THE SOCIAL CREDITER
FOR POLITICAL AND ECONOMIC REALISM


CRYSTALLIZATION

Events since they were written have brought out or emphasised the meaning in numerous of the notes under the heading "From Week to Week," written or inspired by the late C. H. Douglas and published in these pages during the second phase of the World War. Of the near infinity of political commentators, Douglas alone penetrated to the very heart of world politics, and not only exposed the cause of our malady, but progressively elaborated the cure.

The cause is still operative, the cure untried. What Douglas had to say then is applicable to our present situation which is continuous with our previous situation, and for those of our readers to whom access to earlier volumes of T.S.C. is difficult, and for other reasons, we propose to re-publish a further selection of his notes.

The date of original publication is given in brackets after each note.

Whether by reason of the fact that the diocese of the Bishop of Bradford, Dr. Blunt, is the centre of a large Jewish population, and the antecedent circumstances that Dr. Blunt wrote a series of books lauding the Jews, or simply by personal ineptitude, he appears to be ambitious of a high place amongst contemporary ecclesiastics of the Anglican Church who demonstrate their dislike of Christianity, and their affinity with Anacharis Clootz the Freemason who called himself "the personal enemy of Christ." Dr. Blunt's antics at the time of the Constitutional crisis will be remembered; and he has written a Foreword to a production entitled Christians in the Class Struggle published by the "Council of Clergy and Ministers for Common Ownership." This contains the following sentence:

"Is it not obvious that if we are to have Socialism—a real and permanent Socialism—all the fundamental opposition must be liquidated (i.e. rendered politically inactive) by disfranchisement, and if necessary, by imprisonment."

If that is Christianity, we are Mohammedans.

(October 30, 1943.)

The primary postulate, that there is a class struggle, is so basically wicked that we find it difficult to understand how men pretending to a liberal education can tolerate its use in connection with any religious tenet. So far as our memory serves us, there is not a single basic reform for the benefit of the under-privileged in this country, from Magna Carta onwards, which has not originated in individuals privileged by experience and opportunity above the average.

And there is hardly a political or economic injustice existing at this present time which cannot be traced to the influence of those people who, for the past hundred years at least, have moulded the policy of the so-called Labour and Socialist party—those people with whom Dr. Blunt is evidently so popular. If we are to accept the reality of the class struggle, then the deadliest enemies of the community as a whole, not excepting themselves, are those classes in whom a minority of Anglican prelates appears to discern a monopoly of all the virtues, in the face of all evidence and common sense. This is so thoroughly, even if subconsciously recognised, that even the latest booby-trap, the Commonwealth Party, has to obtain the services of a Baronet of fifteen generations, doubtless possessed of the instincts, if not the intelligence of a genuine will to serve. It is true that, in order to guard against belated development, Sir Richard Acland has only been "elected" leader for one year. But that does not invalidate the demonstration.

(October 30, 1943.)

It is a matter of history that the incursions of ecclesiastics into concrete policy have uniformly been disastrous, even where the individuals concerned have been of a very different calibre to those we now have with us. From Thomas a Becket, Cardinal Wolsey, Archbishop Laud, Cardinal Richelieu, "L'Eminence Grise," John Knox, to our contemporary hierarchy, politically-minded clergy seem to be concerned to establish the truth of the saying that "The children of this world are, in their generation, wiser than the children of light." We are assuming that bishops and archbishops are the children of light, which, it will be admitted, is a handsome concession.

The explanation is quite probably simple. The translation of general principles into practical machinery is a very tricky, arduous, and skilful business. Very few University Professors of Physics can design a machine, and the rash and unqualified claim, which is becoming so widespread in every sphere, that theory is a complete substitute for and is the same thing as knowledge, is always and everywhere disastrous.

At the present time, most people who talk about common ownership are either dishonest or ignorant—generally the latter. While Dr. Blunt's "Christians" are amusing themselves and misleading others, the stock and shareholding system, the only practical method of common ownership which has ever been devised which works, is being slyly manipulated to change its character to monopoly.

