

# THE SOCIAL CREDITOR

## FOR POLITICAL AND ECONOMIC REALISM

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### THE SOCIAL CREDITOR FOR POLITICAL AND ECONOMIC REALISM

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### From Week to Week

"I am Crodon, the Saxon God of Plenty . . . Mind you, I don't expect to be worshipped, but I do ask for respect. . . ."

The God goes on:—

"In his later writings, such as *The Brief for the Prosecution* (K.R.P. Publications, 1945, 8s. 6d.), Douglas switched his main attention from the analysis of the world's evils and their cure to an attack on persons. This became an obsession to such a degree that he almost abandoned expounding Social Credit and even discouraged others from any constructive efforts to do so. Was this change from an attack on an evil system to an attack on certain personalities, with race prejudice thrown in, a wise one? I believe it was a mistake. . . ."

From a writer who objects to smears, that is to say the least strange. But, to a salesman, what does it matter who or what is smeared so long as the goods are sold?

The paragraph comes from the newly-risen *Sun*, the new "Social Credit World Review."

It seems to us simply naive to think, in the first place, that this will placate either Jewry, the Zionists or the Mond-Turnerists (which the writer specifically associates), or that, if it did, the hostility of international Finance to Social Credit would be swept aside. But the misrepresentation of Douglas's later work is not naive: it covers the whole field of the Constitution, Democracy and Social Dynamics generally an *understanding of which would deter "The Saxon God of Plenty" and his friends from their present experiment.* Particularly, "The Brief for the Prosecution" is not 'an attack on personalities'; it is the essence of the political history of our time.

You don't get rid of hypocrisy by calling it the homage which vice pays to virtue; and similarly you don't prevail over the massed opposition to the establishment of a true

Order of human society by streamlining Social Credit to sell. You do *something*. You do something to yourself, the consequences of which may be as far-reaching as any consequence arising from personal action may be—for yourself, and for the society in which you live. In that sense, it may be you impair the social credit. It is a little questionable whether you really do anything to Social Credit. What is sold to the public is the policy of a philosophy—the policy of the philosophy of salesmanship. The public to whom it is sold will still seek the policy of another philosophy, for what they need in their hearts is not the policy of the philosophy of salesmanship. Their power to find, as well as to seek, may be impaired: Faith impaired. This amounts to saying that growth is size, the fussy extension of 'movements,' effects nothing positive. Time is 'running down,' policies, philosophies, religions, nationalities, creeds, objectives are being cancelled out—entropy, the universality of negation of potential, is increasing. *Something* goes on.

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Having previously mentioned in these pages the appearance before the Jewish Forum of the World Jewish Congress of Mr. Vincent Evans, Editor of *Truth*, we should relate how he fared. The information comes from *Truth* itself, where, on January 22, "Critical Citizen" wrote:—"I imagine that it was the first time . . . that a staff man of *Truth* had talked to a purely Jewish audience. For in the past, relationships between the paper and Jewish organisations have not been cordial.

"It was therefore with very great cordiality in my own heart that I went to the meeting of the Anglo-Israeli Club in London last Tuesday, but I am not quite sure that the cordiality was a two-way traffic by 10-30 that night. The question we had to discuss was the possibility of the revival of Hitlerism in Germany. Obviously this raised emotional questions with a Jewish audience which had to be treated with the greatest delicacy, but I was amazed at the unanimity with which I was attacked from the audience.

"My proposals were simple: that in this changing world it is absolutely essential that Germany should be rearmed and eventually admitted to N.A.T.O.; just as it is essential that Japan should be rearmed and associated with A.N.Z.U.S. . . .

"I also insisted that this question of German rearmament was not a purely Jewish issue . . . this attitude was attacked with vehemence. There were one or two of the more vigorous at the end who even went so far as to suggest my views were fascist.

" . . . of the speakers there was only one who came even near agreement. He was the Rev. Reginald Sorensen, M.P., and he is a Socialist. If in fact the whole of world Jewry were to adopt an attitude of non-cooperation with the Germans then a situation of grave and significant importance would arise."

