

# 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.

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### NOTICE

#### Change of Address

Until the arrangements now proceeding are completed for the collection of all the business activities of the Secretariat and its agents under one roof, ALL COMMUNICATIONS INTENDED FOR Messrs. K.R.P. Publications, Ltd., and the Social Credit Secretariat should be addressed to the present Editorial Office at

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### From Week to Week

As the year 1953 draws to its troubled and untidy close, we reflect that the early months (or weeks) of the year which is coming will be decisive on one matter near to the hearts and minds of Social Crediters—the *form* of their movement for many years or for as long as it lasts or for as long as it is necessary or desirable that it should last. That is to say, whether careerist exploitation of Douglas's idea will "swallow up and confiscate to our own use of the last scintilla" (to cite the adaptable phraseology of the *Protocols*) of Douglas's gift to mankind, or whether, even slowly and painfully, the 'movement' can lift its head through the foaming, frothing surface agitations, and establish itself as a coherent force, unconcerned with surface phenomena and appearances. Some of Douglas's followers have wasted a good deal of time and energy in speculation concerning the nature of the alleged *Christian* affiliations of Social Credit. The association is implicit, and Douglas was not taking a leaf out of the advertisement copy-writer's book when he said that Social Credit was practical Christianity. Whether you think that the characteristic doctrines of Christianity (which are unique) are in some fashion a 'fruition' of Judaism or not, the characteristic doctrines of Judaism are *not* characteristic doctrines of Christianity. The issue, as was the issue fifty years after the Crucifixion, is one between Christianity and Judaism. The division, in so far as there is a true division in the Social Credit ranks is only in appearance a division for or against the Social Credit Secretariat: it is a division between those who would corrupt Social Credit in an endeavour to make it a practical Judaism and those who whether instinctively, or intuitively or intellectually recognise it for what it is. Mr. Manning's recent exploit in repudiation of the "protocols" is merely a straw in the wind. There are many straws. Look about you, and you will see the air thick with them.

We must write discreetly. We still go in dread of meeting the unbalanced 'Social Crediter' who will tell us of an experience on the road to Emmaus. Nevertheless, for us, as for the early Christians—and why not, since we are merely later early Christians?—we stand "on our own merits as a third and Catholic culture, to be henceforward the target alike of unconverted Jews and unconverted Gentiles, who hate with equal intensity." The citation is from a review of a work which *may* carry enlightenment to many in the troublous days ahead, *Jew and Greek*, by Dom Gregory Dix, a study of the primitive Church.

We predicted some time ago that Russia was to be the beneficiary of "Western" brawn and brains, idle because they were not permitted to serve themselves. So, on December 12, the *Sunday Express* opened its columns with a banner headline under which it said:—

"British businessmen, discarding the 'Communist-front' organisation that offered to take them to Russia, are flying off to Moscow on their own to fight for trade orders.

"One by one, they have been dropping out of the trip sponsored by the British Council for the Promotion of International Trade of which Lord Boyd-Orr is president.

"For Mr. Eden in the Commons labelled the council a 'Communist-front organisation' and advised businessmen not to go on with it.

"By today—when the party was due to set off—every air passage had been cancelled. The 'sponsored' trip was off.

"But the businessmen still wanted those orders.

"Russia's requirements for machinery and other heavy goods are not known accurately, but it has been suggested that orders worth £25,000,000 might be taken."

Is this, or isn't it, an uncommon plight for Lord Boyd-Orr, not to know which side he's on? Or perhaps it is Mr. Eden whose innocency we should pity?

Now would you believe it? Mr. Richard Bailey, who has been deputy to Mr. Angus Maude, M.P., in running the "Conservative" Political Centre, is to be the next director of P.E.P., the foster-parent of most of the Socialistic legislation of the war years and the post-war years down to the present. "Boy, let's get into power, and we'll show 'em how to run Socialism!" And so, of course, they have; but now, is the well running dry?

"It has always . . . been one of my main endeavours as a teacher to persuade the young that first-hand knowledge is not only more worth acquiring than second-hand knowledge but is usually much easier and more delightful to acquire." And that, too, has its Social Credit application.

The sentiment is Mr. C. S. Lewis's, expressed in a charming introduction to a translation of the treatise *De Incarnatione Verbi Dei*—that of St. Athanasius on The Incarnation. Mr. Lewis remarks that "wherever you find a little study circle of Christian laity you can almost be certain that they are studying not St. Luke or St. Paul or St. Augustine or Thomas Aquinas or Hooker or Butler, but

M. Berdyaev or M. Maritain or M. Niebuhr or Miss Sayers or even myself.

"Now this seems to me to be topsy-turvy. Naturally, since I myself am a writer, I do not wish the ordinary reader to read no modern books. But if he must read only the new or only the old, I would advise him to read the old. And I would give him this advice precisely because he is an amateur and therefore much less protected than the expert against the dangers of an exclusive contemporary diet. . . . If you join at eleven o'clock a conversation which began at eight you will often not see the real bearing of what is said. . . ."

