

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 37 No. 21.

SATURDAY, FEBRUARY 7, 1959.

Postage, 2d.

6d. Fortnightly.

Stock-taking

by L. D. BYRNE

(The substance of an address to Vancouver Social Crediters on November 8 and 9, 1958)

I

In the limited time at my disposal to prepare the ground for our discussions, I propose to cover a great deal of territory. I suggest that we should avail ourselves of this opportunity to take stock—to consider the nature of the task we have on our hands as Social Crediters, to assess the obstacles with which we have to contend, and to determine the most effective contribution we can make to discharge the responsibilities we have assumed.

I consider that such an examination of the situation, undertaken with honesty and frankness, is overdue—not only for us who have gathered here in Vancouver, but for all Social Crediters everywhere. However, I do not expect this suggestion to be received generally with wild enthusiasm when its purpose becomes plain. Let us face the fact that the greatest obstacle at the present time to the progress of Social Credit comes from within the ranks of those professing to be Social Crediters. I think this can be most aptly described, in a very fundamental sense, as a form of "Social Credit protestantism" which permits a person, without violence to his conscience, to be his own authority on the interpretation which he places on Douglas's writings. It enables him to call himself conscientiously a Social Crediter on the grounds that he supports, with modifications, of course, the Social Credit financial proposals, although he neither understands nor wishes to understand their philosophical implications—and if he did he would probably reject them. Then again, we have the advocate of party political action—the ballot box Social Crediter—who has convinced himself that what he understands as Social Credit is some kind of financial conjuring trick which will transform society by the simple process of passing a couple of Acts of Parliament. He, of course, rejects everything Douglas had to say about political democracy or anything which might jeopardise the collection of votes by "the party" candidates.

Then, too, we have those calling themselves Social Crediters—and they are the most numerous in Canada—whose sole knowledge has been gleaned from the half-baked ideas picked up from propaganda sheets or pamphlets. They do not understand the implications of Social Credit, and if they did all too many of them would be deeply shocked.

However, this unhappy state of affairs is more than offset by the fact that in recent months there has been con-

vincing evidence of an upsurge of thought very much in harmony with Social Credit. This has been evident throughout the English-speaking world and Western Europe, and it has shown itself in various fields—politics, religion and philosophy. And it is gathering momentum under the impact of the worsening world situation. I am confident that, after wandering in the wilderness for the past ten years, we are to be presented with the opportunity which, but a short time ago, seemed would never come our way.

There are today throughout the Western World, in fairly large numbers, men and women of intellectual integrity, occupying positions of some influence, who, under the sheer stress of world events, have reached a state of mental receptiveness to Douglas's ideas. But we shall reach them only if we put forward the case for Social Credit in all its richness and with the proper emphasis. That, I believe, is the urgent task which we have on our hands—not something with which we can occupy an idle hour now or then, but a task to be treated as demanding first priority.

We must face the stark reality of this period in human history. We live in a rapidly disintegrating civilisation. The process of disintegration, and its accompanying degradation, has gained a momentum which nothing, except Divine intervention, will halt. We move towards overwhelming and cataclysmic disaster, either through the devastation of total war, or the more painful and, in the long run, more destructive violence exploding from the prison of a world repressed under ruthless tyranny.

As Social Crediters we are seeking to bring to birth a new civilisation—a civilisation growing out of a philosophy and a policy diametrically opposed to the philosophy and the policy that are bringing the world to disaster. Our purpose is nothing less than that. It is just common sense that a new civilisation cannot be superimposed on the disruption and chaos of the disintegrating one it is to replace by simply passing a few legislative enactments. The very idea is preposterous, for the nature of a civilisation is a reflection of the policy stemming from the social philosophy which dominates the thinking and the lives of nations. This is what makes the persistence of those who think Social Credit can be introduced by party political action at once so pathetically ridiculous and so dangerous.

(Continued on page 4.)

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 and Editorial: 11, GARFIELD STREET, BELFAST.
 Telephone: Belfast 27810.

THE SOCIAL CREDIT SECRETARIAT

Personnel—Advisory Chairman: Dr. Tudor Jones. Chairman: Dr. B. W. Monahan, 36, Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. (Telephone: EUSon 3893.) Canada: L. Denis Byrne, 7420, Ada Boulevard, Edmonton, Alberta. Secretary: H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W.

