

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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An Increment of Creativity*

By BRYAN W. MONAHAN

(Continued)

Inflation is a major cause of social friction. Quite obviously, a steady increase in the purchasing-power of the unit of money would decrease the discontent of the lesser-paid members as against the better-paid. A ten *per cent* increase in the purchasing-power of a given (*i.e.*, unaltered) income would be as meaningful as a ten *per cent* increase in income; but it would not be reflected in a subsequent rise in prices. A fall in the general price-level would be an immense social benefit, accruing to *individuals*. And although "money" has practically no inherent value, while being immensely serviceable and flexible as a means of exchange and unit of accounting, nothing ought to stand in the way of a modification of the system of accountancy. There are many methods by which this might be done; but the principle is simple: Depreciation of capital assets should be "written off" at a rate appropriate to the asset, and not be charged into prices. Obviously, nobody could lose anything *real* if the purchasing power of the medium of exchange increased, just as it is obvious (because it is happening) that everyone (as individuals comprising the community) loses if purchasing-power decreases. With one exception: the power of centralised government, which all over the world is tending to authoritarianism, would diminish.

No doubt most readers of this book will regard this excursion into "economics" as too difficult to grasp. But professional economists, who resemble the priests of esoteric religions, would call it "over-simplification," while they muttered incantations designed to "curb inflation," or "cool-off" the economy, or "strengthen" sterling. No wonder there is mystification.

All these matters are part of contemporary reality, and misconceptions regarding them must be just as dangerous as fooling about with high voltage electricity lines. If man's nature and his relation to God are as Jesus taught them to be—then His prophecy of disaster is just as relevant now as it was then, for, after a period of at least partial Christianity, the world has reverted, only on a far larger scale, to the pre-Christian era. If the Christian European tradition had been carried forward into the industrial era so that man, increasingly liberated from the burden of work, became ever more free to develop spiritually, who knows what achievements might have emerged?

In its essence, the requirements of life are very simple—food, clothing and shelter. Luxuries add very little though labour saving should. South Sea Islanders in their native condition lead joyous lives. Now in these days, in industrialised communities, every man, woman and child is entitled to

the provision of basic requirements. The means to their easy production and distribution were, after all, created by our fore-fathers; they are our inheritance. Every family should have a *secure* home. Then children are entitled to such education as they themselves can make use of, in schools of their parents' choice, for the parents know their children. A "full" school education is not necessary for a musician, an artist or a writer, all of whom can study *so much as they wish* when reasonable *foundations* have been laid. But as things are today, promising musicians "have no time" to practise.

This is to look to the future. Before a sane and safe world can be restored, enormous damage will have to be repaired—and before it can begin, there will surely have to be a revival of religion—a restatement in modern terms of man's place in the universe. *Man is not born to work under central direction, either industrial or governmental*, except with his voluntary consent, for the sake of the work—because he wishes to participate in a project which he judges to be worth while. Then a start might be made on earlier retirement on an adequate income. This would not disturb the existing organisation, but would mean immediate "promotion" for those following on. At the other end the traditional school system might be restored, with emphasis placed on the potential glories of life rather than on compliance to a soul-destroying system. For who can doubt that however much discontent may be exploited, it *arises* from the destruction of souls in the young, who face an essentially futile future? Much of the matter touched on in this book, if truly comprehended through proper teaching, might lay the foundation for a better life. The teaching syllabus should be revised, and purged of the false doctrines of "sociology," "social studies," and "economics."

This is not a plan or a system; it is a bare indication of what is possible. If Christianity is true—in precisely the sense that an electrically charged wire is "live," or that music is real—then society must live by its truth, or collapse; it is collapsing. That the collapse is being aided and exploited by its enemies is something else again. We need to know that it is the *Christian* order that is collapsing, so that we know what it is that we have to save and restore. Stated politically, the objective of Christianity is the emergence of self-conscious, self-governing individuals, exercising free-will in all that pertains to them, and choosing good *because* it is

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The Individual and the Group

Extracts from a speech by C.H. Douglas at Calgary
April, 1934:

"... I will put the objective as I see it for your consideration in a very general form and that is, we want to establish a correct relationship between the individual and the group so that the group, and the attributes of the group, shall serve the individual and not the individual be the slave of the group. The whole of society exists from my point of view — it may not be yours — but from my point of view, the whole of society exists for the benefit of the individual."