(Continued on page 3.)
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A Leading Article The Times Did Not Write

In the nineteenth century the British, now gravely reduced in numbers and in quality by the calculated slaughters of two world wars, through their character, inventions, and initiative, set the pace and style of the modern world. Supported by a Civil Service and a colonial administration the envy of the world, they manufactured and spread over the globe thousands of millions of pounds' worth of heavy equipment and consumers' goods, and spread health services, sanitation, railways and sound administration into what are now called undeveloped areas of the world. Although this process was called a favourable balance of trade, in fact of course it represented the real loss of manufactured goods in return for raw materials of far less real value—and raw materials, moreover, in large part to be re-exported in manufactured form.

Times have changed. In place of a Civil Service we now have a strangling bureaucracy, grossly over-sized and a grave obstruction to the work of the nation. Parliament, once the forum of free-minded independent men, most of them there in the interest of their country, attracts now at a high salary a large number of men who probably could not earn a quarter the sum in any ordinary occupation. Under the party system (imagine any business undertaking being run on party lines) elections have become a scramble for power, and the whole conception of Parliamentary government has been thwarted. Parliament now is but a disguise, ever becoming thinner, for the dictatorship of the bureaucracy, put the trade unions back in their proper place. Some day, if Democracy is to be saved, it will have to revolt. But that time is not yet . . . .

The emphasis in the passages we have quoted from The Times leader (Oct. 7, 1959) is ours. The first is a variation on the theme: "All hope abandon, ye who enter here." Or, to put it in a contemporary jargon, "We've had it." But we shall leave that one.

The second passage is meretricious cynicism. It is now several years since in these pages we advocated the secret ballot in its decisions, the way would be opened towards an open, recorded and responsible vote in elections to Parliament. And then a modified, because publicly disciplined, party system might be viable. Our present system is not, and under it we have little future.

From Week to Week

" . . . There is a growing myth, the newest anodyne, that we have only to encourage MR. KHURSHCHEV in his efforts to raise Russia's standard of living for the Communists all to become bourgeois like us and for everything to be well. Such a pipe-dream underestimates the force of Communism. But even if it did not we should still have little future . . . ."

" . . . If there were any chance that in the next House of Commons the members would obey their conscience and act as free men, it would be possible to vote for the best candidate in the hope that Parliament could reassert itself; the Executive be curbed; bureaucracy checked; trade unions and other bodies that are becoming a law unto themselves be put back in their proper place. Some day, if Democracy is to be saved, it will have to revolt. But that time is not yet . . . ."

The leader referred to above is headed by a large (crayon) cross—X. This singular departure from a 'conservative' presentation of opinion is strongly suggestive of the thumb-to-the-nose gesture—or else it indicates the sign of the initiated of the shape of things to come.
"The British people . . . deserved something better
than the cynical calculations, contemptuously displayed,
that the likeliest way to influence them was to play on their
cupidity and envy, jealousy and fear . . .

. . . general elections . . . are struggles for place and
power . . ."

This sounds very much like the Protocols paraphrased.
("Every man aims at power, everyone would like to become
a dictator if only he could, and rare indeed are the men
who would not be willing to sacrifice the welfare of all for
the sake of securing their own welfare . . .

... Men in masses and the men of the masses, being
guided solely by petty passions, pauly beliefs, customs,
traditions and sentimental theorism fall a prey to party dis-
sension, which hinders any kind of agreement even on the
basis of a perfectly reasonable argument. Every resolution
of a crowd depends on a chance or packed majority, which,
in its ignorance of political secrets, puts forth some ridicu-
loss resolution that lays in the administration a seed of
anarchy . . .

"In order to elaborate satisfactory forms of action it is
necessary to have regard to the rascality, the slackness, the
instability of the mob . . . it must be understood that the
might of a mob is . . . ever at the mercy of a suggestion
from any side . . .

"A people left to itself, i.e., to upstarts from its midst,
brings itself to ruin by party dissensions excited by the
pursuit of power and honours and the disorders arising
therefrom . . ." Protocols of the Learned Elders of Zion, 1.)
Yes, The Times is well-informed.