## The "Technological Spirit"

"I THINK THE TIME IS COMING WHEN WE SHALL HAVE TO CHALLENGE THIS FANTASTIC OVERGROWTH OF INDUSTRIAL EXPANSION—FUNDAMENTALLY" (C. H. DOUGLAS: A FRAGMENT OF CONVERSATION).

Following is the translation, made available at the Vatican, of the Discourse broadcast to the world on Christmas Eve, 1953, by Pope Pius XII, in so far as it deals with the great question of our time, to which allusion is made in the remark printed above:—

"The people that walked in the darkness have seen a great light." With this vivid picture, the prophetic spirit of Isaiah (Is. 9.2) foretold the coming on earth of the Heavenly Babe, Father of the world to come, and Prince of Peace. And with the same image, which in God's good time has become a reality and is the comfort of succeeding generations in this dark world, We wish, beloved sons and daughters of the whole Christian world, to begin our Christmas message, and by means of it to bring you once again to the brilliantly luminous cradle of the new-born Saviour.

Light rending and conquering darkness is, in fact, the essential meaning of the birth of the Saviour. This the Apostle St. John, giving echo to the solemn tones on the first page of Genesis at the appearance of light, briefly exposes in the sublime prologue of his Gospel when he says:—

"The Word was made Flesh and dwelt among us, and we saw His glory—glory as of the Only Begotten of the Father—full of grace and of truth." (John 1. 14.) He who is light and life in Himself shines in darkness and makes possible for all those who open their eyes and heart to Him, who welcome and believe in Him, to become children of God (cf. John 1. 12).

Despite such a generous outpouring of Divine Light from the humble manger, man still has the power to sink himself in the former darkness caused by the first sin, where the spirit grows callous in works of evil. For such as thus blindly follow their own will, through loss of weakened faith, Christmas holds no other attraction than that of a merely human festival dissolved into hollow sentiment and purely earthly memories, which nevertheless, they often dearly cling to, but as to a covering devoid of content. Around the radiant cradle of the Redeemer, then, there remain zones of darkness, and men go around with their eyes closed to the Heavenly light, not because God Incarnate, even in His mystery, has not light to enlighten everyone that comes into the world, but because many are dazzled by the ephemeral splendours of human ideals and achievements, and limit their gaze to the confines of the created world, incapable of raising it to the Creator, the beginning, the harmony and the final end of all existing things.

It is to these men whose spirit is in darkness that We wish to point out "the great light" radiating from the manger, asking them above all else to realise the cause which in our time is making them blind and insensible to the Divine. It is the excessive and sometimes exclusive esteem for what is called "progress in technology."

This dream was first cherished as the omnipotent myth and dispenser of happiness, and pushed forward by every device to the most daring conquests; and it has finally imposed itself on the minds of men as the final end of man and of life, substituting itself therefore for every kind of

religious and spiritual ideal. But now it is becoming ever clearer that its undue exaltation has so blinded men's intelligence, that they exemplify in themselves what the Book of Wisdom castigated in men of its time (Wisdom 13, 1). They are incapable of learning from the visible world of Him Who is, of discovering the worker from His work; still more to-day, the supernatural world and the world of redemption, which is above all natural things and was accomplished by Jesus Christ, remain wrapped in total obscurity for those men who walk in darkness.

Nevertheless, the aforementioned erroneous consequence does not follow necessarily, nor are our present criticisms to be understood as condemnation of technological progress in itself. The Church loves and favours human progress. It is undeniable that technological progress comes from God, and so it can and ought to lead to God. In point of fact, while the believer admires the conquests of science and makes use of them to penetrate deeply into the knowledge of creation and of the forces of nature, that by means of machines he may better master them for the service of mankind and the enrichment of human life, it most often happens that he feels himself drawn to adore the Giver of those good things which he admires and uses, knowing full well that the eternal Son of God is the "firstborn of every creature. For in Him were created all things in the heavens and on the earth, things visible and things invisible" (Col. 1, 15-16). Very far, then, from any thought of disavowing the marvels of technology and its lawful use, the believer may find himself more eager to bow his knee before the celestial Babe of the manger, more conscious of his debt of gratitude to Him Who gives all things, and the intelligence to understand them, more disposed to find a place for those same works of technology with the chorus of angels in the hymn of Bethlehem: "Glory to God in the highest" (Luke 2, 14).