"... The great danger at the present time is not that the present financial system will persist... but that under the confusion that will exist as a result of the crisis caused by the breakdown of the financial system, an even greater tyranny may be put over on you as in the cases of many countries at the present time, and which is in active progress in still more countries even as I speak. That is the danger, and you must keep in your minds, to avoid that danger, some clear objective, and that objective, the proper relationship of the individual to the group, is in my opinion, the relationship and objective to which we want to strive."

"... We are at the present time unquestionably under the domination of a financial system which rules us. It rules us in our most basic necessities, the necessity for bed, board and clothes, and the other things that go to make up the standard of living. But we do not want to transfer that domination from, let us say, what we can call the banking system under another name to something we call the State. We have no desire whatever, if we will analyse what our objective is, to change one master for a still more powerful master. That is one of the greatest dangers at the present time — that large bodies of people will be carried away by words of which they have not analysed the meaning."

"... The opponents in this matter — we will put it in its lowest terms — can either allow the world to be plunged into another great *delirium tremens*, another great World War, or the opponents themselves can take steps to change the system. Now I have myself no doubt as to what is happening at this particular time, and that is that the opponents are endeavouring to change the system and the endeavour is being made to change over from the tyranny of finance to a tyranny of administration. That is being pursued with extraordinary sagacity. It is coming in many nations, at this particular moment almost under your very eyes.

"... Whether it be by accident or design, the world is steadily moving over from a financial tyranny which has both the elements of breakdown (and has also been found out) to another tyranny, a

tyranny of administration . . . the setting up of an entire State which can say, 'You shall do so and so.' 'You shall have such and such rations.' 'You shall live in such and such a house, you shall work such and such hours.' 'You shall be taught such and such things.' 'And any deviation from those laws which we lay down for you will be penalised by either starvation or by all the rigours of the law.'" (It would seem that these "extracts" were from the notes of a hearer.)

Public Relations *

By C.H. DOUGLAS

"A hair divides the false and true." — OMAR KHAYYAM.

Judging from personal experience in persuasive activity, there is a widespread inability to recognise the futility of making suggestions which run counter to effective policy.

Equally, it has to be realised that not for thousands of years have the people of these islands been so completely enslaved as they are at present, and the primary characteristic of the slave is not bad treatment. It is that he is without any say in his own policy.

The steps by which this situation has been produced are easy enough to enumerate. By the tricks of the money system, an obviously inequitable distribution system has been installed and perpetuated. The control of this system has given control of the Press and other reading matter, supplemented more recently by broadcasting and the cinema. Skilfully injected propaganda, always avoiding Finance, has fostered attacks on the 'haves' by the 'have nots' so that any economic independents, not the servants of Finance, might be stripped of their independence, under the name of Socialism. That is to say, Big Business and Socialism are the same thing, though some Socialists may not know it, and the present state of servitude could never have been brought about by Big Business alone. We owe our present position to brains in Big Business, and votes in Socialism. Stated otherwise, the coming of Socialism is the triumph of Big Business.

I have recapitulated this somewhat wearying aspect because there are many things which could be said about land management, if it were of use to enumerate them at this juncture. They are not discoveries; there is probably little in the situation which is not known to any experienced landowner, on the one hand, and the "Planners" on the other, in the intellectual sense of the word 'knowledge.' If, in the main, the land situation is being mishandled, the cause lies in the realm of policy, and the cure must also begin in that realm.

Big Business, Monopoly, Socialism, State Capitalism, call it what you like, is in control and it is the Policy of Big Business with which we have to reckon. What is that policy?

