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FOR POLITICAL AND ECONOMIC REALISM

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Centralised Religion

BY JAS. GUTHRIE

Today a significant minority are becoming suspicious of the glittering facade of modern materialism, of the fast-moving vaudeville of organised diversions, and of the soul-destroying distractions of Full Employment from the cradle to the grave—full employment in organised task, in organised sport, and in the organised enlargement of every desire.

The continuous official acclamation of "Progress" is failing to impress those whom it is very necessary to impress—the independent minority. There is evidence, which is being gradually forced to the surface, that a large section, if not the larger section, of the adult population is only capable of swallowing modern materialism under a condition of semi-stupor—in other words, with increasing doses of anodynes of various kinds, not the least stupefying of which is continuous activity, or 'activism' as it is now called. Accordingly, among the more intelligent there is a yearning to get away from this ceaseless childlike activity. Men have never long been satisfied with toys, nor even the vast array of mechanical toys offered (on time payment) by modern technology.

The conflict arising from the unrealistic activism of a mentally unbalanced world is forcing people to look for a more satisfactory approach to their own problems, or, shall we say, to look for some organising principle which will give meaning to one's life, and remove the conflict between the private aspirations of the intelligent individual and the social activities of the ant-heap.

This movement of a small but significant number of men towards a more spiritual interpretation of life evidently has not passed unnoticed by the directors of Collectivist States, and as the movement cannot be stopped it is, as usual, being directed into "safe" channels; and so we find that the members of the "progressive" groups associated with the Collectivist States who are interested in religion are interested in any religion as long as it is not Christian, or at least does not include the New Testament.

The sanctity of the individual and the right of an individual to a life of his own, as opposed to the standardised pattern of a group, is peculiarly a Christian conception—one which, today, is subject to great official hostility and tremendous adverse propaganda, especially in the schools and universities.

"The Sabbath was made for man, not man for the Sabbath." These are dangerous words. They constitute a deadly thrust at the very heart of collectivism and this is obviously recognised by the directors of the Welfare State and by the brethren of the various "progressive" societies.

There is no possibility of "Christianity" being officially accepted until the Central Figure is removed from it.

The Christian religion is "out" because it demands results: "By their fruits ye shall know them." (More dangerous stuff.) We have seen the fruits of Collectivism, where all personalities are "dehydrated" by fear to fit the plans of alleged supermen. We have seen the fruits of the Socialist State, of the Communist State, and of the Welfare State. What we have seen is not at all pleasant.

The Christian religion is "out" because it declares, "Ye shall know Truth"; for a very unofficial reason, "The Truth shall make you Free. Men cannot act reasonably for themselves or their families unless they know the facts of reality. Life is not simple, and no religion concerning life can be simple. That is the reason why the Truth, i.e., the fundamental principles of Christianity, the organising principles of human life on this planet, should be guarded by men of integrity who are beyond the power of governments—guarded as a sacred trust, and made known to each generation in clear and authoritative terms, and not left to the tender mercies of powerful groups who lust after power. Unfortunately, for this generation, this trust, our Christian heritage, is in the hands of those who are only clear about one thing, and that is that Caesar is strong, and what Caesar does not like is very dangerous and very unprofitable to talk about.

The Christian religion is "out", very definitely "out", because it is a moral religion. Since there is no possibility of a moral individual unless he can exercise a choice, and as there can be no choice without freedom, it is obvious why Christian principles are the focal point of the hostility and ridicule of all the "Rationalist" and "enlightened" movements responsible for the Totalitarian States of today. As freedom to choose or refuse one thing at a time would completely upset every monopoly, financial and economic, it is very obvious why the welfare governments refuse to admit of any such thing as a human choice; they find it much easier to speak of other things, such as "equality" and Full Employment.

The only religion acceptable to the directors of the Collectivist State is based on the antithesis of the Christian principles indicated above. Personality, that which differentiates one man from another, that which gives colour, purpose and enjoyment to Christian fellowship, disappears in the Collectivist State to re-appear upside down in that heartless robot, the functionary, the man without a soul, without spiritual courage and without roots.

The sanctity of the individual disappears to reappear upside down in the collectivist idea of the unit submerged in the whole, of the sacrifice of the individual for the

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“Service, Not Self”

Amongst the more repellent forms of bilge with which the Socialist era is connected, is its claim to represent “Service, not Self.” We neither forget nor overlook such men as Maurice, Kingsley, Ruskin, and with certain reservations, Keir Hardie. They were good and great men, and their fatal defect (much more fatal than culpable) was that they did not understand the problem with which they wished to deal.