He will even find it natural to place beside the gold, frankincense and myrrh, offered by the Magi to the Infant God, also the modern conquests of technology, machines and numbers, laboratories and inventions, power and resources. Furthermore, such offering is like presenting Him with the work which He Himself once commanded and which is now being effected, though it has not yet reached its term. "Fill the earth and subdue it" (Gen. 1, 28) said God to man as He handed creation over to him in temporary heritage. What a long and hard road from then to the present day, when men can at last say that they have in some measure fulfilled the Divine command! Technology has, in fact, brought man's domination of the material world to a pitch of perfection never known before. The modern machine allows a mode of production that substitutes for, and multiplies a hundredfold, human energy for work that is entirely independent of the contribution of organic forces, and which ensures a maximum of extensive and intensive potential and at the same time of precision. As we embrace with a glance the results of this development, nature itself seems to give an assent of satisfaction to what has been done in it, and to incite further investigation and use its extraordinary possibilities.

Now it is clear that all search for and discovery of the forces of nature, which technology effectuates, is at once a search for and discovery of the greatness, of the wisdom and of the harmony of God. Looked at in this way, there is nothing to disapprove of or to condemn in technology.

Nevertheless, it can hardly be denied that this technology which in our century has reached the height of its splendour and fruitfulness, is, through certain circumstances, changed into a grave spiritual danger. For it seems to give modern man, prostrate at its altar, a sense of self-sufficiency and satisfaction of his boundless thirst for knowledge and power. In its many varied uses, in the absolute confidence which it awakens in the extraordinary possibilities that it promises, modern technology displays before man so vast a vision as to be confounded by many with the Infinite itself. In consequence, it is allowed an inadmissible autonomy which, in turn, is translated, in the thoughts of some, into a false conception of life and of the world, known as the "technological spirit."

In what exactly does it consist? In this, that what is most highly prized in human life is the advantage that can be drawn from the forces and elements of nature; whatever is technically possible in mechanical production takes precedence over all other forms of human activity, and the perfection of earthly culture and happiness is seen in it.

There is a fundamental falsehood in this distorted vision of the world offered by the technological spirit. The seemingly boundless panorama unfolded before the eyes of modern man, however expansive it may be, remains but a partial projection of life on reality, only expressing its relations with matter. Accordingly, it is a deceitful panorama, that finishes by shutting up as in a prison those who are too credulous with regard to the omnipotence and immensity of technology, a prison which is vast indeed, but nevertheless circumscribed, and hence in the long run insupportable to their true spirit. Their glance, far from reaching out over infinite reality as they thought (for reality does not consist only of matter), will feel chafed by the barriers which matter of necessity imposes. From this results the deep anguish of contemporary man, made blind for having wilfully surrounded himself with darkness.

Much more serious is the damage in the realm of specifically religious truths and of his relations with the supernatural to the man who is intoxicated with the "technological spirit." This, too, is the darkness to which the Evangelist St. John alludes, that prevents the spiritual understanding of the mysteries of God and which the Incarnate Word of God is come to dispel.

Not that technology in itself requires as a logical conclusion the denial of religious values—on the contrary, as we have said, logic leads to their acknowledgment—but that it is this "technological spirit" which puts men into a state of mind that is unfavourable for seeking, finding, accepting truths and goods of a supernatural order.

