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CRYSTALLIZATION

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

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

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

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

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

If that is Christianity, we are Mohammedans.

(October 30, 1943.)

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

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

(October 30, 1943.)

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

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

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

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A Leading Article *The Times* Did Not Write

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

Times have changed. In place of a Civil Service we now have a strangling bureaucracy, grossly over-sized and a grave obstruction to the work of the nation. Parliament, once the forum of free-minded independent men, most of them there in the interest of their country, attracts now at a high salary a large number of men who probably could not earn a quarter the sum in any ordinary occupation. Under the party system (imagine any business undertaking being run on party lines) elections have become a scramble for power, and the whole conception of Parliamentary government has been thwarted. Parliament now is but a disguise, ever becoming thinner, for the dictatorship of the Bank 'of England' and the Treasury, plunging the nation into astronomical debt.

The British deserve better than this. The time has come for a fundamental review of the objectives of the nation. Is the subordination of civilisation to production for export necessary or desirable? Is the continuous multiplication of unrepayable debt truly sound finance? Is the spread of a low intelligence quotient and the growth of disorder amounting at times to gangsterism an indication that our educational methods are wrongly conceived?

How is this review to be achieved? We believe that these large questions must be put by the Press to the public,

together with the advice that in the coming elections the voters should look primarily to the character of the candidates, and by-pass the party system. If the character of Parliament could be improved, and free voting made possible by the secret ballot in its decisions, the way would be opened towards an open, recorded and responsible vote in elections to Parliament. And then a modified, because publicly disciplined, party system might be viable. Our present system is not, and under it we have little future.

From Week to Week

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

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

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

The second passage is meretricious cynicism. It is now several years since in these pages we advocated the secret vote in Parliament, combined with the open and recorded vote in elections, which together would ensure that M.P.s would obey their consciences. Our advice also was that under existing conditions, votes should be cast according to the character of a candidate. It is difficult to doubt that this *Times* leader was written in ignorance of Douglas's precepts: "curb the Executive"; "check the bureaucracy"; "put the trade unions back in their proper place." These objectives in the last ten years have taken priority even over financial reform in Social Credit strategy. Well, well, well . . . "if there were any chance. . . ." If, in *The Times'* opinion, there were, such objectives would not be so cynically displayed. *The Times* quite clearly knows exactly what is required to save, not 'Democracy,' but the British nation: "curb the Executive"; "check the bureaucracy"; "put the trade unions back in their proper place." It considers it now quite safe to say so.

The leader referred to above is headed by a large (crayon) cross—X. This singular departure from a 'conservative' presentation of opinion is strongly suggestive of the thumb-to-the-nose gesture—or else it indicates the sign of the initiated of the shape of things to come.

"The British people . . . deserved something better than the cynical calculations, contemptuously displayed, that the likeliest way to influence them was to play on their cupidity and envy, jealousy and fear . . .

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

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

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

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

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

Yes, *The Times* is well-informed.

You have been warned, (by courtesy of *The Times*).

We shall think that we have misjudged *The Times* if it now 'plugs' for

- (i) The secret ballot in Parliament.
- (ii) Curbing the Executive.
- (iii) Checking the bureaucracy.
- (iv) Putting the trade unions back in their place.

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

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

CRYSTALLIZATION— (continued from page 1.)

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

(October 30, 1943.)

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

(October 23, 1943.)

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

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

(December 4, 1943.)

England, and shortly afterwards, Scotland embarked upon a radically unsound political course when Henry VIII

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

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

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

(December 4, 1943.)

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

(December 4, 1943.)

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

greeted, as they should have been, by a unanimous blast of execration.

(December 4, 1943.)

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

(November 27, 1943.)

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

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

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

(November 7, 1942.)

THE MONOPOLY OF CREDIT

by C. H. DOUGLAS

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