But the vast majority (and we speak from varied personal contact) of the Socialists, who were the forerunners of the Communists, now trying to displace them, were pure careerists. They saw money and power in Socialism—“jobs for the boys”—And the other—“Service not Self”—ers, the Sanhedrin behind the Rotary Clubs, the International Peacers, Columbia University, the London School of Economics, etc., have seen that they got them; in most cases quite small jobs, but better than working for a living.

As for “Service,” 95 per cent. of the population of this country obtained better service from the industrial system in the late nineteenth century than 50 per cent. receive to-day. The matter is far from being one of statistics; the question of what a man gets out of life is just as much bound up with what he wants to get out of life, as it is with the actual, material articles which his system allows him to appropriate. The Sanhedrin has devoted its most skilful propaganda to the fomentation of discontents, and to providing grounds for them.

At the risk of labouring the point, we consider it to be nothing short of Black Magic that the population of this country, most of whom can read and write, cannot see, or does not heed, the deception which is being practised on it, or to where that deception is leading.

Looking at the material side, can anyone in his senses suppose that a man in the position of Sir John Boyd-Orr (Lord Orr, God save us!) can broadcast on September 23, 1936: “Not only can we produce real wealth in abundance,

but we are doing it with less and less labour. Thus, in the case of wheat, which is an outstanding example of easy production, it is estimated that with modern machinery and modern methods, half a day’s work of one man is equivalent to a month’s work at the beginning of the (Twentieth) century” and, ten years later, from the eminence (?) of a world organisation, warn us solemnly that we are in danger of starvation, and be right in both cases, if he is telling us all the relevant facts?

There are twenty-one million people “employed” in this country to-day; nearly double the number employed last century; and they are producing worse results. But the Black Magic goes much deeper than material things. It conceals the fact that Socialism is simply an incredibly (perhaps that is why) clever scheme of robbery-without-risk-to-the-robbers. In preparation for this scheme the whole moral code of civilisation has been undermined, such landmarks of Christian Law as Magna Carta and Habeas Corpus (*vide* 18b) have been overturned, a new theory of the Divine Right of Parliaments has been set up, property has been seized without compensation, the currency debauched, and the Public Services reduced to the level of those of a Balkan State fifty years ago.

Socialism, the misuse of the State to further sectional interests, is quite inevitably universal war—the war of the group on every individual. One section of the group is bribed by robbing another, only to be robbed in turn, just as the Russian peasants were bribed to attack their landlords, and were, within six months, deprived of the land they had coveted.

The elements—only the elements—of a stable and potentially satisfactory society are: Security for life and property: fluid (*not full*) employment; low and falling prices; negligible taxes *never* political or “moral”; simple laws, few in number and drastically limited Constitutionally. Imperfectly, but perfectly, we had these elements sixty years ago; to-day we have none of them. And there are people who call that Progress.

—C. H. Douglas, 1949.

The Situation and the Outlook

A dispassionate consideration of such events as the Mond-Turner Conference (not to mention the deliberations of less known bodies) ought to convince anyone that the Materialistic Conception of History, which Marx popularised, but did not originate, is, like so many theories and ideas which are current, an inversion of the truth. Mond, and possibly others with him, was perfectly conscious of what he was aiming at, and was animated by a *conscious* hatred of the traditional English way of life, which represented an unconscious subordination of the “employment” and production systems to spiritual and social needs. It was the remnant of Christian Europe. Given that conviction, it is not difficult to see that mass production, majority democracy, collective bargaining and collectivism, one world government (intended to be ruled by Zionists) and World War and World Annihilation are all of a piece. They are the inescapable results of a choice—conscious in a small minority, unconscious and essentially passive in “the Common Man.”

—C. H. Douglas in *The Situation and the Outlook* (1946).

In Africa

(From a correspondent in Southern Rhodesia)

It seems as if the enemy is really starting an all-out attack on civilisation in Africa, to judge by the Angola troubles. A feature I cannot understand, except as an example of enemy propaganda, is the prominence given in Rhodesian newspapers to fantastic stories of atrocities and massacres by the "Portuguese"; all related to the correspondents by "refugees" from Angola in the Congo. Now the black African native, away from the slums of the larger towns, is still tribal in thought and custom. To him all white men are the same, all other native tribes are foreigners, strangers, potential enemies. The word for a white in Northern Rhodesia, "musunga", means, I believe, a stranger. How then, are the news reporters, not knowing the particular language of the refugees, to understand that the attacks were made by black "foreigners" from the Congo? That is only my own suggestion, yet the Portuguese claim to have captured a large number of Ghanians with the insurgents.

