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From Week to Week

The Gospel Witness and Protestant Advocate (Toronto) has reached us bearing an article on the Canadian General Election in prospect at the time of publication (July 16). It would not interest us did it not reflect the antagonism to Mr. Drew which, we remarked at the time, was a curious feature of the comment of *The Times*. We still do not know with what degree of insistence Mr. Drew pushed his assertion that he could reduce taxation without reduction of social services. His opponents wanted to know, How? (Or *didn't* want anyone to know how). We join the *Protestant Advocate's* detestation of Mr. Drew with its advocacy of Mr. Manning as a future 'national' leader, now that the "utterly impracticable" features of Social Credit have been "practically abandoned" by him in favour of "political honesty."

Like the late Lloyd George, the *Advocate* has a strong revivalist flavour. Has a sound political doctrine ever been associated with revivalism in any form? Perhaps; but it hasn't *remained* sound.

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"Not much more than a whisper as yet" is the description given to suggestions in the United States that an attempt will be made to remould the political parties. We wish there were as clear treatment of the subject in England, concerning the impasse here, as Mr. Frank Chodorov has given to it in *Human Events* for September 9. He says that the odd thing about a third party movement is that it has often succeeded in getting its reforms accepted, but never in reaching its political goal. "Sometimes," he writes, "the Republican Party is pointed to as the exception—the one third party that rose to the top. In point of fact, however, the Republican Party was not exactly a third party. It was the residuary legatee of the Whig Party, which had cracked up on the slavery question and, by 1856, was about to give up the ghost. What was left of it was augmented by the Free Soilers, the Know Nothings, the American Party, the Independent Democrats and several other groups that aspired to succession. The amalgam formed the *second* party.

"The story of the origin of the Republican Party should give pause to those who advocate the organization of a new party these days. If either, or both, of the two present political camps were to be shattered on a major issue, and the oft-talked about realignment of politicians were effected, then we could have a recurrence of the miracle of 1856. But, that kind of issue has not made its appearance and therefore the realignment remains a consummation devoutly to be wished. Under the circumstances, the first thing for the dissidents to do is to define and agree upon an issue; if it takes root with the voters and flowers into a revolt at local polls, a *second* party might emerge, even as it did once before."

So it is recognised that what is missing is a *second* party.

So in England. A two-party system gives opportunity for a *negative* vote, but only an opportunity. To make use of the opportunity, a policy is required to advance or to negate. Even Mr. Chodorov has not escaped from the confusion between a policy and a programme. "We can depend," he writes, "on the major parties to espouse the obvious, the innocuous, the prosaic: they have no business with anything else." So he thinks they must be inoculated with the "impossible" idea. If what were possible were done, would it not suffice? Douglas's proposals for an open responsible vote carry the process of reformation to a conclusion. Observe that these retain the parties as a part of the machinery.

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(From Goethe's letters to Zelter—Bohn's Library, 1887):—Carlebad, 11th May, 1820.

"... It is strange enough that my *Prometheus*, which I had myself given up and forgotten should crop up again just now. The well-known Monologue, which is included among my poems, was to have opened the third Act. I dare say you have all but forgotten, that the worthy Mendelssohn died from the consequences of an over-hasty publication, of the same. (Note. This was in 1774. The Monologue called forth declarations from Lessing and Moses Mendelssohn, against Jacobi's book *Ueber die Lehre des Spinoza*, and Mendelssohn's mortification at the public disclosure of the fact, that his own knowledge of Spinoza's ethics was deficient, is said to have hastened his death).

"Be sure you do not allow the manuscript to become too public, lest it should appear in print. It would be very welcome, as a Gospel, to our revolutionary youth, and the High Commissions of Berlin and Mayence might make a serious face at my youthful caprices. It is remarkable, however, that this refractory fire has been smouldering for fifty years, under the ashes of poetry, till at last it threatens to break out into destructive flames, the minute it can seize on really inflammable materials. . . ." (p. 193).

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The demand in the correspondence columns of the *Daily Telegraph* that there should be public enquiry into the "hints and rumours" of influential connivance in political disappearances is perhaps natural. Do we enquire, or do the influential personages?

