate through and in Power and Works. Humanity is finite and mutable; yet life consists in a ceaseless reply to inescapable, consecutively presented choice—to accept Authority or to deny it. It is our responsibility to make the 'right' answer, for in our own degree we are of the same order of threefold metaphysic. Everyone has (1) *Ability* to

* St. Athanasius. "And in this Trinity none is before or after the other; none is greater or less than another . . . neither confounding the Persons; nor dividing the Substance."

Choose and (2) Power of (3) Action: to possess these is life; to lack them is death. Within us these are one: distinguishable, inseparable—but finite and mutable. How bring the all-dimensional and immutable to bear upon our practical doings? How choose 'right'? How pay attention to Authority? In making the attempt we follow the innumerable who have struggled towards the resolution of these questions; and we have the advantage of precedent, success, failure, example. The Voice of Authority is to be heard through many channels. Within us there is, in whatever degree, a canon of rightness which may be exemplified in the humblest and the highest; from a well-laid hedge, laid by the authority of Tradition and with the strength of the hedger's arm, to the Quebec Bridge, where a thousand possibilities existed and the right one was chosen. Outside ourselves there is sound tradition and its accretion around institutions; as in the Church, the common law and the Constitution—insofar as sound traditions are maintained therein. And we have the guidance of those whose vision penetrates what is contemplated, and are able to precipitate understanding in practical terms of what is required.

Authority sees: seeing is the function of the seer, recognising what is required, *e.g.*, to hold society steady, and reducing that need from the abstract to the concrete: 'responsible voting': 'integral accounting.' Flowing on out of this metaphysical grasp of reality and engendered by this vision comes Power, which again proceeding demonstrates its own transformation in the actual doings of Administration.

Philosophy is the field of gestation of ideas; the compost from which policy ("Action taken towards a recognised and conscious objective"†) may spring. There is a sense in which the beginning (policy) and the end (results) are one; for the end must be 'seen' before the objective can be stabilised. The bridge between the unseen and the seen is the means, joining metaphysics to physics, the idea to concrete objectivity. Inasmuch as policy in Spirit and in Truth proceeds from Authority, the Power engendered in its growth will bring itself (power) and all its works into accord; nor will it permit performance (in Administration) to depart from harmony with it, and therefore with Authority. So used, this tripartite structure is the vehicle for the threefold results of the operation of Truth in respect of policy; for every human thought which finds its issue in action has a triple effect: the impact upon the exterior environment of the doer, the impact upon his mind and its operations, and that upon the person who remains aloof within him; his spirit. Harmony between these is the integration of means and ends; and in it lies the social stability which is the objective of social credit.

Social Credit Library

Further additions:—

Dean, GordonReport on the Atom
Kelly, DavidThe Hungry Sheep

† *The Policy of a Philosophy*, C. H. Douglas.

Education v. The Educationalist State

by DRYDEN GILLING SMITH

(concluded)

The 1944 Act virtually transfers this final sanction of the policy of independent schools from the parents to the state. The schools have to accept the standards imposed by the state, whether or not they may coincide with those of the parents, thus closing one of the few escapes that still remained for those who did not wish their children to be placed in the environment and atmosphere desired by the state. Part III of the Act requires all independent schools to be registered except those in which "... under the provisions hereinafter contained, the proprietor is disqualified from being the proprietor of an independent school or the school premises are disqualified from being used as a school, or if the school premises are used or proposed to be used for any purpose for which they are disqualified If after the expiration of six months from the date of the commencement of this Part of the Act any person—(a) conducts an independent school (whether established before or after the commencement of that Part) which is not a registered school or a provisionally registered school . . . he shall be liable on summary conviction to a fine not exceeding twenty pounds or in the case of a second or subsequent conviction to a fine not exceeding fifty pounds or to imprisonment for a term not exceeding three months or to both such imprisonment and such fine."

Once he has forced the school to be registered the power of the Minister extends to the lengths of being able to veto the appointment of any teacher. "If the Minister is satisfied that any registered or provisionally registered school is objectionable upon all or any of the following grounds. . . . (d) that the proprietor of the school or any teacher employed therein is not a proper person to be the proprietor of an independent school or to be a teacher in any school as the case may be; the Minister shall serve upon the proprietor of the school a notice of complaint . . . the notice shall specify the measures necessary in the opinion of the Minister to remedy the matters complained of, and shall specify the time, not being less than six months after the service of the notice, within which such measures are required to be taken." He can in fact impose what conditions he likes, since the law gives him power to remove the school from the Register, which as we have seen is the equivalent to closing it. The clause on personnel neatly specifies the kind of measure that has been prepared to assist such "ideology purges" as our more extreme "Hegelian Statist" parties are no doubt preparing. The 1944 Act also gives the Minister power (Section 88) to veto the appointment of chief education officer made by any Local Education Authority.

