

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 31. No. 15.

Registered at G.P.O. as a Newspaper.  
Postage: home 1½d. abroad 1d.

SATURDAY, DECEMBER 5, 1953.

6d. Weekly.

## THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*  
One year 30/-; Six months 15/-; Three months 7s. 6d.  
Offices: (Business) 7, VICTORIA STREET, LIVERPOOL, 2, Telephone: CENTRAL 8509; (Editorial) 49, PRINCE ALFRED ROAD, LIVERPOOL, 15, Telephone: SEFTon Park 435.

### Social Credit Action

It is well-known that Douglas's motive in founding the Social Credit Secretariat was to provide a suitable instrument for the change-over from the pre-Buxton phase of the movement (propagandist) to the post-Buxton phase (political)—“Perhaps we have *over-seeded*.”

It is not nearly so widely recognised how fundamental a place in Douglas's mind was occupied by the inductive, or experimental method, as applied to action for Social Credit. This method is Baconian. Correctly used, it comes very close to fulfilling the claim made for it by the great Elizabethan who developed it that “my way of discovering sciences goes far to level men's wits, and leaves but little to individual excellence; because it performs everything by the surest rules and demonstrations.” It is easier not to use it at all than to misuse it; and most failures in discovery are due to not using it. Also, what is discovered when the method is used is more often not what is expected than what is expected, and if hope is an element in the search, hope is fulfilled, if at all, by continuous accumulation of individual discoveries under the direction of *the objective*.

This is well illustrated in every case of action undertaken in association with the Secretariat. While the hope of abolishing poverty was the *incentive* of the first experiment in Social Credit action, in fact the Electoral Campaign succeeded in establishing to what extent people would, of their own initiative, associate effectively for a common objective, just in itself, widely based—what might be called a *common* objective, using ‘common’ in almost its worst sense (“We descend to meet”). The answer was two-fold: *not* to a significant extent *unless* an apparent correlation was broken between defects arising in a deteriorating social morale and parallel defects in the morale of the campaigners. When that *result* became apparent, the campaign was stopped.

Without analysing the campaigns which followed—the ‘hole-in-the-road’ (local objectives) campaign, the Lower Rates Campaign—even to the slight extent to which we have analysed the real (as opposed to the presumed) structure of the Electoral Campaign, it will be evident that such experiments are quite useless in the hands of people who are not

like-minded with their promoters—who have no appreciation of the inductive method as a method, who are not, in their own lives, in the habit of learning from experience, and have no particular desire for the sort of enlightenment which the method, as a method, provides: who, in short, desire to *act* for action's sake, rather than, by the long and patient process of experiment, to learn *how* to act correctly for an objective's sake.

“We have no sanctions.” The objective of the experiment about to develop is to discover who has. Someone has, or if not someone *something*. Not *only* the monopoly of money has sanctions.

### Social Credit Secretariat

Major Douglas's advice in 1951 to postpone ‘for a year’ any attempt at radical reorganisation of our work itself suggested that, in any circumstances, the effort would not be unattended with difficulties.

It is now possible to report that the unexpected plays a smaller rather than a greater part in these than was feared, and we thank the many correspondents whose words (and deeds) of encouragement make a favourable outcome now reasonably certain. Evidently, we have underestimated the strength of private conviction based on unostentatious but steady ‘individual initiative’ in assessing complex conditions affecting ourselves and Social Credit. If all goes well, by March a more lavish tribute to the effects of Douglas's teaching over many years may be possible, and, if so, it will be made with certainly no more than our customary restraint.

Attention is drawn to the following:—

(1) Mr. C. G. Fynn, of Bournemouth, Bournemouth, succeeds Mr. T. V. Holmes as Treasurer and Director of Revenue in the Secretariat (*dated* November 3, 1953).

(2) THE FIG TREE. If certain technical obstacles can be surmounted, the quarterly review of Social Credit founded by Major Douglas will be revived to appear on March 1. It will carry a reproduction of the Seal of the Social Credit Secretariat, sanctioned by Douglas and not hitherto published. We regret that it is impossible to convert *The Fig Tree* into a Christmas ‘tree’ as we and several prospective subscribers had hoped.