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"Myth is the most active and energising form of philosophy. Truth is taken up in it and given a cutting-edge by which it can slit open the unconscious. Argument by itself will never produce action. There is something too self-sufficient and do-nothing about the intellect. If one man should wish to call out *deeds* from another, he must find a way to pierce his instincts. And myth is the sword of persuasion." ("Theta" in *The New Age*, October 29, 1925).

THE MASTERY OF THE EVENT

(continued).

(Dr. Tudor Jones proceeded:—)

Hear, now, what "Scotland's greatest Greek scholar," John Stuart Blackie, whose translation from the *Prometheus* of Aeschylus I have just cited, has to say of this personage:—

"He stood forward as an incarnation of that practical intellect (so triumphant in these latter days), which subjects the rude elements of nature, for human use and convenience, to mechanical calculation and control; but, with all this, he was proud, he was haughty; his Titanic strength and his curious intellect he used, to shake himself free from all dependence upon the highest power, which the constitution of things had ordered should stand as the strong keystone of the whole. Not to ruin mankind, but to save them, he sinned the sin of Lucifer; he would make himself God; and, as in the eye of a court-martial, the subaltern who usurps the functions of the commander-in-chief stands not acquitted, because he alleges that he acted with a benevolent intent, or for the public good, so, in the faith of an orthodox Athenian, Prometheus was not the less worthy of his airy chains because he defied the will of Jove in the championship of mankind. Neither man nor God may question or impugn the divine decree of supreme Jove, on grounds of expediency or propriety. With the will of Zeus, as with the laws of nature, there is no arguing. In this relationship the first, second, and third point of duty is submission. Such is the doctrine of modern Christian theology; such, also, was the doctrine of the old Hellenic theologer, Hesiod:—

"Vain the wit is of the wisest to deceive the mind of Jove;

"Not Prometheus, son of Iapetus, though his heart was moved by love,

"Might escape the heavy anger of the god that rules the skies,

"But, despite of all his cunning, with a strong chain bound he lies." (*Theogony*, 613).

"That practical intellect so triumphant in these latter days," wrote Blackie. Which 'latter days'? Not *these* latter days. Blackie wrote that over a century ago, certainly before 1846. Since then we have seen over a century of unprecedented acceleration of the process of the incarnation in ever more monstrous forms of 'that practical intellect which subjects the rude elements of nature, for human use and convenience, to mechanical calculation and control.' I need not bring to your minds the apprehensions which animate (or are supposed to animate) the minds of statesmen and subjects alike on that score.

Here in my hand is a work published in England and in English only last year by a writer whom I take to be Polish, though he writes from Amsterdam, R. J. Zwi Werblowsky, *Lucifer and Prometheus*. It is not a translation. It is a study of Milton's Satan, and is in a style so idiomatic so gnomonic and so polished as to show no trace of its foreign origin. The writer says that "Largely, and therefore inaccurately speaking, there have been two main schools: the Satanists and the anti-Satanists. The latter can be subdivided into two not very sharply distinguished groups: those who loathe Satan as the originator or personification of Evil, and those who consider him a mean and contemptible fool. The Satanists too can be divided into perverse extollers of Satan and all he stands for, and into gallant and chivalrous opponents who feel bound in honour to pay homage to the

Great Enemy's nobler qualities, his loyalty in leadership, fortitude in adversity, unflinching courage and splendid recklessness, in short, all the qualities usually comprehended by the adjective 'Promethean.'"

One can proceed to the heart of this matter only by the use of stepping-stones. One such is the introduction to the work just cited by Professor Jung. Jung, as you well know, is a famous psychologist and psychiatrist, and I do not wish it to be inferred that we as Social Crediters are to be in any sense overborne by his ways of looking at things. I am suggesting, and I shall, I hope, be able to show, that he has lately been impinging more and more upon our special concerns. We should, I think, most of us, dissent from at least two propositions incidental to Jung's philosophy. One of them is more than incidental, namely the proposition that God is a 'projection' of the human mind or rather is only such a 'projection.' The other proposition is the 'encyclopaedic' proposition that systematic analysis is finally sufficient to represent 'Truth.' Jung is not entirely in disagreement with this criticism, since he is the first to confess that in, for example, his analysis of the 'types' of mind, or 'types' of attitude, which human variety exhibits, his view is itself coloured by his own 'type' reactions. [*]