Now, it is convenient to refer to Groups as if they had a separate existence, but, if we are careful to allow for what may be called the Group Spirit, we make no mistake in

* This title has been added to this reprinting of Chapter XIV of *The "Land for the Chosen People" Racket* by Major Douglas, which first appeared serially in *The Social Crediter* between December 1942 and March 1943, and later published in booklet form by K.R.P. Publications Ltd. Booklet available price £1.50 post paid.

looking for the men, the living forces, who activate it. And it may easily be true that we shall get more information as to the way they think, if we look for it in places where its expression is less conscious than in the Board Rooms of the Central Banks or the International Combines. For this reason let us consider the recent address to a mixed body of industrialists, bankers, and uplifters, by the Archbishop of Canterbury, Dr. Temple.

He is a convenient example, because it is possible to see at once in his case the absurdity of many of the explanations given for the kind of views he holds. There are few positions in this world of which it may be said that they are the End of the Road—that the occupant can go no further; and still fewer in which that position, once attained, is secure. But the Archbishopric of Canterbury is definitely one of them, and by no means the least important. It is self-evident, therefore, that Dr. Temple does not desire to advance his fortunes or even to secure them. What it does mean, is that his views are not inconsistent with the very carefully supervised rise to that eminence. Equally, he is a man of education and culture, with considerable experience of life as viewed from outside. All this is important because it clears the ground. We can say with certainty that we are dealing with a man who is sincere in what he thinks he says; that we are dealing with a man of far more than average ability; and we are dealing with a man occupying a position so important that accident has little to do with his choice for it, and that the choosing is a prerogative of the effective power in the State. So that we can conclude that there is nothing in Dr. Temple's known and expressed opinions and actions in the past which has excited disapproval in quarters able to affect his advancement.

In fact, it is legitimate to suppose that he would be regarded as an exponent of the philosophy of which the policy is operative in the world, to-day.

Now, if I were asked to explain to someone quite unfamiliar with our institutions the function of the Archbishops of Canterbury, I should reply that they are the Chief Public Relations Officer of the dominant philosophy, which can be variously described as Judaeo-Christianity or Liberal Judaism, Big Business or Centralisation of Power, depending on the aspect of it with which one happens to be dealing. No Public Relations Officer can be effective unless he believes his brief.

In the light of this conception, Dr. Temple's insistence on the idea of control—"we need supremely the control of human purpose" are his exact words as reported—becomes intelligible and logical. It is exactly what the "Planners"—the Socialist side of Big Business—are absolutely determined to acquire. That this is, from another aspect, Judaism, can easily be confirmed by the little catechism—"Is God Omnipotent?" "Of course." "Then why doesn't God control human purpose?" "Because that would interfere with free will." "Oh, so you know better than God what 'we need supremely'?" That is the essence of the Talmud.

I don't quite know how Dr. Temple reconciles the indisputable fact that control of human purpose is now almost absolute and world-wide. Is this the perfect world to which we look forward? Or is it just that we've elected one more wrong Führer? Because, as a well-read man, he will recall that all military, political and economic devastators, from Genghis Khan to Pierpont Morgan (who stipulated that the hymn, "For all thy Saints who from their labours rest," which

ends with the Hebrew incantation, Alleluia, should be sung at his funeral) have always stoutly asserted that they were chosen of the Lord. And, of course, there is our first controller of human purpose, Cromwell, who is said to have died screaming that the Devil had come for him.

This Public Relations business is supremely important. If you say to a large mixed audience, "We want to establish an omnipotent Bureaucracy, supported by an OGPU-Gestapo, and punctuated by periodical 'purges' of anyone who ventures to object," some of your hearers are sure to observe, "On the whole, we think we'll sit out this one." But if you talk of the glorious Russian victories, omitting any mention of Finland and Poland, and the Dawn of the Dictatorship of the Proletariat and the Rise of the Red Star of David, you can do anything with them. Or so some people think.