The price to the public has now been fixed at 5/- post free.

### A Star!

“These conversations are quite genuine. They took place in Dr. Furtwängler's Potsdam home. In addition to the author and the editor [Walter Abendroth] Dr. Furtwängler's colleague, Freda von Rochenberg was also present. The theme of each conversation was agreed beforehand, and she kept the record.” (From a *Forward to Concerning Music*: Wilhelm Furtwängler, *tr.* L. J. Lawrence, Boosey & Hawkes, London). Chapter VII is introduced by the

words: "The first six conversations in this volume were conducted in 1937. We are now in the year 1947. To tackle directly the questions with which I intend to deal requires a certain amount of intelligent spontaneity. I am fully aware of the fact that I shall gratify neither myself nor others by grasping this red hot poker." 'This red hot poker' is what ensues from the proposition that "Unfortunately the distaste of the public for so-called 'modern' [atonal] music is making itself felt more and more" in the London of the two years immediately following the war. What does ensue is the acutest twenty pages of political-historical criticism we have read outside the pages of Douglas. Is it possible that one of our secret readers in Germany, Austria—? or Italy—might persuade Dr. Furtwängler to expand his text slightly for publication in *The Fig Tree*? We have been shortsighted not to see that the natural tempo of change in society should be a matter upon which a musician's views are relevant. But, until now, where was the articulate musician?

### Change of Address

(1) The Office of K.R.P. Publications, Ltd., at 7, Victoria Street, Liverpool, the present business address for both the Company itself and the Company as Agents for The Social Credit Secretariat, will close on December 23, and no correspondence should be sent to reach that address after that date.

(2) Choice of permanent premises from which to conduct all matters of business affecting the Secretariat has now widened to four possible locations in the British Isles, and a decision cannot be made until their relative advantages are studied. This late development, highly gratifying as marking not only a clear response to recent announcements but also a welcome freedom of movement, entails postponement of definite instructions to supporters and customers generally concerning the addressing of their communications. It may be possible to give adequate notice on this matter to readers at home, but, definitely, at this date, not to those abroad.

(3) Will all readers therefore please note that ALL COMMUNICATIONS intended to reach either Messrs. K.R.P. Publications, Ltd., or the Social Credit Secretariat after Wednesday, December 23, should be addressed to:

**49, Prince Alfred Road, Liverpool, 15**

until further notice?

AUSTRALIAN, NEW ZEALAND AND CANADIAN SOCIAL CREDIT NEWSPAPERS PLEASE COPY.

### "Don't!"

Many of the arguments put forward (a) to rebut or confuse the main theses of Social Credit, or (b) to inhibit or to embarrass action taken to advance Social Credit are distributed indiscriminately to ourselves and to our supporters.

Some, too foolish to commend themselves to anyone with even a slight acquaintance with our subject, are disseminated chiefly among the general public, but reach the knowledge of Social Crediters, and waste their time by annoying them. Some are addressed particularly to our supporters, with due regard to the degree of loyalty and conviction with which they support us. Others, again, are addressed particularly

to us in the Secretariat. Probably few arguments were addressed directly to Douglas, with the objective of inducing him to alter or to adjust his opinions, either on economics or on politics. There, the motive, as we know from published examples, was usually to elicit a reaction of which use might be made, either pro- or anti- public acceptance of his views.

This last-mentioned motive for questioning is doubtless present, *mutatis mutandis*, at all levels. But it has been long understood that, while there was little likelihood of persuading Douglas to alter his opinions fundamentally, the time might arrive when his supporters would be shorn of such defences as he himself possessed.

The propaganda against Social Credit is incessant, subtle and ably conducted.

Without speculating concerning the category into which falls the letter printed below, we publish it as an example, containing arguments which will certainly be addressed to potential supporters whoever and wherever they may be. Notes are appended. We have, we hope, removed evidence which might lead to the identification of the writer (who, incidentally, is well-known, but not as a Social Crediter).

The figures in square brackets refer to the annotations which follow the letter, which is dated October 27, 1953:—

Dear . . . . ,

It was with great interest that I read the text of an address delivered in London last month by the Chairman of the Social Credit Secretariat, and recorded in two issues of *The Social Crediter* lent to me by . . . .

