

# 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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## From Week to Week

The attempt to tie Social Credit to movements with an occultist background and a cranky, or otherwise disident, flavour is being worked hard in Australia, and particularly Western Australia.

A correspondent suggests that a double effect is produced: (a) on the non-Social Crediter, prejudicial to Social Credit, and (b) on the Social Crediter who "believes in" Social Credit but has no deep appreciation of its "philosophy." Allowing the rather insufficient description to stand for the moment, such "slogan-minded" enthusiasts are stated to be just so much tinder for the spark of the flint of "democracy" struck by the steel of party intrigue—"organisation." So (b) is just as prejudicial as (a). Our correspondent, who has proved himself to be observant on previous occasions, believes this anti-Social Credit campaign to be spreading from New Zealand where "Hoganism" ("pavement" Social Credit of Green-Shirt origin) is being revived in a new guise to Australia, Alberta Government propagandists assisting.

The Social Credit movement as a whole has the remedy in its own hands, namely, to resist the strong temptation to fight rear-guard actions and get on ahead. That is to say to refine and foster quality at the spear-head. It is sometimes asserted that the rear refuse to be left behind. It should be evident that those who cannot walk certainly cannot run, and can only progress at all if they are carried.

A word about "Social Credit Philosophy": "philosophy" is an ambiguous word. Sometimes it is used to mean the fortitude in adversity of the sinner reaping the just reward of either discretion or indiscretion as the case may be and sometimes in the sense in which Douglas himself used it—which, by the bye, was a far more classically precise sense than many appreciate. And *in this sense* it is a technical term relatively unfamiliar to the uninitiated. Nothing so induces humility as a correct approach to technical terms: they are the "wood" which the intellectual craftsman must respect—or be damned: the "respect for materials."

And so, we may now quote from a journalist's dispatch dated Sydney, January 7:—"Not a single bi-metallist, Jehovah's Witness or even a Douglas Credit enthusiast has penetrated the cordon of armed security officers which guards four floors of the Hotel Australia from gate-crashers at the Commonwealth finance conference. Even Britain's Chancellor of the Exchequer has to present a pass. He must do this before he can get in and out of his own private suite . . . the precaution . . . not against spies, saboteurs

or assassins but against the cranks who converge on any monetary problem. . . ."

It was not long in coming—*Truth* chastises Mr. Trapp, the Vicar of St. Mary Magdalene in Paddington, for 'indiscipline' following his references to Freemasonry in the Church of England.

The correspondent who sends us the cutting, follows it, fortuitously, by one from the *New Statesman* for the first week in the New Year:—

"World Jewish Congress, British Section, Jewish Forum: 'Need We Fear a New Hitler in Germany?' Speakers: Vincent Evans, new Editor, *Truth*, formerly of *News Chronicle*. Stephen Pollak, former Editor, *United Nations News*. Gerald Reitlinger, author, *The Final Solution*. Reginald Sorenson, M.P., Chairman, International Friendship League. Chairman: J. Halevy, M.Sc. Anglo-Israeli Club, 43-44, Great Windmill Street, W.1. Tuesday, January 12, 8 p.m. Free."

"After all, if prosperity is worth having, we must be willing to sacrifice something for it, mustn't we?" How about sacrificing £10 a week to get £5?

In more flowery language, Sir Dennis Robertson is quoted by the *Manchester Guardian* for January 14 as putting it 'cruelly but fairly' when he says: "A somewhat belated discovery that, on a world scale of reckoning, the Western urban trade unionist belongs to the over-privileged rather than the under-privileged classes is apt to fuse, in certain breasts, with an extreme unwillingness to surrender any improvement of standards once secured, and to generate a peculiarly woolly form of semi-philanthropic, semi-predatory pseudo-imperial mystique."

At one time we were hoping the Ruler of Kuwait might start up his own National Bank, and run it in the interests of himself and Kuwait—in any proportions you like; but the *Daily Telegraph* has dispelled the hope. The Bank has an all-Arab Board of Directors—and Mr. A. E. Medlycott manages it. It is doing 'very well,' and will soon (perhaps) be making loans to Australia. In its first year, it 'made' a profit of nearly two million (Indian) rupees on an *authorised* capital of 13,100,000. It transferred 700,000 to 'general reserve.' Not much 'reserve.'

The Bishop of Bristol, reported in *The Church Times* for January 22, has been "calling the bluff" of scientists. He suggests a "Christian counter-attack," saying that history, art, literature as well as religion challenge the view that scientific knowledge is "the only means of reaching truth." We are all for challenges; but would ask: Is this what 'history, art, literature and religion' really do challenge?