From Week to Week

It must be admitted by those who are aware both of the condition of the contemporary Press—in which, times having changed to an altogether unpredictable degree of complexity since the turn of the century, we must include Broadcasting, the Cinema, and T.V.—and of the predictions of that extraordinary compilation, otherwise known as a forgery, *The Protocols of the Learned Elders of Zion*, that the catastrophic congruity of the fact and the forecast is at once a dire ground of apprehension, and evidence of the reality of a long-term policy for the enslavement of Mankind. Put briefly, the Press—inclusive—puts forward a favourable opinion of every fad, while manufacturing fads. It is “confusion worse confounded” on the most modern ‘scientific,’ mass-produced scale possible to imagine. Every day square miles of forest are devastated to provide pulp; minerals, exhaustible in a negligible fraction of Man’s presumed history, are scattered in an irremediable entropy; Human Endeavour, the Divine in Man, is prostituted to muck raking, sensation, materialism and disaster; this, in the name of a Progress whose present culmination appears to be to hurl our most precious rare elements and huge resources of energy into the illimitable Universe. As well, according to Professor Lovell, a faulty cosmic experiment could forever vitiate the possibility of a valid deduction from properly attempted observation into the more ultimate composition of the Universe: it may not matter, but if it does, we witness, not fools but knaves rocketing where Angels would not dream to tread.

Those of our readers who are disappointed by our unique lack of a direct line to Mt. Sinai will, we hope, bear with and support us in our endeavour, consistent and continuous since the inception of this journal, to make clear that “glimpse of Reality” which Douglas afforded us, and to let it shine as a beacon on the dark events of the day. Douglas revealed the nature of Finance as the instrument of Policy: but Policy—the Will to enslave Mankind to the objectives of the controllers of Finance—is now in control of all the centralised engines of Doom. In the face of the

control of the switch-boards, we don’t think private lines to Mt. Sinai of much avail. But light in dark places is revealing, for those with eyes to see—fewer ever, as they are blinded by T.V.

Put shortly, we don’t know, nor do we consider it expedient to guess (or eavesdrop on a private line) about what Mr. Khrushchev or Mr. Rothschild will do next; but we note and illuminate the congruence of their policies, and others congruent with theirs. We see the balance of power shifting towards the impossibility of a costless restoration of that equilibrium which, in its most perfect expression, is the equilibrium of free men secure in their communities. Not we, nor any of our brave uncentralised contemporary journals, can restore the balance. The balance is a balance of power: centralised *versus* decentralised power. “Nothing is more dangerous than individual initiative.”

Taking credence for what it is worth these days, we are credibly informed that the approach to the Moon of the U.S.S.R. lunar projectile was welcomed by an altogether extraordinary demonstration on the part of the Lunatics. Unfortunately (to say the least) the responsive wag of the projectile’s tail to this unsolicited and unexpected tribute caused a just sufficient deviation from its planned course to hurtle it into an unanticipated immortality as a new planet. It has become speechless, we are told; and so we are unable to report its opinion of its situation.

We have for many years drawn attention to the importance of the Constitutional issue, an importance which is now coming to be seen on all sides as pre-eminent. Lately we have published matter taken from American periodicals, and do so for its bearing on this and other issues of interest to us, and not for any concern with American internal politics. The U.S.A. has a written Constitution, thought by its designers to be a permanent safeguard for the liberties of U.S. citizens. They were mistaken. In 1913, with the passing of the 16th Amendment to allow graduated income tax, and the passing of the Federal Reserve Banking Act, a breach was opened in the Constitution, and has been continuously widened since. Lately, and largely under the influence of Justices Brandeis and Frankfurter, a new and successful assault on the Constitution has been made. The U.S. Supreme Court has been giving decisions which have a legislative effect, and these decisions have been acclaimed and supported by the centralised Press as “the law of the land.” Law-making is expressly reserved by the U.S. Constitution to Congress.

The standard of comment on these events by independent American journals is a good deal more penetrating than most of what appears in the U.K., and we present selections of it for evidential value. The Welfare State, the chrysalis whose metamorphosis leads to total enslavement, requires the destruction of the Constitution which after all is a designed barrier to absolutism. Unwritten, the British Constitution proved no barrier at all; the defence of British liberties lay in other institutions and in tradition. But these, by the exact technique exposed in the *Protocols*, were subverted and destroyed—the fine flower of British youth, the embodiment of tradition, slaughtered in World War I.

Now we witness a necessarily more overt attack on the American Constitution. Its existence forces its enemies more into the open where they are subject to sniping by a numerous but at present insufficient company of awakened Americans. It looks as if the history of mankind will be determined by that fight.