You have been warned, (by courtesy of The Times).
We shall think that we have misjudged The Times if
it now "plugs" for
(i) The secret ballot in Parliament.
(ii) Curbing the Executive.
(iii) Checking the bureaucracy.
(iv) Putting the trade unions back in their place.

Among the delights of luxury space-travel apparently
will be the drinking and re-drinking of the same water,
according to the medical correspondent of The Observer
(11th October, 1959). Two men will be sealed off for
thirty days in an experimental (but stationary) capsule, and
their "urine and other waste matter will be purified by
chemical treatment, preliminary filtering, super-heating,
freezing, and final filtering through activated carbon. In
this way about 10 per cent. of a man's own metabolic water
can be recovered."

We also learn that under conditions of zero gravity
(the normal condition in level flight at terminal velocity on
an interplanetary run) drinking from an open container
would be dangerous, "for when the liquid touches the lips
it tends to disperse and enter the sinuses and air-passages."
However, weightlessness is not to be simulated in this
experiment.

CRYSALLIZATION— (continued from page 1.)

One of the biggest scandals of the war is the trans-
formation of the Co-operative Societies into a gigantic
weapon for driving the private trader out of business. The
Co-operative idea was simple organised buying and the
subsequent distribution to the consumer as a dividend of
the difference between buying plus operating cost and selling
price. If the Co-operative Societies were not being
supported by High Finance—probably by the Bank of
"England"—someone would ask how it is that the colossal
sums which are being paid to acquire small businesses
embarrassed by war restrictions (carefully designed for the
purpose) have not been distributed to the members. Or is
it that the Co-operative Societies are the biggest profiteers
in history?

(October 30, 1943.)

It is becoming terribly clear that Monotheism, in any
form which can be understood by the ordinary man, is the
Creed of the Devil, and its child is Monopoly. The official
English and Scottish Churches, with their pandering to
Socialism and other monopolistic devices, are not merely
playing the Devil's game; they are making certain their
own final and complete elimination. The Roman Catholic
Church is making no such mistake. Quite apart from its
philosophy which for the public is not monotheistic, it is
quite definitely anti-monopolistic in its social theory. The
only comments from a religious source in the past fifty years
which are worthy of any serious attention are those which
have proceeded from the Vatican. In saying this, we are
far from assuming that every pronouncement from this
source is inevitably sound. But looked at dispassionately,
the score is quite high.

(October 23, 1943.)

To the careful and objective-minded student, it must
be obvious that the World State, World Wars and Dictator-
ships over the Proletariat are the Policy of the Philosophy
of Monotheism on the mundane plane. It was against this
idea that the Mediaeval Church fought—a fight which has
been as grossly misrepresented as the history of the English
Civil War. The fundamental idea that there are certain
fields of human rights with which the State has neither
competence nor the authority (in the pragmatic sense)
to deal, has been caricatured in the phrase "temporal power."
It is to the capture of those fields, that international free-
masonry devotes itself.

It was the fashion in the mid-nineteenth century to ri-
dicule the Athanasian creed as an example of ecclesiastical
superstition and intolerance. We recommend it as a study
in profound and fundamental political philosophy, and as
an instance of the necessity for severe mental discipline
before attempting to attack importance to every-day con-
ceptions of monotheism. "The letter killeth, but the spirit
maketh alive."

(December 4, 1943.)

England, and shortly afterwards, Scotland embarked
upon a radically unsound political course when Henry VIII
broke off relations with the Catholic Church because the
Bishop of Rome refused him a divorce from Catherine of
Aragon, and the consequences are obvious in both countries
at the present day. The fact that the Roman Church was
corrupt and grossly in need of reform, or indeed any ques-
tion of dogma or ritual, is quite beside the point, and it is
significant that the original ritual of the Church of England
differed hardly at all from the pre-reformation pattern.
What was new, certainly de-jure, if not entirely de-facto was
the centralisation of power over cultural, educational, and
theological aspects of life.

Henry's opportunity was of course created for him by
the impossible Wolsey.