Freedom of Speech Under Attack

By IVOR BENSON *

Evil and unreality are great generators of nonsense. So we are taught by John Milton in *Paradise Lost*, and so we are reminded, as we read a report in the *Toronto Globe & Mail*, March 15, of the fifteen-months jail sentence passed on Ernst Zundel on a charge of having distributed a booklet challenging the story of the gas-chamber killing of six-million Jews by Germans during World War II.

The news was summed up by Zundel's defence counsel, Douglas Christie: "It is the first time in Canadian history that a person has been imprisoned for publishing an opinion which was found to be false in a legal forum. Canada has now joined the ranks of Communist countries which jail those who disseminate unpopular ideas, and Zundel has joined others who were silenced by their societies, such as Socrates, Galileo and Solzhenitsyn".

The sheer nonsense of an evil high court judgment found full expression in the measures with which District Court Judge Hugh Locke sought to silence Zundel, binding him by law not to "publish in writing or by speaking in public by word of mouth, directly or indirectly, in his name, corporate or personal, anything on the subject of the Holocaust or any subject directly or indirectly related to it". Thus, it would even be an offence for Zundel to say that he has changed his mind on the subject!

Crown Counsel Peter Griffiths joined in the legalistic absurdity by commenting that it was not Zundel's freedom that had been curtailed but only his freedom to make statements which a jury found to be false. The wonder is that the words did not stick in their throats as judge and crown counsel, men much learned in the law, uttered such legalistic nonsense.

It was too much even for the Jews who had been offended by Zundel's denial of the Holocaust story, at least for the educated ones. For Alan Borovoy, a leading Jewish activist, remarked that legal action against Zundel "represents a serious — perhaps even constitutional — misuse of Canadian law". Even the *New York Times*, Jewish-owned and a citadel of Jewish opinion, suggested that the trial was little more than a witch-hunt.

It is one of the saving graces of tyranny that it so often gives rise to gross absurdity. While Zundel is bound to silence by one Canadian judge, another overturns the official banning of *The*

* In his *Behind the News*, May-June, 1985 (distributing agents Bloomfield Books, 26 Meadow Lane, Sudbury, Suffolk, England CO10 6TD).

Hoax of the Twentieth Century by Professor Arthur Butz, a thorough and most scholarly repudiation of the Holocaust story.

MORE REVISED HISTORY

From Canada to West Germany, where it has also become a "criminal offence" to say that the Nazis did not set out to exterminate the Jews. Most interesting and significant is another recently enacted law which makes it an offence to deny that the Soviet forces carried out a massacre of Germans as they swept westward in the last days of World War II. The only news of this new West German law that we have seen appeared on May 5 in Peter Simple's "Way of the World" column in the London *Daily Telegraph*. Writes Peter Simple: "The Jews now in Germany, or some of them, are said to be outraged by this new law, arguing that the excesses of the Red Army and its helpers did not amount to genocide". The *Telegraph* story goes on:

"A French historian, Jacques de Launay, has just published a book called *La Grande Débâcle* in which he describes what he considers one of the greatest massacres in history.

"In this he shows, 2,280,000 Germans were killed or died in flight from the Red Army; 800,000 disappeared; one-million were deported to the Soviet Union. Wasn't this attempted genocide? Had the Soviet forces swept over the whole of Germany, would they not have tried to complete the process?"

"The proof, according to de Launay, lies in the West German archives — mainly in thousands of sworn testimonies by survivors. Chancellor Adenauer did not make these public while there were still German prisoners in Soviet hands. Later, says de Launay, they were deliberately suppressed by Chancellor Willy Brandt in the interests of his 'Ostpolitik'. Only with the return of the Christian Democrats to power has the truth been revealed at last."

Comments the not-so-simple Peter Simple: "The history of the human race is full of massacres, most, unlike the massacres of this century, undocumented and uncountable. But it is not a question of numbers. It is a question of justice, even of Jewish justice. The Nazis did not have a monopoly of massacre; nor the Jews a monopoly of being massacred".