My connection with the Social Credit movement goes back to the early thirties in Jersey, Channel Islands. I was intimately acquainted with Brenton, Golder and Hargrave [1] from which relationship you will gather that I was interested in direct action. I met Douglas on two occasions, one in his chambers in Fig Tree Court and the other driving down with him and Bardsley to Southampton. Since, I examined the Social Credit Theorem after having had some training in orthodox economics and became convinced of its correctness. I have had no reason to doubt its efficacy as a corrective for the deficiencies of the financial system. It is not on the grounds of questioning its efficacy that I regard it as futile to endeavour to attempt to introduce it. Naturally, it is not in any sense of destructive criticism that I am writing, but in the spirit of offering to you the Truth that is in me, that you may have the opportunity of considering it in relationship to the Truth that is in you. Any vested interest deeply rooted in heart and mind, will of course, effectively prevent access to the Truth that is within you. It is often the fact that those who have moved out of the ranks of the orthodox in any field and had to devote energy and time to defending a non-conformist position [2] become so rooted in that position that they have greater difficulty in accepting a new idea than do those who have, perhaps rather sleepily, accepted before a conformist position.

One of Arthur Brenton's favourite remarks was to the effect that we should in any discussion first establish our "frame of reference." In this case a limited one would include the financial system, its analysis, the necessary changes to make it work to provide maximum freedom. Within this frame there is no valid argument against the Social Credit case. This is too restricted a frame to be useful except academically. It is analogous to considering the

heating system in a tottering house. It may be true that the heating system is defective, the inhabitants are made uncomfortable by its deficiencies. Expert attention would remedy that defect and the inhabitants might be warmer for a time. If, however, the whole structure is about to fall, repairs to the heating system constitute a labour of futility, even supposing the controllers of the building were to allow the repairers access to the system. [3]

In a sense the idea of a "frame of reference" is misleading except in considering matters which are the result of man's efforts to do things apart from the undistorted expression of the Whole. Every part of the Truth is perfectly harmonious with every other part of the Truth and so to attempt to establish any boundaries is a misleading activity. The frame of reference, then, which one might set about the financial system leads to the position that, although the Social Credit Theorem may be correct, and the proposals for remedy, theoretically efficacious the result would be merely the correction of a superficial manifestation of a deeper cause. It is as if one were to treat a pus filled tonsil by extirpation. The symptoms in the affected part might disappear, but the underlying cause would remain, and other symptoms would in due course appear. [4]

On page 3 of *The Social Crediter* of September 19 there appears the following passage "I suggest that if we do not assume powers which we do not possess, but steadfastly use those powers which we do possess—and that by the Grace of God, and not by any power of our own, except that we have placed ourselves at its disposal—by some Rule of universal application, these suffice for what tasks can be justly expected of us to perform. If we do not borrow or steal credit, but confine ourselves to the employment of what credit is naturally given to us, or divinely given to us in the practical affairs of life, it suffices . . ." This passage provides an excellent starting point for the expression of that Truth to which I have referred. What I am about to say is not "religion" for I would define "religion" as made up of man's conceptions [5] about his relationship to God. It is on the other hand, "spiritual"—related to the facts about man's relationship to God. What is the "Rule of universal application" to which reference is made? [6] The Rule can be stated in the following terms: Positive action and negative reaction. Consider every system within the scope of human perception; every one is based on the negative or responsive reaction of a body to the positive or controlling action of a nucleus. In the atom a body of electrons negative to a nucleus, in the solar system a body of planets controlled by the sun, provide illustrations of the Rule in action. What of man? It is because he fails to recognise and harmonise with the Rule that he finds himself in chaos. Every disorder, spiritual, mental, emotional, physical and in affairs, including the financial system results from failure to accept this Rule. It is clear that electrons are controlled according to a precise pattern by the positive radiations from the nucleus. They have no choice but to accept it. This acceptance is the condition of harmony in the system. Supposing that an electron were to become positive to the nucleus, that system would break down. [7]

It would be reasonable to suppose that man is constituted according to the same pattern, that there is within him something that corresponds to the nucleus in the atom, and that the outer manifestation of man, spiritual expression, mind, emotions, body corresponds to the body of electrons. There is plenty of evidence for the presence within man of

such a nucleus. The processes of digestion and breathing involve an interplay of factors that is far beyond the understanding and control of the human mind, except destructively. The human mind did not make man in the first place, and the processes go on even when the self-conscious mind lapses into unself-consciousness in sleep or coma.