The British Constitution

Professor A. V. Dicey in his classical work *The Law of the Constitution* quotes Hallam (1818): "No unbiassed observer who derives pleasure from the welfare of his species, can fail to consider the long and uninterruptedly increasing prosperity of England as the most beautiful phenomenon in the history of mankind. Climates more propitious may impart more largely the mere enjoyments of existence; but in no other region have the benefits that political institutions can confer, been diffused over so extended a population; nor have any people so well reconciled the discordant elements of wealth, order, and liberty. These advantages are surely not owing to the soil of this island, nor to the latitude in which it is placed; but to the spirit of its laws, from which, through various means, the characteristic independence and industriousness of our nation are derived. The constitution, therefore, of England must be to inquisitive men of all countries, far more to ourselves, an object of superior interest; distinguished, especially, as it is from all free governments of powerful nations, which history has recorded, by its manifesting, after the lapse of several centuries, not merely no symptoms of irretrievable decay, but a more expansive energy."

Little more than a century later decay, perhaps the beginning of "irretrievable" decay, had advanced from within so far that Lord Hewart, in another classical work, drew attention to the process and indicated the means by which it was being accomplished. We say "accomplished" advisedly, for it was clear to the Lord Chief Justice that the Rule of the Law was being undermined deliberately and of a purpose, to instal the bureaucrat as the governor of mankind and to place him and his decisions beyond the reach of Law.

Despite the attention attracted by *The New Despotism* the evil it exposed has increased until Great Britain has become gripped in the iron hand of a barely concealed dictatorship. The British Constitution was characterised by a system of checks and balances, which one by one have been thrown overboard until now National Socialism stands almost naked, and not in the least ashamed, in the place of the system it has subverted. Parliament has become the home of a mob, possessed by the group-mind, drunk with its apparent power, and noisily proclaiming its 'emancipation' from the traditions which brought England to the highest civilisation.

The Popular Mind

"The popular mind is incapable of scepticism; and that incapacity delivers their helpless strength to the wiles of swindlers and to the pitiless enthusiasm of leaders inspired by visions of a high destiny."

—Joseph Conrad: in *Nostramo*.

Constitution and Law

The fundamental issue before the United States—North, South, East and West—is the preservation of our government under a Constitution that delegates to the central Government certain well-defined powers and reserves to the States and the people all powers not specifically so delegated. This issue transcends race. It strikes at the heart of every right reserved to the people under our federated system of government.

I ask your indulgence for a re-emphasis on a few basic facts and principles.

The Ninth Amendment to the Constitution of the United States provides: "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people."

The Tenth Amendment is even more emphatic. It says: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

The Fourteenth Amendment, with its "equal protection of the laws" clause, specifies that the Congress shall have power to enforce the article "by appropriate legislation." This power resides in the Congress and not in the courts.

Now, despite these clear and easily understood directives in our fundamental law, the Supreme Court of the United States has ignored the Ninth, the Tenth and the Fourteenth amendments—in addition to all precedents and the judicial restraint that should accompany its every decision—to rule that the States have no authority to operate their schools as they see fit and, on the contrary, can operate them only if they adopt the sociological and psychological views of the nine men who happen today to constitute the Court. The May 17, 1954, decision on segregation in the public schools invaded the powers of every State in the union, in defiance of the Constitution and in contempt of the Congress, which alone has the power to enforce the Fourteenth Amendment "by appropriate legislation."

And the Attorney General of the United States tells us that we must accept such a decision as the "law of the land." I say that, if the law of the land were what the Supreme Court of the United States says it is—its decisions from time to time—we in this country may as well concede we are in utter chaos, because no man can predict from one day to the next what new theories dissolving other rights will be expounded under the guise of a decision of the Supreme Court. . . .

—From an address by Governor J. Lindsay Almond, Jr., of Virginia, at the Virginia Farm Bureau Federation convention in Richmond, November 24, 1958: Reported in *U.S. News and World Report*, December 5, 1958.

The Irresponsible Vote

"What did the American people say by their votes in the congressional election last week? . . .

"Where can responsibility be placed during the next two years for the conduct of the Government of the United States? . . .

"Plainly, what we have witnessed in the election last

week is a tragic manifestation of irresponsibility in our system of government. A few more elections such as we've just had will inevitably move us toward a debacle like that which France has just encountered and which finally compelled a drastic revision of its Constitution. . . .

"The people today have no means of assuring themselves of a majority in Congress which will support a definite program that has been submitted in advance to the electorate in a congressional election.

"What did the people really say by their votes last week? Who knows?"