The Church in England became the Church of England,
which fundamentally is very much the same thing as talk-
ing about the electricity of England rather than electricity
in England. You can have local administration; but you
can’t get your electricity from the gas-works.

(December 4, 1943.)

The same fundamental assertion is contained in more
modern, but not much simpler form, in Rudolf Steiner's
Threefold Commonwealth. If the Archbishop of Canter-
bury, instead of attempting to interfere in an aspect of
political trinitarianism with which he is obviously unfamiliar,
and to which he is temperamentally unsuited, would give
serious thought to the practical meaning of the Athanasian
Cred in its relation to the demarcation of the realm of tem-
poral law, he might stand out as the saviour of his country,
and through it, the world. But we fear that the Archbishop
is a State's man.

(December 4, 1943.)

It will be realised that, in these pages at least, our
interest in a sound fundamental philosophy of society is not
so much to get to heaven as to arrest the clear prospect of
arriving in hell, here and now. The myth of majority rule
is demonstrably becoming a process of using the scum of
society as a threat to the passive majority that if they don’t
agree to surrender all their rights of action to an interna-
tional bureaucracy controlled by a hidden oligarchy, the
scum will be let loose on them. During the past twenty-
five years we have demonstrated, in England by way of the
Labour Party Report on the Mining Scheme, in Canada by
the determined opposition not merely of the so-called Liberal
Premier MacKenzie King, but by the refusal of both the
Communist-Socialist C.C.F, and the Canadian Labor Party
to assist Mr. Aberhart, and in New Zealand by alliance of
the “Labour Socialists” Nash and Fraser with the Bank of
“England,” that the Left Wing parties are everywhere the
closest of friends and most trusted allies of the interna-
tional financier, and their leaders merely concerned to use
a manufactured social grievance which it would be fatal
to them to redress to obtain positions of power in a world
tyranny. We make no apology for again referring to the
deputations and demonstrations against the release of Sir
Oswald and Lady Mosley. In our opinion, they are the
worst symptoms of a dangerous, perhaps fatal, national
decadence which the present crisis has exposed, not because
of their intrinsic importance but because they have not been
greeted, as they should have been, by a unanimous blast of
execution.

(December 4, 1943.)

We know nothing whatever about the activities of Sir
Oswald Mosley, and not much about his political objectives,
and with what little we know, we disagree. But we think
that the petition to keep him in gaol, and protesting against
his release on medical grounds, by a deputation claiming
to represent 20,000 “workers,” because “it will create unrest
and dissatisfaction among the workers on the home front”
strikes a new and ominous note in politics, although it can
be seen to be a direct consequence of our new ideas of the
liberty of the subject and the supersession of Magna Carta.
It is part of the older and apparently outmoded tradition
of these islands that popular clamour shall in no case be
allowed to influence the course of the law. But it is a
short step, and evidently a familiar step to some of our
population, from the abrogation of trial by judge and jury,
and to trial and execution by the mob, in respect of which
even Pontius Pilate washed his hands. We doubt whether
five per cent. of the “workers” who are so concerned about
the unrest on the home front have ever done anything of
importance in their lives but create unrest, either in this
country or more probably in the ghettos of Germany and
Poland.

(November 27, 1943.)

“Convinced that they were the chosen people the
Israelites had for long interpreted this vocation as com-
missioning them in the name of God to overpower and either
exterminate or reduce to subjection all other peoples.
Despite the protests of a long line of prophets through
whom God was seeking to educate them out of this delusion,
it persisted to the end: the ideal of a world order based on
the dominance of a Herrenvolk is one of the genuinely
Jewish contributions to political theory.”

—The Regius Professor of Moral and Pastoral Theology,
Oxford, Dr. E. L. Hodgson.

The Jewish Chronicle, promising a ‘full and detailed
reply,’ says the Israelites “did, it is true, regard themselves
as the ‘chosen people,’ as many other peoples have done or
still do. But they used the words in the sense that they had
been the chosen medium for the proclamation of the Divine
law.” Exactly!

(November 7, 1942.)

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