There is present within [8] each human being this nucleus. It is the integrating force within him, when this nucleus withdraws the outer begins immediately to dis-integrate. It is clear that the nucleus is of eternal identity because there is obviously no such thing as dead life, all life is everlasting, and death is only the absence of life. [9] The diversity of outer manifestations in physical form indicate diversity of form in the realm within. Noble actions have an individual stamp which indicate the individuality of the positive source of such actions.

We have had in recent years dramatic evidence of the force latent in the atom. It is at least likely that an even greater outlet of Power is latent in man. In everyone if we have eyes to see we may perceive the evidence of the presence of that positive nucleus. [10]

So far in this discussion I have limited myself to what may be described as the scientific [11] approach, considering evidence that is appreciable by the mind working on the evidence of the senses, although in the case of the atom it is perhaps rather an act of faith to use the supposed structure. However the line of development would have been equally valid if the solar system had been used as an example. Let us consider the matter from the Spiritual standpoint.

In the teaching of Jesus Christ there are the two Great Commandments about which He said "On these two commandments hang all the law and the prophets." "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment." Matthew 22: 37, 38. Love is the one power of the Universe: it is the irradiation of the positive phase of love which keeps electrons and planets in their orbits. It is the negative or responsive phase of love which maintains the relationship from the standpoint of the electrons and the planets. The first great commandment is the expression in different terms of the one Law, the Rule of universal application positive action and negative reaction. The key to the failure of most to live according to the Commandments is due to the lack of understanding that there are two phases of love. The phase of love that the human or outer usually expresses is the negative or responsive phase, and *all* of this phase should properly be centred in the Lord God within ("The kingdom of Heaven is within you. Be ye therefore perfect even as your Father which is in Heaven is perfect"). If all human or responsive love is centred in God within, there is not a shred of this phase left over for oneself (the outer) nor is there any left over for the neighbour. The Love with which one is loved and also the neighbour is the positive radiant controlling Love of the Father within. "The words that I speak, I speak not of myself but the Father who dwelleth within me He doeth the works."

The command to love one's enemies cannot be obeyed according to the usual interpretation of the First Commandment. Anyone who tries to love an enemy in human strength with the responsive phase of love opens himself to the control of the enemy and this is the way of destruction. It is the most devastating thing for the enemy to be loved with the Radiant phase of Love if he continues to be inimical, for

it is impossible to fight against God and live, and the radiant phase of Love is the expression of God through man.

This is not merely another interpretation of the teaching of Jesus Christ, it is the way of life. I have let it work in my life for fifteen years and seen its effects in the lives of scores of others. For six and a half years we (my wife, daughter and myself) were members of a community established in the foothills of . . . in which we proved that the harmonisation with the principles outlined allowed changes to be wrought in human nature through which a state of absolute harmony was established. Since God made man in the first place it is only through His Power that man can be repaired. Since all distortions in any phase of human expression result from lack of attunement with God, the cure is to return to attunement with Him. This is the first thing to do and all else follows. Any attempt to fight the controllers of money is bound to fail. What is true will stand and what is based on a lie will fall. Any attempt to overthrow what is based on a lie is a "stealing of credit" to be misused in futile pursuits. If we seek first the Kingdom of God and His righteousness all these things shall be added unto us.

The attempt however well meaning of the repair men to get into the crumbling house to repair the heating system is bound to fail, and even if entry was made the repairing would be futile, for the house is falling. Let it fall. There are two ways of knowing the Truth that makes free. One is to find confirmation that something is the Truth, and that confirmation will come from the Father within, if the mind is not too cluttered with investments. The other is to wait and see, for the truth will stand, and the untrue will fall; but the pressure that will come to bear to cause the fall of the untrue must of course carry with it all that is not already a part of the Truth. . . ."