In his "Week to Week" notes in *The Social Crediter*, Jan. 26, 1946, Douglas said, amongst other things, "It should hardly be necessary to refer again to the fallacy that individuals of the general public have any control over the Government, either directly, or through 'their' Members of Parliament."

AN INCREMENT OF CREATIVITY (Continued from page 1)

good—because as spirit-conscious individuals they are attracted to good as they are attracted to the beautiful. This most certainly does not mean aggressive individualism; it means dignified individuality, respect for others because of one's own self-respect; do unto others as ye would they do unto you. Co-operation is essential to community life; division of labour pays high dividends in the form of unearned increment. But co-operation should be voluntary, for the sake of the work that it is agreed needs to be done. But when the decision is made, self-discipline as in a team playing a game must be observed. Strikes are an absurdity. The hierarchy of a team of volunteers is something different from the discipline of a "work"-force recruited by the threat of starvation.

The Church stood for centuries for certain immutable principles—not *rational*, but derived from Christ's teaching. Their truth (which has nothing whatever to do with reason)

was demonstrated by the glory of Christian Europe, with its promise of greater glories to come. But the Church (not, at first, the Roman Church) wavered in the face of the attack of rationalist materialism. The result of that wavering is precisely what we see today—a world torn with dissension and strife, and in mortal danger of either slavery or annihilation. And if Christianity is *true*, the Church must condemn with all the authority it can regain the actions of Governments, which are quite definitely and obviously anti-Christian. How dare they connive at the destruction of religion in the schools? "Suffer little children to come unto Me"—not unto full employment.

Since probably the majority of people are at heart religious, but terribly confused, a religious revival is entirely possible, given conscious and informed leadership. Evangelists quickly get large followings, but they do not challenge with correctly informed authority the totalitarian precepts which now inform governments everywhere. The Church should once more put the fear of God into politicians. I do not doubt that the totalitarians in so-called free countries have a greater fear of a genuine religious revival than of anything else on earth. But the overtly totalitarian countries have no such fear, for they have the secret police. And a little more anarchy, crime and immorality, and the secret police will be universal. For unless the environment giving rise to anarchy is rectified, in the end anarchy must be suppressed.

It is not too much to say that we face Armageddon—its manifestations are already with us. There is a militant, incarnate anti-Christianity abroad in the world. Communism and Socialism are organised systems, one at heart, with perfectly clear objectives, and fully intending, with any necessary degree of deceit, cunning, and ultimate ruthlessness ("the generations pass away"), to attain them. Christ said: "The truth shall make ye free." This does not mean *doctrinal* truth; it means the *living* truth that is *in* the doctrine. Music will make a musician, not the rules governing inversions of chords or modulations of key. Man's worth is his worth in the sight of God, not in the examination hall or the industrial complex: his Christian destiny, his inner and own dignity as an individual, not as a unit of the work-force. Let him bestow his dignity on the work he chooses to do, not suffer degradation in "organisation" for full employment. Take away the power of government over food, clothing and shelter, and you take away the *power* of government, for that is where, in the last resort, it resides. *Then* government is reduced to its proper and minimum functions of maintaining a Constitution of balanced and distributed and minimum powers.

The battle this time shows every sign of a fight to a finish—if Christianity revives and joins battle. We stand even today at the cross-roads of civilisation: a Christian world or an ant-heap world.

Science, for all its misdirection of outlook, has in the end revealed something of the truly miraculous nature of the universe. That the self-elected few should interfere in the marvellous development which has brought man from protoplasmic slime to Leonardo da Vinci, Chaucer, Beethoven, Shakespeare . . . is an intolerable Evil almost beyond contemplation. But a new Renaissance offers a prospect so profound and so unpredictable that we can but pray for it, and devote our lives in courageous humility to its coming.

For we are Children of God. And if the Kingdom of God is within me, where is God?

(Concluded)