

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 32. No. 10.

Registered at G.P.O. as a Newspaper.
Postage: home 1½d. abroad 1d.

SATURDAY, MAY 15, 1954.

6d. Fortnightly.

“Can You Write?”

To the Editor, *The Social Crediter*.

Sir, With reference to the commentary upon my letter in last week's *Social Crediter*, may I please say a few more words in order to explain myself further that I may understand myself better?

The description of the wood carver annihilating or crucifying⁽¹⁾ his body that his nobler or divine Self⁽²⁾ be resurrected and made one with his environment is about the most heartening thing that I have read for some time. According to your writer this illustrates his point of view, and I would like to say that it portrays more faithfully and simply what I tried to say in my letter.

It is true that the image disappears when the mirror is taken away, but even an image must make some lasting impression upon us.⁽³⁾ Rather than “mirror” perhaps I should have said “my child,” or some other reflective medium.

However, this is where I fail to follow the writer's words: In the India that I referred to mysticism was unknown. To the early Hindu, the Brahman, according to the Upanishads 1,000 B.C., meant: “He who beholds all beings in the Self, and Self in all beings, he never turns away from it. When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who has once beheld that unity? He, the Self, encircles all, bright, incorporeal, scathless . . . a sear, wise, omnipresent, self-existent, he disposes all things rightly for eternal years. He therefore, who knows this . . . sees Self in Self, sees all in Self, Free from evil, free from stain, free from doubt, he becomes the Brahman.”

There is nothing obscure or supernatural here; is it not the philosophy of the wood carver which teaches that we must overcome our perishable body and be wedded to that Order which prevails for “eternal years”? We lose our life in order to gain another—Self and Truth made one.⁽⁴⁾

When Mr. Aldous Huxley talks of “Western individualism tempering Eastern totalitarianism,” what does he mean? The true Brahman was just the opposite to the dictator. When was individualism seen in the West? Under the Caesars, Popes, princes with divine rights, or under the democratic ballot-box?⁽⁵⁾

If we are to understand man, the true Brahman, we must go back to his primitive roots; but rather than traverse thousands of years, and probably go astray on such a long trail, may I respectfully mention the Welsh Religious Revivals, in the history and criticisms of which we learn of the Self denuded of the affectations of civilisations. Under

the conditions of a Revival man stands naked with his soul, and is often unaware of what he says.⁽⁶⁾ From his abysmal depths there rises an utterance which amazes even the speaker.

Under the prevailing pressure of the scribes, and by the nature of the Cold War, the need for redemption is artificially created, and it will not be long before a Revival is with us.

There are always two Revivals side by side, one Satanic and one Godly. By understanding this, the political implication, as recently inferred by Moscow, of evangelists like Mr. Billy Graham from the United States will be realised.

The first to Revive are godly men (noble men) who gather to express the Self, and from seeing this lonely (individualised) Self in others, a brotherhood is formed which gives rise to a spontaneous Unity. And when this Unity, Whole, or God is expressed in music, It holds us spell-bound; so much so that It frightens the Satanic ones who immediately seek God and embrace the first one to offer a god. The previous variety is now centralised and the source of goodness is removed from the individual heart to the ruler. Eventually the dead hand of the ruler makes the meeting artificial; the godly, or the overcomers of the body, drift away and leave the circus to those others who sway their bodies and repeat dogmas in a frantic attempt to attain to the Something that they had felt to be in the possession of the original Revivalists. In this way the lasting source of health and joy, and the true foundation of society (political or otherwise), is turned into a hysterical farce, sickness and eventually wars.

“We bud from a Christian tree.” But from which of the two⁽⁷⁾ Christian trees? Presuming that man has fallen and that he is evil by his nature, the one tree indoctrinates the individual and leads him to redemption by powers (always centralised) external to himself. The other presumes that

“To know,
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light⁽⁸⁾
Supposed to be without.” (Browning.)

Satan has a “light” to offer us, but first of all he must convince us that we need it. He orders his politicians to cause contradictions, his financiers to start wars, his scribes to vilify man and life. When we have completely abandoned Reason the “light” (dogmas and slogans) shall be coming and the knee shall bend in gratitude to him who would be himself a god and the giver of life.

Shall the approaching Revival be the fore-runner of a political and religious tyranny whose end shall be militaristic—a peace by force, in the name of God!—a war for the

sake of a centralised peace. Or will it teach that the Kingdom of God is within us, and that the throne of a world monarch is but the seat of Satan.

If the politics of a nation are the manifestation of its religion then the true seat of legislature⁽⁹⁾ is the Church and not the Parliament.

Yours truly,

King's Heath, May 4.