The mind which has let itself be led astray by a concept of life outlined by the "technological spirit" remains uncomprehending, uninterested and hence unseeing in the presence of those works of God, the mysteries of the Christian Faith, totally different from technology. The very remedy for this defect, which would consist in a redoubled effort to extend one's vision beyond the barrier of darkness and to stimulate in the soul an interest in supernatural truths, is made ineffective right from the beginning by the "technological spirit" itself.

For this way of looking at life deprives men of their sense of judgment on the remarkable unrest and superficiality of our time; a defect which even those who truly and sincerely approve technological progress must unfortunately recognise as one of its consequences. Those who are imbued with the

"technological spirit" find with difficulty the calm, the serenity, the inwardness essential for discovering the way that leads to the Son of God made Man.

They will even go so far as to belittle the Creator and His work, pronouncing human nature a defective product, where the necessary limitations of the human brain and other organs stand in the way of the fulfilment of technological plans and projects. Still less are they fit to understand and rightly esteem those very deep mysteries of life and of the Divine economy, such as, for example, the mystery of Christmas, in which the union of the Eternal Word with human nature brings into play realities and marvels quite other than those of technology. They think that thus they are breaking up reality into its elements, but their knowledge remains on the surface and deals with but one aspect.

It is evident that whoever adopts the method of technology as the sole way of seeking truth must give up any idea of penetrating the profound realities of organic life, and even more so those of the spiritual life, living realities of the individual person and of human society, because these cannot be analysed into quantitative relationships. How can one ask of a mind so formed assent and wonder before the awe-inspiring reality to which we have been elevated by Jesus Christ through His Incarnation and Redemption, His revelation and His grace?

Even leaving aside the religious blindness which comes from this "technological spirit," a man who is possessed by it is arrested in his intellectual life and yet it is precisely in that life that man is created to the image of God. God's intellect is infinitely comprehensive, whereas the "technological spirit" makes every effort to restrict in man the free expansion of his intelligence. The technologist, whether master or pupil, who would free himself from this limitation needs not only an education of mind that aims at depth of knowledge, but above all he needs a religious formation which, despite what is sometimes asserted, is the kind most apt to safeguard his thought from one-sided influences. Then the narrowness of his knowledge will be broken through, then creation will appear before him illumined in all its dimensions, especially when before the crib he will make an effort to comprehend "in all its breadth and length and height and depth the love of Christ" (cf. Eph. 3, 18-19).

Otherwise, this era of technological progress will achieve its monstrous masterpiece, making man into a giant of the physical world, at the expense of his soul, reduced to a pygmy in the realm of the supernatural and eternal.

But this is not the only harm done by technological progress when it is accepted in the thinking of men as something autonomous and an end in itself. No one can fail to see the danger of a "technological concept of life," that is, considering life exclusively for its technological values, as an element and factor in technology. It has its repercussions both on the way modern men live and on their mutual relations.

Look for a moment at this spirit already at work among the people, and reflect especially how it has changed the human and Christian concept of work, and what influence it exercises on legislation and administration. The people have welcomed, and rightly so, technological progress, because it eases the burden of toil and increases production. But it must also be admitted that if such a way of thinking is not kept within right bounds, the human and Christian concept of work necessarily becomes distorted. Likewise from this distorted concept of life, and hence of work, men

come to consider leisure time as an end in itself, instead of looking upon it and using it as reasonable rest and recreation, bound up essentially with the rhythm of an ordered life, in which rest and toil alternate in a single pattern and are integrated into a single harmony.

More evident still is the influence of the "technological spirit" applied to work, when Sunday loses its unique dignity as the day devoted to the worship of God and to physical and spiritual rest for the individual and the family, and becomes instead merely one of the free days in the course of the week, which can even be different for each member of the family, according to the greater profit one hopes to derive from such a mechanical distribution of material and human energy, or when professional work becomes so dependent on, and subordinate to the "efficiency" of the machine and of the tools of labour that the worker is rapidly exhausted, as though one year of working at his trade were to use up the energy required in two or more years of normal life.