Under the heading "Sovereignty," the following appeared in the *West Australian* for January 8:—

"Sir,—Under the heading 'Sovereignty' in your issue of June 18, Mr. J. R. L. Brinkley attacked the Federal Constitution. Clause 74 of this, our protection from politi-

icians and their bureaucrats, reads: 'No appeal shall be permitted to the Queen-in-Council from a decision of the High Court upon any question, howsoever arising, as to the limits *inter se* of the constitutional powers of the Commonwealth and those of any State or States, or as to the limits *inter se* of the constitutional powers of any two or more States, unless the High Court shall certify that the question is one which ought to be determined by Her Majesty-in-Council.

"The High Court may so certify if satisfied that for any special reason the certificate should be granted, and thereupon an appeal shall lie to Her Majesty-in-Council on the question without further leave.

"Except as provided in this section, this Constitution shall not impair any right which the Queen may be pleased to exercise by virtue of Her Royal prerogative to grant special leave of appeal from the High Court to Her Majesty-in-Council. The Parliament may make laws limiting the matters in which such leave may be asked, but proposed laws containing any such limitation shall be reserved by the Governor-General for Her Majesty's pleasure."

"The James Case and the upsetting of the attempt to bring the private banks under 'public' ownership (an idea which has no concrete reality) have demonstrated the value of Privy Council appeal in upholding personal sovereignty and the security of corporations, under the law.—Yours, etc., VICTOR MORTON."

### Thoughts on Reading the Swanwick Address

We take it for granted, and it covers a number of important things. We presuppose as certainly true and as certainly given so many things. We may perhaps rightly take for granted our mercies, our blessings of health and strength, sight and hearing, water, the earth, light, moon and stars. They are given. They are enumerated here because we are apt to forget the number of them and because we abuse so many of them when the gifts of the manual worker are abused. We have not and do not cherish, nurture or preserve our skilled workers, and few English workers can be placed in the category of the unskilled. Skill is necessary for the proper completion of any function no matter how humble. Each and every man is skilled and especially skilled as Douglas reminds us, when employed at his own profession or his chosen work. We have taken this skill for granted. We should be careful even at this late hour not to break men's hearts. By our failure to remember this, the delicate mechanism of man's body and soul and spirit are damaged. And all this is difficult because in the main men are not making quality goods. Already "the peasant handicrafts are disappearing with the men who gave their minds to their work, a whole work," they must make a living, and to do so must make those things which we know as "utility." To produce things of any quality at all, which they are not allowed to buy, must be maddening. They must watch others suffering the same humiliation with the same dissatisfaction. Men's hearts are failing them from boredom. Men would not concern themselves with the technique of production if they believed, and rightly, that management would want to do the best it could with the available resources of men and materials for all concerned. But to-day their concern or their unconcern is alike fruitless, and a negation is born of an

unanswered discontent and nameless worry, disquieting every moment in which men are alone to think. Their quest is unavailing because all about them at work or at home conceals—and is intended to conceal—the cause of the unrest. This restlessness nags, and men are driven to desperate steps, to strike, which is as futile as suicide. They cannot imagine why, if they toil many hours a day for half a century during the best years of life, their sacrifice and efforts avail nothing. This is in spite of machinery which should lighten labour.

The welfare state brings no alleviation. Whenever men might expect to reap the reward of toil they find that the goods they help to produce are forbidden them and they cannot "see why." They find production exploited, exported, and sold to maintain them, but the final result is that of being faced with nothing better. Only the drudgery continues. Minds are by various processes bemused. And all the time from the deep unknowing and natural discontent the question arises and mounts unlistened to: What of my immortal soul? Today the power machine is our first concern and its cost, and secondly the man. Trade, Industry, and Commerce are at loggerheads with a Financial System maintained by Governments, but Industry, Trade, and Commerce must one day ask the inevitable question: Will Employer, or Employable continue to toil for ever for ends they wit not of. The psychiatrists are reported to believe that the strike may be admissible as a wholesome exudation of extraneous morbid matter! We are making "Work the definite objective of our works system." May we, under such an objective, take for granted any longer the "functional activity of men and women in the world." Will men continue to work for ends so confused, incompatible, and incongruous? "Individuals tend to be influenced by their functions" and if these have no meaning in reality men will be by these very functions driven backwards and not forward to their legitimate development. They may even cease to function.

G.S.

### "The Shaving of Shagpat"

A supporter (Miss Beamish) writes:— " . . . P.S.: With reference to the notice in this week's *Social Crediter* about 'The Shaving of Shagpat,' I possess a copy of this book and should be happy to lend it to any *Social Crediter*. I do not wish to part with it permanently." Communication with our correspondent may be effected through the Secretariat office.

### 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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