R. L. Parry.

[*The Social Crediter* is an organ of policy not of opinion. Opinions are not the ground from which it acts, but part of the environment in which it acts. It must perforce examine its environment. If it did not do so it would be committing the mistake of trying to act effectively *in vacuo*. There exists, and always has existed, a social credit. The mission of Social Credit (with capital letters) is to establish the right rules for using the social credit and to see that they are used, not misused. It was at this minute point of application that our advertisement writer, perhaps unconsciously, touched the Social Credit of the writer's art. The Universe is one Universe, and everything in it affects everything else, however imperceptibly to our gross notions: "We, being many, are one body, and everyone members one of another." While other matters may engage our attention, and should do so with as little delay as possible, our concern at the moment is with this 'one body' of which we are members; and so, through the medium of an advertisement calling for contributors (and to encourage them), we admitted to our pages a hint of much wider application than the immediate occasion for it. We do not think the discussion should be prolonged; but we have handed over to our colleague Mr. Parry's letter for reply.—Editor, *T.S.C.*]

Sir,

Thank you. I have marked the points to which I think attention should be drawn, and to ensure brevity I will refer to them by number:—(1) The wood-carver, I suggest, neither annihilated nor crucified his body. He merely prepared it, quite voluntarily, to perform a particular office or function, namely the receptive office or function. In so doing he also eliminated interference from conflicting policies which he did not, for the moment, entertain. He was integrated.

(2) I am uncertain of the terminology which Mr. Parry is using. I agree with Jung: "... I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality." We have one unique Self each.

(3) "She oft returned to her mirror": *i.e.*, once wasn't enough.

(4) You can *use* your 'perishable body'; but if you overcome it you can no longer do so. The question is: 'to what end?'

(5) My point against Mr. Huxley was that we have some prospect of realising *one* policy (*i.e.*, the policy of *one* philosophy) and none at all of getting a mixture of two philosophies to reveal itself in anything but two different policies, or none.

(6) No, he is 'possessed.'

(7) There can no more be two Christianities than two Social Credits.

(8) More succinctly (for the veridical first three lines at least): "The *kingdom* of heaven is within you"—the kingdom; not the King.

(9) Then Power and Authority are conjoined, a conjunction which history shows to be fatal: Authority retreats to escape the corrupting effects of Power. It remains Authority, because Authority "cannot be either distributed or destroyed"; but the State provides—the Constitution provides—no machinery for its operation. Authority is then not expressed in the *Constitution*, and however long it takes ("The wheels of God grind slowly") the State with such a Constitution will be damned (reassertion of Authority).

Yours, *etc.*,

May 6.

Your contributor.

James Oliver Preston

With great regret we record the death at Newcastle-on-Tyne on April 25 of Mr. J. O. Preston in his 84th year.

Mr. Preston was an early convert to the Social Credit Movement, and was for many years actively associated with the Group at Newcastle, which owed much to his support. The Electoral Campaign for the Abolition of Poverty found him ready to throw himself whole-heartedly behind it, and his example went far towards establishing the Group in the forefront of the battle. When later, with advancing years, he began to tire physically, his sympathy was nevertheless strongly with us in the Local Objectives Campaign and the Lower Rates Campaign, which brought the Social Credit Movement to the threshold of the war years. He was a subscriber to *The Social Crediter* from its foundation. One who was very near to him writes:—"I cannot think of him without associating in my mind the remarks of Major Douglas concerning 'the Canon.' His enjoyment was in doing those things which he wished to do, and his desires were born of passionate loves, not least of which was for his country and his birth place, Cambridge." Among his most treasured possessions was a telegram from Major Douglas congratulating him on the part he played in organising the memorable Newcastle City Hall meeting in March, 1937, the occasion for the Address, "Security, Institutional and Personal," which, reprinted many times, is still in demand as a Social Credit pamphlet.

Mr. C. R. Preston, who has inherited his enthusiasm, is the late Mr. J. O. Preston's son.

CHRISTIAN CAMPAIGN FOR FREEDOM

An important article by Mr. John Mitchell dealing with certain matters arising from correspondence received from Social Crediters following the inception of this campaign, announced by our contemporary, *Voice*, will appear in the next issue of *The Social Crediter*.

The Former Frederick

by H. SWABEY.

Canada might well claim to be a home of lost human, as distinct from intellectual causes. Communities of Estonians, and other Baltic peoples, meet to keep alive memories of the homeland which the unholy trinity blandly sacrificed. The end has most obviously failed to justify the means, even for a few months. Another refugee spoke in Toronto shortly before Christmas to the Macedonians; Kurt von Schüsningg, now teaching at a U.S. university, told them: "The more I think of those days, the more I agree with that saying of Lord Acton: '... absolute power corrupts absolutely.' Mussolini now, I knew well. We had many talks—after all we needed him. And he told me once that he had got rid of his gangsters, as soon as they were of no use to him any more." (In contrast to Hitler, who retained them.)