We refrain from showing more at length how this system, inspired exclusively by technological considerations, contrary to what was expected of it, causes a waste of material resources, no less than of the principal sources of energy—among which certainly man himself must be included—and how in consequence it must in the long run prove a costly burden on world economy. We cannot, however, omit calling attention to the new form of materialism which the "technological spirit" introduces into life.

It will be sufficient to indicate that it empties life of its meaning, since technology affects combined spiritual and material values connected with his nature and personal dignity. Wherever technology reigns supreme there human society will be transformed into a colourless mass, into something impersonal and without substance, and this contrary to clear designs of nature and of the creator.

Undoubtedly, large portions of humanity have not yet been touched by such a technological concept of life; but it is to be feared that wherever technological progress penetrates without safeguards, there the danger of aberrations censured above will not be long in showing itself. And with particular anxiety we consider the danger threatening the family, which is the strongest principle of order in society. For the family is capable of inspiring in its members innumerable daily acts of service, binds them to the home and hearth with bonds of affection, and awakes in each of them a love of the family traditions in the production and conservation of useful goods. Wherever, on the contrary, the technological concept of life penetrates, the family loses its personal bond of unity, is deprived of its warmth and stability. It remains united only to the extent that is demanded by the exigencies of mass production, which is being pursued with more and more insistence. No longer is the family a work of love and a haven for souls; it is rather a desolate depot, according to circumstances, either of manpower for mass production, or of consumers of material goods produced.

The technological concept of life is therefore nothing else than a particular form of materialism, in so far as it offers a mathematical formula and utilitarian calculations as the ultimate answer to the question of existence. Because of this, modern technological development, as if conscious of being lost in darkness is showing uneasiness and anxiety, experienced especially by those who engage in the feverish search for industrial methods ever more complicated, ever

more hazardous. A world guided in this way cannot be said to be illumined by that light, nor animated by that life which the Word, splendour of God's glory (Heb. i. 3), by becoming Man, has come to communicate to men.

(At this point the Pope passed to consideration of "The Gravity of the Hour" in European politics.)

### Inordinate Production

In an excellent letter to the *Daily Telegraph* Mr. St. Barbe Baker reported recently that "from time immemorial Austria's economy has rested on the preservation of forests, which checked the avalanches and built up the soil . . . in March, 1952, there was a dangerous speeding up of tree-felling as a result of American aid and machinery."

The immediate history of this sequence may be recorded:—

FIRST: The 'appearance' of a 'threat of a recession' (not a slump) in U.S.A. by reason of 'unemployment' due to shortage of work (not a shortage of money).

SECOND: "With unexampled generosity" the United States sends 'dollar aid' to Austria, which is promptly returned through the purchase of machinery for "five great paper mills." Then followed the felling of a double quantity of trees, as fodder for the mills.

RESULTS IN AUSTRIA were freely given to consumers (*i.e.*, selected villagers and property owners) in the shape of "avalanches causing destruction to life and property and the burial under fallen rock of the fields upon which the food supply of the population depends."

THE RESULT IN U.S.A. was the "re-distribution" of the property and lives destroyed in Austria as dollars to Banks and Insurance Companies in the form of the reduction of loan charges on the overheads of inordinate production.

### Plenty—Then Bust!

"The Americans, of course, are currently living in an economy of plenty. Prices are high, but wages and salaries are higher still. As we looked at the pages in a recent number of *Life* devoted to the modus vivendi of typical American families in the year 1953, it was almost like looking at pictures, not of a new world but of another world.

"Most American working men, we imagine, and many professional men work harder than their British opposite numbers, and it is therefore, quite apart from the relative prosperity of the U.S., not surprising that they earn more. But it is a little disconcerting to see a photograph of a high school with rows of automobiles belonging to students parked outside it. And it also comes as a shock to read of high school students earning as much as 40 dollars a week in their spare time." ("Scotsman's Log" in *The Scotsman*, February 12.)

### Social Credit Principles

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