The final respect though by no means the least important respect in which this Act serves the interests of the Hegelian State ("and it shall be the duty of the local education authority for every area, so far as their powers extend, to contribute towards the spiritual, moral, mental, and physical development of the *community*." (my italics) and undermines the principles on which our society depends for its existence is its use of delegated legislation, and the setting up, beyond the jurisdiction of the civil courts, of tribunals whose decision

is final. The late Lord Chief Justice Hewart treated the implications of such action in his book *The New Despotism* (1929). In this he mentions specifically clauses in the Education Acts of 1902 and 1918 for their contravention of traditional English justice. Of the 1902 Act he says that Section 7 provided "that if any question arose under the section between a local education authority and the managers of a school not provided by the authority, the question should be determined by the Board of Education." Part III of the 1944 Act provides for the creation of an Independent Schools Tribunal which is the body to which appeals against the Minister's decisions must be taken. Section III of the 1944 Act allows that "Any order made or directions given by the Minister, the Minister of Health, or a local education authority under the provisions of this Act may be varied or revoked by a further order or further directions made or given by the Minister, the Minister of Health, or that authority as the case may be;" We have more recently seen the Minister exercising powers that he ought never to have possessed with such a regulation as that fixing the age limit for the General Certificate of Education at 16 (no doubt a concession to the desire to impose equality, to reduce as much as possible the practical effects of the natural advantages which some children possess over others).

Mr. H. C. Dent in his book *The Education Act 1944* mentions that when Section 68 was added to the Bill at a very late stage the opinion was expressed by Lord Rankellour "that this discretionary power of the Minister ought to be checked . . . either in the Courts (of Law) or by Parliament" and later an amendment was moved to the effect that any direction made by the Minister under this section (giving him power to intervene if he is satisfied that any local authority or the managers or governors of any county or voluntary school are acting or proposing to act unreasonably) should, like the Regulations he makes, be laid before Parliament for 40 days, during which time either House might annul it. Mr. Dent continues "The amendment was rejected by the government, on whose behalf the Earl of Selborne pointed out that under the Act the Minister of Education was charged with very great responsibilities, and that in effect this section constituted him a Court of Appeal" (my italics). Lord Selborne's reply for the government expresses complete recognition of the omnipotent state whose administrative convenience takes first place over any other claims whether they be justice, the traditions of our society or the rights of the individual—"My noble friends say that the Minister himself ought to be subject to the check either of Parliament or of a judge. But this is a matter of administration . . . You could not administer this or any other Act under procedure of that kind" (*Hansard*, 18th July, 1944, Vol. 132, No. 72, cols. 960-1). What a perfect practical guide must our traditional procedure have been when it refuses to work for the type of law which infringes the constitution. The new procedures necessary are a means of forcing anything *ultra vires* upon the public's attention. But the public is asleep and/or drugged by the four new or not so new credos it has imbibed, the belief in the absolute importance of environment, the belief in equality, in the Hegelian super-human state, and the belief that knowledge should be acquired so that knowledge may be acquired.

If, after considering what has been done to our society in the name of education, and what has been done to edu-

cation, there are some who are of the opinion that these measures have enabled certain men to learn things which they could not otherwise have had the opportunity of learning and which have been sufficiently related to main principles to enable them to act in defence of the Society which is everywhere being attacked, they would do well to consider also Ezra Pound's salutary warning: "Wisdom resides less in the means than in the affirmation of ends. If there is the will to attain the end the means will be found. If the end is perfidious, no means can have in itself any inherent virtue capable of preventing the perversion of justice."

Chaucer

" . . . The Anglo-Saxons never had any real literature of their own . . . It was that *gens inclytissima Northannorum* that imported the divine power of imagination—that power which, mingled with the solid Saxon understanding, produced at last the miracle of Stratford. It was to this adventurous race which, as it were, typifying the very action of the imaginative faculty itself, identified itself always with what it conquered, that we owe whatever aquiline features there are in the national physiognomy of the English race. It was through the Normans that the English mind and fancy . . . were first infused with the lightness, grace, and self-confidence of Romance literature. . . .

"Before Chaucer, modern Europe had given birth to one great poet, Dante . . . Dante died only seven years before Chaucer was born, and so far as culture is derived from books, the moral and intellectual influences they had been subjected to, the speculative stimulus that may have given an impulse to their minds—there could have been no essential difference between them. Yet, there are certain points of resemblance and of contrast . . . Both were of mixed race, Dante certainly, Chaucer presumably so. Dante seems to have inherited on the Teutonic side the strong moral sense, the almost nervous irritability of conscience, and the tendency to mysticism which made him the first of Christian poets . . . From the other side he seems to have received almost in overplus a feeling of order and proportion, sometimes well-nigh hardening into mathematical precision and formalism . . . Chaucer, on the other hand, drew from the South a certain airiness of sentiment and expression, a felicity of phrase, and an elegance of turn hitherto unprecedented . . . but all the while kept firm hold of his native soundness of understanding, and that genial humour which seems to be the proper element of worldly wisdom. With Dante, life represented the passage of the soul from a state of nature to a state of grace . . . With Chaucer, life is a pilgrimage, but only that his eye may be delighted with the varieties of costume and character . . . With Dante the main question is the saving of the soul, with Chaucer it is the conduct of life. The distance between them is almost that between holiness and prudence. Dante applies himself to the realities and Chaucer to the scenery of life, and the former is consequently the more universal poet, as the latter is the more truly national one. Dante represents the justice of God, and Chaucer his loving-kindness. . . ."

—Chaucer by James Russell Lowell, 1869, in "My Study Windows."