—David Lawrence in *U.S. News and World Report*, November 14, 1958.

"A Catastrophe"

"There is a whole mythology of 'prehistory,' which has grown up, mushroom-like, in less than a lifetime, which pretends to explain the unknown past of man, and which has already become more fixed and sacred to the multitude than any mythology accepted by our fathers. Not one of the millions who accept that mythology could give you even the briefest account of the supposed steps of evidence upon which it reposes. In this process the strange mechanical, universal, influence of what is called 'popular education' plays a very great part, and whereas the half-educated man was always a danger, today he is a catastrophe."

—Hilaire Belloc, *The Cruise of the "Nona."*

STOCK-TAKING—

(continued from page 1.)

As Douglas has said, it is not too much to hope that there will be a pause in the headlong plunge towards catastrophe when it will be possible for a relatively few persons who know what needs to be done, and how to do it, to exert an influence on the situation out of all proportion to their numbers.

It is our responsibility—the dominating consideration—to ensure that, when the time comes, there will be a sufficient number of informed persons over an effectively wide area of the world, and with the necessary attributes of integrity and courage, who will exert the required degree of influence. That is the essential task, and we can fulfil only if we ourselves are equipped to pass on the knowledge entrusted to us.

II

Throughout these discussions I want you to keep in mind the diagrammatic synopsis of Social Credit which Douglas has left to us, and, specifically, the statement from which the diagram stems—namely, "Social Credit assumes that Society is primarily metaphysical and must have regard to the organic relationships of its prototype."

Now whatever we may or may not know about the beginnings of civilisation, the evidence is conclusive that there was no civilisation in a real sense until Kingship, closely identified with a Priesthood, emerged as the focus of community life, in other words, until the pioneers of civilisation realised that they had to look beyond their own limited human powers to a beneficent and all-powerful Creator—"the Lord and Giver of Life"—to whom they were beholden for all that they were and all that they obtained in the

Universe of His creation. (In passing it should be noted that the earliest concept of Deity probably was in the nature of a Divine Hierarchy.) The worship of Deity as the very core of community life seemingly brought forth the realisation that, as children of their Creator, they were one family, and out of this grew the concept of nationhood as *an organism*.

There seems little doubt that the knowledge that Supreme Sovereignty resided in the Creator of All Life, and that authority in human affairs emanated from Him and had to be exercised as a trust accountable to Him, led directly to the concept of Kingship. This postulates that the community was impelled to have a custodian of Divine Authority in its affairs on whom would rest direct responsibility for the exercise and disposition of such Authority—an intermediary in temporal affairs between the national family and the Godhead. No mere periodic choice of a person by faulty human judgment, no qualification of personality, cunning or superior mental ability could suffice. No doubt, as a result of experience, it was found that such a high standard and mystical office required a dedicated person who was brought up from birth to the exacting demands and utter devotion of his life to the gods and to the people entrusted to his care, and that preferably he should be born of parents brought up in this tradition, and, therefore, less susceptible to the temptations of position and power.

A similar, though less exacting, life of devotion was required from the priesthood who led the people in worship.

What, then, was the philosophical basis for this early pattern of nationhood? In modern terms it can be described as a recognition that the lives of individuals and the destiny of nations are governed by Natural Law—the Law to which all Creation must conform. And this, with the pattern of society which stemmed from it, influenced the spread and growth of civilisation during the centuries which followed—notwithstanding the diversity of religious concepts which developed nor the impact of the intrigue, violence and perversion to which it was subjected. There was a notable exception of a single group of peoples to which I shall be referring later.

(To be continued.)

Social Credit Expansion Fund Library,

67, GLANMORE ROAD, SLOUGH, BUCKS.

The following have been added to the library.

- C. Arendt, Hannah, *The Human Condition*, Chicago University Press, 1958.
- C. Galbraith, John K., *The Affluent Society*, Hamilton, 1958.
- C. Petrie, Sir Charles, *Monarchy*, Eyre and Spottiswoode, 1933.
- C. Petrie, Sir Charles, *Monarchy in the Twentieth Century*, Andrew Dakers, 1952.
- M. Pieper, Josef, *The End of Time* (A Meditation on the Philosophy of History), Faber and Faber, 1954.
- C. Pine, L. G., *The Twilight of Monarchy*, Burke, 1958.
- R. *The Manchester School of Economic and Social Studies* (containing The Bank Rate Tribunal: A Symposium); Including A Political Scientist's View, The Social Background and Connections of "Top Decision Makers," etc.).