#### ANNOTATIONS

[1] Brenton: followed A. R. Orage, the first Social Credit journalist, in the editorship of *The New Age*. Golder: a great-hearted friend of Brenton's. Hargrave: John Hargrave; formed a Party on the continental model, whose members, until official prohibition, wore distinctive dress of which a green shirt was part—hence 'Green Shirts.' Dissolved only a few years ago, sporadic attempts are still made to revive it in new forms of 'pavement' action, distorting Social Credit and compromising movements legitimised by Douglas. W. L. Bardsley, mentioned later, was Secretary to the Social Credit Secretariat before 1938. He bore nobly the brunt of the attack, planned to coincide with the outbreak of war, which, had it succeeded, would have made Douglas the prisoner of a caucus of 'followers.' Postponement of the war and 'luck' in conjunction on this occasion frustrated attainment of the major objective.

[2] Social Credit is *not* a 'non-conformist' but a conformist 'position.'

This assertion needs amplification, which we undertake because the complex issues raised are fundamental. The argument as presented is an *argumentum ad hominem*—an appeal in this case to the prejudice that individuals are necessarily orientated actively only towards an opponent external to themselves, occupying a position of superiority to themselves. Therefore conformity is the easy way and non-conformity the difficult. This is true only if the individual confuses power and authority. Conformity with

power is the easy way but conformity with Authority the difficult way. Truly, Satan would not want to cast Satan out.

[3] A pity, isn't it? "Repairs to the heating system"—yes; the reformist frame of reference. But the reformist frame of reference is not our frame of reference.

[4] Apart from the fact that many people bear witness to the beneficial effects of tonsillectomy, the writer gives us a new phrase in "the Social Credit Theorem." He has been writing of the *A plus B* theorem, concerning which the mechanistic imagery of the heating system and the plumber may be applicable: the *A plus B* theorem is a technical theorem. Only in so far as 'truths' have some relationship to Truth can this be said to concern Truth. Truth is one and indivisible. The *A plus B* theorem is a statement of facts. Why the facts represented are ignored is, of course, another fact with doubtless an underlying cause. We should admit that it is with that "underlying cause" that we are attempting to deal; but the correspondent does not admit that this is so. It does not seem to have occurred to him.

[5] We should not agree: the *binding-back* of man to reality is an action, not a conception, however far right conceptions may facilitate it (on man's side). Wrong conceptions, on the other hand, merely reap a different result—a result the reaper doesn't want, a result he desires to evade. This result is "the wages of sin." The reaper *must* take his wages.

[6] The Rule is stated, and does not call for misleading restatement by the correspondent. It is the Rule that the power given suffices: that *is* the Rule: "Sufficient unto the day is the evil thereof."

[7] [8] [9] [10] and [11] Scientific? The sentences remind us of that curious kind of thinking in which "everything is something else"—it does not matter particularly what else: polarity or 'oneness' or 'thought.' One meets it in theosophy and in pseudo-Rosicrucianism, and elsewhere. A little more definitive is the assertion that "death is only the absence of life" (*cp.* "Evil is only the deprivation of Good," which is an ancient heresy). The writer calls it "a line of development," but what it leads to is anything but Christian, and, indeed it does not profess to be Christian. "On these two commandments hang all the law and the prophets." But: "The command to love one's enemies cannot be obeyed." A mystical conception displaces Christian teaching: a conception of the individual as the effective lover, igniting, as it were,\* the "God within," who, in turn irradiates the "outer" self and its neighbour, together. From this explosive incident, "all else follows." It is a *non sequitur* to say that a victory over the controllers of money *doesn't* follow: Everything follows—or nothing. The parent doctrine is: "Matter is evil. Action can be effected only through matter. Therefore all action is evil." Christianity repudiates this.

We note the elaborate discouragement of the correspondent's argument, but intend to vest our interest in a higher Truth:—

"Which of you, then, is a faithful and wise servant, one whom his master will entrust [action] with the care [action] of the household, to give [action] them their food at the appointed [action] time? Blessed is that servant who is found doing [action] this when his Lord comes."

\*As though, with his stolen fire, Prometheus set fire to Jove and thus warmed his own hands (and burnt his neighbour's).