Jung seems a little taken aback to have been asked to introduce a work of literary criticism, and at once remarks that the author whose work has been brought to his notice has "rightly discerned that although the problem of Milton's *Paradise Lost* is primarily a subject for literary criticism, it is, as a piece of confessional writing, bound up with certain psychological presuppositions." ["It is," says Jung, "entirely in accord with psychological expectations that Goethe should dub his Faust a Superman. Nowadays this type extends beyond Nietzsche into the field of political psychology, and its incarnation in man has had all the consequences that might have been expected to follow from such a misappropriation of power.]

"As human beings do not live in airtight compartments, this infectious inflation has spread everywhere and given rise to extra-ordinary uncertainty in morals and philosophy. The medical psychologist is bound to take an interest in such matters, if only for professional reasons, and so we witness the memorable spectacle of a psychiatrist introducing a critical study of Milton's *Paradise Lost*. Meditating upon this highly incongruous conjunction, I decided that I should best fulfil my obligations if I explained to the well-intentioned reader how and why the devil got into the consulting-room of the psychiatrist."

I must emphasise that we are not so much concerned with the consulting-room of the psychiatrist as with the world in which the Luciferian qualities of Prometheus, the 'incarnation of that practical intellect,' to cite again Professor Blackie, are playing such havoc. Jung is explicit concerning not only 'the misappropriation of power' but concerning other aspects of the problem of power, *vis-a-vis* what we should term Authority. [Nor does this exhaust the points at which he touches what is explicitly a problem of Social Credit. In the first place Social Credit in its most technical aspect is a proffered solution of a problem of Opposites, and its rejection by our generation is, therefore, in some way connected with the psychology of all such rejections. Secondly, what we are contesting above everything else is the Promethean

[*] Passages ensuing, inserted in square brackets, were omitted by the speaker on oral delivery and are now restored.

(or the Epimethean) attitude to life itself. I will explain the dubiety, Promethean or Epimethean, later. And, last but not least, there is the peculiar antithesis between the dualist and monist, 'Old Testament,' idea on the one hand and the trinitarian conception on the other.] But at this point I should remind you of at least the bare features of the Promethean legend. There is a curious variability about it, reflecting, not possibly but probably, a concealed ambiguity of intention of belief or philosophy: something touching Religion, and therefore touching Reality—You will recall what Douglas said of Religion as a 'binding-back' to Reality in his address on Social Credit as the Policy of a Philosophy.

In one at least of the classical forms of the legend, Prometheus was a Titan who stole fire from Heaven, and, of course, made a gift of it to man, an offence deeply resented by the gods on both counts. It was an unwarrantable misuse of credit and of credit-power. Punishment was decreed: a punishment which would afflict both the corruptor and the corrupted. With commendable resource, it was designed that the punishment should itself be equivocal: it should take the form of a gift. Not a simple, straightforward gift. Pandora (which means 'all-gift' or 'all-giving'), the first created woman, was the gift, she and her box. So Vulcan, the artificer, puddled some clay and fashioned her. Like all Greek stories, the story is rich in suggestion, symbol, imagery, philosophy, under the laughing veil of grace and ease: wisdom.