Again, the native will panic without reason; on such occasions believing the most fantastic rumours. Only recently, at Luanshya, two native women were killed in a panic at the beer hall. The reason for this was a small arms firing practice by the Army, *two miles away!* Some unknown busybodies in the crowd raised the cry "The Police are shooting the Africans," and the crowd stampeded.

I have recently returned from a holiday at Beira, in Mozambique, and have a great admiration for the Portuguese as a whole. To me they seem a hard-working, kindly, hospitable people. They have been criticised for not developing their colonies until recent years, but do their critics realise how vast those colonies are? And how small a country, and, compared to Great Britain, how poor a country Portugal is? Beira, for instance, sixty years ago was a fever ridden collection of shacks at the mouth of the Pungwe. Today it is a fine modern port, with extensive wharves, beautiful modern buildings, and tree-shaded, well paved roads. Over in Angola, Portugal has been settling peasant families on the sparsely populated, but comparatively healthy inland plateau. From all these things the natives benefit, even if indirectly. There is officially no colour bar, and people of all colours travel on the buses, and on the trains, although the various race groups keep to themselves.

Turning to the Congo, it is enlightening to notice the way the big guns of propaganda are being aimed at Katanga, the one comparatively orderly part of the Congo.

A while ago the reports of European volunteers for Tshombe's army and air force were treated in the press almost as a message of hope for Central Africa. Now the local papers seem to be acting on instructions to decry all such news, and there are frequent reports of the hardships of these volunteers, largely from deserters who did not like being shot at. A few weeks ago there was a broadcast by an anonymous ex-civil servant of the Katanga Government, who related a blood curdling account of armed mobs in Elizabethville, after the United Nations had taken charge of the airfield. He had to fly at short notice, and only got across the border by shooting his way through the frontier post. A few days afterwards there was a half-hearted denial of this story in the papers, saying that all the correspondents in E'ville had stated emphatically that there had been no trouble there at all.

One of the reasons for coming out here, shared with many other people, was the low rate of taxation, but that advantage is now disappearing, with the recent financial panic measures. One of these was a strict exchange control which caused a tremendous amount of hardship and annoyance. A limit of five pounds was imposed overnight on the amount of Rhodesian currency which could be brought into or taken out of the country. Any excess was simply confiscated. In the face of furious protests this had to be eased, as was the proposed tax on "foreign" native labour. It then came out that the majority of farm workers in Mashonaland and Eastern Districts are from Portuguese East Africa, as the local natives simply refuse to work on farms if unemployed, preferring to sponge on their relatives in the towns.

Recently the *Daily Mirror*, which I see occasionally, had a fulsome reference to Messrs. Kaunda and Nkumbula as the "African nationalist" leaders. I wonder how many people who read that have heard of Sir Mwanawina Lewanika, Paramount Chief of Barotseland, his kinsman Godwin Lewanika, of Northern Rhodesia, Charles Mzingeli and Jasper Savarku of Southern Rhodesia? Yet these men, working with Sir Roy Welensky are still not afraid to stand up for their peoples' rights. Nkumbula, by the way, has served a term in prison for possessing subversive literature, and was recently charged in a very unsavoury case of drunken driving and fatally injuring a policeman.

A remarkable thing about these African politicians is the way they can travel all over the world, to spread what lies and distortions they like. Recently the local press estimated that Joshua Nkomo, the leading Southern Rhodesian nuisance, had spent about £3,000 in travelling during the past year, and asked where the money came from, Nkomo's party, the N.D.P., admitted that most of it came from sympathisers abroad.

So there we are, attacked from all over the world, our own press suspect, and leaders apparently acting under some undisclosed pressure.

The Myth of World Patriotism

IT WAS REFRESHING TO READ THE FOLLOWING EDITORIAL IN *The Mirror* (A WOMAN'S JOURNAL), WELLINGTON, N.Z., OCTOBER, 1960:

There was a time when patriotism was among the chief of the virtues of a good citizen. It might have been jingoistic and given to flag-waving and cheering and not much else; nevertheless, for all these outward superficialities, the love of one's county represented an ideal of loyalty, and, where necessary, an occasion for sacrifice.

Sir Walter Scott doubted in his day whether anyone could be found who lacked entirely this basic virtue, 'who never to himself hath said, This is my own, my native land!'

If he came to pen those words today, he might not be quite so confident. For things have changed beyond recognition both in England and in every part of her disintegrating Commonwealth. The Queen, the Flag and the National Anthem command little more than a perfunctory lip-service today. To be obviously patriotic is not 'the done thing' even in circles where the sentiment might be most expected.