Unfortunately for us, the essential Social Credit conversation began a long time ago and became really lively when Douglas appeared on the scene—but even that was before eight o'clock.

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We should like to know more about NATINFORM, said to be a National-Socialist (Nazi) organisation with headquarters in Switzerland. It takes the line that National-Socialism (Nazism) was right in everything but its dislike for Jewish influence, and Social Credit, "a well-known movement in Western Europe," is wrong in everything because it discerned that National-Socialism had no distaste for Jewish influence, but, on the contrary, Hitler's policy was a Jewish Policy. We are now able to add that NATINFORM'S Policy is a Jewish policy. (In passing, a leaflet circulating apparently in Germany, shows a curious interest in "the London Group of the Social Credit organisation," which "has been expressing its admiration for 'Severin Reinhard.'")

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"Truth," says a book-reviewer, "no longer solves problems. It is only one more argument." At least we know what he is driving at, and it is something very important.

### Credit and the Countryside

The figures for the recent census show London to be inhabited by increasing numbers and proportions of the Scots, Irish and Welsh from within the British Isles as well as by foreigners. The fact is taken as evidence for a 'drift from the rural areas.' This drift is of great concern to the planners, being something they cannot plan away without doing away with planning itself. It shows that the real credit of farm work ("a correct estimate or belief of the individual that something *desired* will be delivered") is steadily decreasing as a result of the divergence between the land, the farmer and the bureaucrat. Farming tends no longer to be envisaged as a creative way of living, preserving the balance between the earth and the plants and animals that live on it, but merely as an industry producing fodder from soil on a conveyor belt system. Farming envisaged as an industry, as Members of Parliament are prone to see it, and who legislate accordingly, receives the same treatment as an industry, being regarded as a necessary but rather boring occupation to fill some hours of the day and the pay packet. But if it were seen traditionally in terms of the way of living less comfortable features (such as the spread-over hours) would be recognised as being a necessary part

of the whole. The two views are incompatible. A job in industry is a function; but a function is only one part of life. The student who wants to be an inspector and the farmer with his ambition to retire to a suburban establishment with all modern conveniences, both in their ways point towards functionalism on the land. The one wants to be a functional expert, the other to use, or possibly abuse, the fertility of the land as a stepping stone to something different in kind.

The Council for Wales and Monmouth, in its memorandum on policy in rural Wales, suggests that, to counter the drift from the country, the Government should invest £60 millions over 12 years in land, housing, water supply and other basic amenities, the money to be administered by a Government-sponsored Corporation which would be given appropriate powers.

The Government White Paper commenting on this report points out that proportionately more than the £5 millions annually proposed is already down to be invested in housing and basic services in these districts; and that what is wanted is not to maintain the existing moribund economy but to improve economic prospects as a whole. To do this they will increase the rate of investment in forestry in Wales, and introduce and encourage more industries ancillary to forestry and agriculture.

These hopes roll earnestly from the lips of Sir David Maxwell Fyfe, and people are left wondering whether to be more relieved that he has nipped in the bud the emergence of a direct dictatorship on the model of the Tennessee Valley Authority, or apprehensive at the effect of the measures he proposes. These will certainly lead to more centralisation of policy and energy in a dispersed pattern of functional autocracies; but the scheme for the corporation would involve the direct impact of dictatorial and irresponsible power associated with T.V.A. schemes. It is difficult to know which is more disintegrating.

The land is starving for energy and intelligence. Energy is now stripped from it by taxation (making imperative the production of the most for money profit rather than the best) and some is then given back in subsidies and in grants conditional on the acceptance of a prescribed policy. This condition eludes the grasp of any independent intelligence. Again, while power-driven tools do augment the energy used on the land, they do not contribute intelligence. Operative intelligence is fast becoming the prerogative, if not the monopoly, of the bureaucracy. So that, while the farmers' conditions are easier the drift from the countryside continues and land is steadily going out of cultivation. Central control of financial credit can make the conveyor-belt system of turning soil into food relatively paying, but cannot make it interesting. Only the reuniting of credit-power with judgment-power and responsibility can restore the potentiality of achievement and thus some sense of self-reliant adventure. That this is still latent we can see by the adventurous enterprise of the Commando types and courageous clerks who, tired of town life, move out into the wilds and islands abandoned by the native crofters in their tropism towards amenities. If only we could endow their efforts with the freedom and security of a social dividend, and the incentive of a Just Price, what a reservoir of energy would be tapped.

E.S.D.