The Hours decked her with flowers, Suada bestowed upon her her own gift of persuasion, Venus gave her beauty and the art of pleasing, Apollo taught her to sing and Mercury made her eloquent. The Graces made her captivating. Minerva gave openly, but also secretly, from pity adding to the rich but terrible gifts hidden in the box, the gift of Hope. Prometheus means 'forethought,' and so, mistrusting, he side-stepped when Pandora presented herself to him; but Epimetheus, whose name means 'afterthought' accepted the messenger and her gift. It is clear that an ideal arrangement would be the combination in a single personality, or integrated individual, of fore-thought and after-thought. Possibly, as Jung suggests, Prometheus and Epimetheus were originally one. The jargon of the psychologists employs the words 'extrovert' and 'introvert' to designate the attitude of a mind dominated, overpowered, by what is without in the one case and by what is within in the other. For one the self is at the mercy of objects; for the other objects scarcely exist. Which, in fact is the Promethean and which the Epimethean attitude is (such is the uncertainty of psychological outlook) curiously unfixed in the history of the development of these twin characters in literature. [One would think that if, of two opposites, the observer could not tell which was which, there was a high probability that they were not two, but one, or similars. But in this case this is not so. The broad distinction between the *prolific* and the *devouring*, the fruitful, who brings forth out of himself, and the man who swallows up and takes into himself, into which two classes the English mystic William Blake divided all men, stands. "Religion is an endeavour to reconcile the two." So is Social Credit.] Aeschylus, Goethe, Shelley, Spitteler exemplify attempts extending over the long history of literature to throw light upon the problem of the nature and conditions of this reconciliation. The subject matter of Religion and of Politics is the same. Modern psychology is chiefly concerned, in its therapeutic aspects, with the affecting of this reconciliation of opposite tendencies in the sick, in the neurotic and psychotic.

For the moment, what chiefly concerns us, if we are to

play our part with due regard to the assistance Douglas has given us, is the more precise definition of what it is we are really trying to do, and more patient examination of the circumstances in which we are trying to do it. Says Jung: "The birth of the deliverer is equivalent to a great catastrophe, since a new and powerful life issues forth just where no life or force or new development was anticipated." Over and over again he emphasises the ascendancy of the 'extrovert' attitude in the modern world. He goes further and asserts that increasingly mankind, human individuals, whatever their natural bias, are being forced into an 'extrovert' mould, with most disastrous consequences. The disasters he envisages are those of the break-up of individual human minds; but he is not blind to the fact that the drive towards destruction, the acceleration, is something inherent in the structure of our society as well as something which draws its power, conscripts its reinforcements, from the swollen proportions of psychologically abnormal individuals.

It is my contention that if we are to challenge successfully 'the monstrous overgrowth' of modern industrial expansion, we must know what it is we are challenging. Blackie was both right and wrong when he identified the doctrine of modern Christian theology with submission: submission to what by whom? Submission of Prometheus to Jove? Or, with Shelley, of Jove to Prometheus? Of the T.U.C. to I.C.I., or of I.C.I. to the T.U.C.? Truly there must be some submission and some subordination. The constitutional suggestion is the submission of Power to Authority. The Christian suggestion is the same. Neither can be effected unless there is comprehension of the *tertium non datur*, the trinitarian principle as it is envisaged in the best quarters. I heard only the other day that even Christianity had now been reduced to the old dualism: the Father and the Son were recognised (not wholly in agreement), but the Holy Ghost was rarely alluded to. The very phrase 'Titanic struggle' is diagnostic for us. Annihilation is the only possible end to 'titanic struggles': He who lives by the sword shall fall by the sword. For a long time before his death Douglas was objecting to the representation of the problem of the acceptance of Social Credit as merely an intellectual problem. Social Credit is not itself an 'Opposite,' but a reconciliatory symbol, a reconciliatory technique. It would resolve the opposite of what we have with what we have, progressively, so that "a new and powerful life may issue forth just where no life or force or new development was anticipated." Opposites are not to be united rationally. The expression which we in the Social Credit movement seek cannot be contrived; it can be created only through living. That means growing—not merely growing in size (the Promethean inflation), but in life. A curious feature of the 'fantastic overgrowth of modern industry' is the necessity under which it seems to labour to impose upon all who serve it uniformity of attitude. It has use for only one attitude: it is a one-way street. It entices the individual into substitution of his inferior for his superior function, and there is in us all a superior and an inferior capacity to function. Our society is disintegrating. Social Credit is the only thing which could integrate it. If it were so integrated it would assume a new and strange appearance. But at the bottom it is that new and strange appearance which is *rationaly* feared and resisted.

What we are now proposing is that we should not dissipate our energies or confuse our objectives. An intenser realism is needed, based upon a deeper understanding of

Social Credit itself and of the social structure to which it applies. Quality of action is of paramount importance. Each man knows his own capacity. The Promethean spirit inspires men to overreach themselves. But everyone has a natural reach of his own. If it is only to give support to the means which we deem most suitable at the moment to feed the public mind, where the public mind is at its best, we shall be satisfied.