We are suffering from an excess of a superficial internationalism that may look like progress but is in reality an undermining of the basic civic virtue; we are suffering from an obsessional disparagement of healthy nationalism and a salutary self-esteem; we are bowing down in worship of the golden calf of world organisation in politics, in education, the arts and religion. No movement has any kudos, future or appeal for the modern mind unless it can prefix the adjective 'world' or 'international' to its official title.

In this bending over backwards to the world citizens before they have learned even the rudiments of British citizenship, there are those in our midst who take a delight in disparaging their own traditions in order that they may feel more free, so it would seem, to pay ecstatic homage at the newer shrine of a benevolent universalism. To salute another nation's flag or the symbols of the United Nations Organisation, would appear to be a more enlightened and virtuous gesture for these world citizens than to honour their own.

In a world of supersonic travel there is no doubt that all our thinking, planning and acting must have something of a global reference. But in the mental and emotional equipment necessary for living in the mid-twentieth century it is imperative to recognise that larger loyalties can only grow from existing ones; never was it more urgent to foster a deeper loyalty for one's native land and a warmer cherishing of her rich traditions. No man will be an effective citizen of the world of tomorrow who is not today a loyal, free and responsible citizen of the land in which he lives.

A good deal of this vogue of internationalism is not only misplaced zeal and harmless error; there is Satanic design behind it. The concept of One World that is being sold to the peoples of the planet is the means being used by ruthless centres of power to condition mankind to a unity that will finally turn out to be bondage and not freedom.

World bureaucratic planners, working through international politics and above all through the money-creating systems of the big counting houses of finance and banking, are all for the current international ideals. For they lead to the surrendered loyalties and servile spirit which will make total world domination so much easier.

To serve freedom, liberty and progress, men and women the world over will strike a better blow for these ideals by fostering the older, traditional loyalties than by being swept unthinkingly into the stream of bogus internationalism of our time.

CENTRALISED RELIGION

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"group", for the "greatest good of the greatest number." What is the "greatest good" is decided, not by the greatest number, but by a very tiny minority, the directors of national policy. This idealism of the group at the expense of the individual, which is the keystone of all collectivist movements, does two very terrible things: it robs the individual of any status, that is, of any legal protection, and it gives the director of the group powers of victimisation no man should have; nevertheless, this idea has strong backing

from many alleged Christian members of the community.

It has been noticeable for many years that the "life more abundant" so dear to the heart of the Founder of Christianity is repugnant to many within the Christian Church who would appear to be more at home with the Old Testament than with the New, happier with the tribal God of the Hebrews than with God the Father, Who sent His Son. These puritans, products of a philosophy of poverty and terror, hold in abhorrence those who believe in the "life more abundant" and would seem to join in international chorus in exaltation of the merits of Poverty (organised poverty).

It is hard to understand how any Christian who has the grace to appreciate and enjoy the lavishness of God's creation can look upon poverty as an instrument of God's purpose unless it has been chosen; yet there have always been those who have considered anything which gladdened the human heart as being necessarily evil.

The Collectivist holds that morality might be all very well for a servile population, but not between the individual and the State; he holds that he who obeys the "laws" made by the directors of the State does right, and he who disobeys them does wrong. There is no other morality. Consent is not required; obedience is assured by an overwhelming police force. As simple as that? Yes, as simple as that; and you too have to be simple to live in a Collectivist State otherwise you are likely to get into serious trouble.

Unless a man is to be a slave of circumstances, blindly submitting himself to the domineering influence of evil men, he must be able to step aside from those highly organised regimented activities which have led consistently to disaster, and to the loss of that priceless and hard-won heritage, spiritual and physical, which has been bequeathed to him by the wisdom and labour of his forbears.

This means that a man must have the power to contract out of unprofitable situations without victimisation, and he must have a reasonable chance of making a choice when he considers the need important.

A choice which is artificially limited to a choice between two evils is not a reasonable one; the freedom to vote for one of two political parties which have but one policy C. H. Douglas described as a choice between "being boiled in oil or hanged by the neck."

The choice of working or loafing in one of two monopolies is not a reasonable choice. The late Henry Ford is alleged to have said, when selling his T model car, "You can have any colour you like as long as it is black." and that is the nature of the choice presented to men in the political, financial, industrial and religious world of today.

You can have Full Employment, *but no leisure*; you can have reams of information, *but not the Truth*; you can have bread and circuses, *but not Freedom*. You can have any religion you like as long as *it is not Christian*; you can have any political party you like as long as it is Red; you can have any future you like so long as it is black.

These are the pseudo choices offered to you in the name of Progress and Democracy; and the future is indeed black unless we can establish a free Christian society where a man can choose or refuse one thing at a time, without being under continuous threats from irresponsible political and financial forces operated by such men as Mr. Holt, Commonwealth Treasurer of Australia.