NOTE: The following literal errors appeared in the first instalment of the above:—page 27, col. 2, line 19 *carefully* instead of *cheerfully*; page 28, col. 1, line 20, *soothe*, not *soote*; line 52, *Horsbrugh*, not *Horsburgh*.

The Cost of Production

“The April-June issue of the *Review*, issued by the Victorian Institute of Public Affairs, contains some interesting and illuminating graphs showing Australia's economic development over the past 50 years. We were particularly interested in the graph showing how, since 1900, production per man hour in Australia has nearly doubled. As the true cost of production is consumption, will some of our economic ‘experts’ tell us in English why the steady reduction in the cost of production has not resulted in a fall in the price level. Why do the politicians keep on stating that more efficient production will automatically result in inflation stopping? Are they aware of the real facts, or are they kept so busy talking that they never get around to looking at them?”
The New Times (Melbourne).

Ideas current in Legal Education

It has been stated in this review that some topics germane to Social Credit and to action to secure recognition of Social Credit principles are familiar ground to a large body of young people through the medium of the standard legal education of the country.

Evidence of this fact is forthcoming from the questions asked at examinations for university degrees in Law. Readers may judge for themselves of the range of ideas implied by the following examples of questions set in the first examination for the degree of LL.B. at one of the universities in Great Britain. The ages of the students concerned were from 18 upwards, with a high peak at about 19:—

How far is it true to describe our present Constitution as ‘a cabinet despotism’?

What would you understand by ‘the new despotism’? Is there such a thing?

What is meant by the term ‘Delegated Legislation’? Explain the reasons for the growth of such legislation in modern times.

Outline the main functions of the Cabinet. To what extent do committees of the Cabinet exist?

Describe in detail the composition of the House of Lords. Consider the view that ‘the reform of the House of Commons is more imperative than the reform of the House of Lords.’

How far do you consider it true to say that an examination of the doctrine of the Separation of Powers in relation to the British Constitution is a mere academic pastime?

Give a brief historical account of the origin and growth of the Cabinet system, and discuss the modern doctrine of collective responsibility.

Indicate the main changes that have taken place in the character of the Cabinet as an institution during the present century.

Has the doctrine of the Separation of powers any practical importance in the British Commonwealth of Nations today?

What do you understand by the phrase ‘separation of powers’? Does the doctrine find a place in the English Constitution, and, if so, to what extent?

Are there any legal or practical limitations on the sovereignty of Parliament?

Examine and illustrate from any instances known to you the rule that ‘Parliament cannot bind its successors.’

Give an account of the Social Contract Theory.

Write a critical account of the present day civil service. What seems to you its present strength and weakness?

What do you understand by the term ‘Common Law’? Is the Common Law in force throughout the Empire? Has the Queen any common law prerogative to legislate for her subjects in Britain or elsewhere?

‘When all is said and done, the man in the street is not wrong in regarding the Cabinet as the real Government of the country.’ Consider this statement.

Do you consider that Public International Law is law? (Discuss):

(a) ‘International Law is the vanishing point of Jurisprudence.’

(b) ‘The greatest function of the Law of Nature was discharged in giving birth to modern International Law.’

Examine the claim of Public International Law to be ranked as law.

(Discuss):

‘Though “law” is the material of Jurisprudence, “law” is no more a legal concept than courage is a courageous concept.’ (BUCKLAND.)

How far, in your opinion, has any Dominion the legal right to secede?

What are the most important privileges of Parliament and how are they secured?

Compare the position and power of the Cabinet in Great Britain and the United States.

What prerogative powers did the Crown lose in the course of the constitutional struggles of the seventeenth century?

What prerogative powers can the Queen exercise today otherwise than on the advice of ministers?

What powers exist under (a) the Australian; (b) the Canadian; (c) the South African constitutions respectively to amend those Constitutions?

‘The portion of Dicey’s “Law of the Constitution” which has been most subjected to criticism in recent years is that which deals with his conception of the Rule of Law.’ Discuss this statement.

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