Yet Jacob Burckhardt in *The Civilisation of the Renaissance in Italy* gave a precise date to the reintroduction into Europe of absolutism. He called Frederick II of Lower Italy and Sicily, "bred among treason and peril in the neighbourhood of the Saracens," the first ruler of the modern type. After 1231, he "aimed at the complete destruction of the feudal state, at the transformation of the people into a multitude destitute of will and of the means of resistance," and he kept several monopolies in his own hands.

Frederick's son-in-law made the first open attempt to found a throne "by wholesale murder and endless barbarities, by the adoption, in short, of any means with a view to nothing but the end pursued. . . . It was in vain at such a time that St. Thomas Aquinas, a born subject of Frederick, set up the theory of a constitutional monarchy, in which the prince was to be supported by an upper house named by himself, and a representative body elected by the people." Contemporaries represent Frederick "as possessing the right to do as he pleased with the property of his subjects."

The fourteenth century tyrants followed Frederick's example. "The deliberate adaptation of means to ends, of which no prince out of Italy had at that time a conception, was joined to almost absolute power within the limits of the state." They raised money by confiscation, but completed the picture "by the truly Oriental practice of despoiling and plundering the director of the finances." Dr. Burckhardt wrote his first edition in 1878, and adds that the prince "worked out in detail the purely modern fiction of the omnipotence of the state. . . . Absolute power . . . turned him almost inevitably into a tyrant in the worst sense of the word." They used listening tubes and controlled the individual through a system of passports. Astrology coloured the tyrants' God-forsaken existences, and the last Carrara called to the devil to come and kill him. (1405.)

The fifteenth century tyrants were on a somewhat larger scale, and one adventurer "found credit with the bankers" even in his defeats. The petty tyrants mostly fell in 1527. Larger dynasties were appearing, and Alfonso maintained himself at Naples from 1435 to his death in 1453. "Unscrupulous financiers were long omnipotent at Court, till the

bankrupt king robbed them of their spoils; a crusade was preached, as a pretext for taxing the clergy; the Jews were forced to save themselves from conversion and other oppressive measures by presents and the payment of regular taxes." But Spaniards degenerated in Italy, and this Aragonese house fell with a brutal Alfonso, "who openly avowed his contempt for religion and its usages. He lived in the closest intimacy with Jews, e.g., Isaac Abrabavel, who fled with him to Messina."

Ludovico il Moro (Moor) of Milan almost disarmed Dr. Burckhardt's moral judgment owing to the perfection of his despotism. Mantua enjoyed a milder rule, and the prince of Urbino went unarmed and walked in an open park. The despot Ferrara employed numerous spies, and the traveller who entered Bologna had to obtain a ticket before he could leave. The opponents of tyranny "thought to cure the disease by removing the symptoms, like bad physicians," and seized the only opportunity of approaching the tyrant to assassinate him when he attended church.

Venice and Florence, however, disregarded the example of Frederick. At least, the Venetians annually chose a Council of Ten ("which disposed without appeal of life and death, of financial affairs and military appointments") from the Gran Consilio. At Venice "hundreds of money-changers and goldsmiths" plied their trade, and Burckhardt failed to mention the early skill of Italian bankers in creating money with the stroke of a pen. Venice, he claims, was the birth-place of statistical science. He gives some evidence that the statistics concerned real wealth rather than the useless information delivered by modern Chancellors of the Exchequer, but the public debt ('il monte') of Venice amounted to six million ducats after repaying a war-loan of four million. The Doge appeared, if he did not officiate, in a half-clerical character at such festivals as the marriage with the sea, which fell on Ascension Day. Florence, the home of Dante and Cavalcanti, of Savonarola and Macchiavelli, also compiled statistics. In 1338 she learned a lesson in foreign lending, when the houses of Bardi and Peruzzi lost 1,365,000 gold florins which the king of England contracted from them. In 1353, when the 'monte' was established, the Franciscans spoke from the pulpit in its favour, while the Dominicans and Augustinians opposed it. The poor formed, I believe, the pretext. Macchiavelli called foreign interference 'the death of all freedom.'

Frederick II had "probably outgrown" the beliefs in the unity of Western Christendom. The advance of the Orientals and the ruin of the Greek Empire failed to revive the belief in Italy. The Italian rulers with the possible exception of Lorenzo the Magnificent, looked for help to Turk or Frenchman, and Savonarola hoped that a French king would save Italy. The worst of the fifteenth century popes sheltered or encouraged the Turks. The Italians employed mercenaries and developed fire-arms, and the art of war, but their doleful foreign policies finally delivered them to the Spanish troops "in whom perhaps a touch of Oriental blood, perhaps familiarity with the spectacles of the Inquisition, had unloosed the devilish element of human nature." Burckhardt has little respect for Ferdinand the Catholic or Charles V "who knew what these hordes were, and yet unchained them."

At Rome, Burckhardt detects "the working of unseen hands from without" in the most serious conspiracies, while the papacy used "all means of compulsion, whether temporal

or spiritual." The Borgias, who were Spaniards, nearly ruined the system, (1492-1503). We may note the shift of Leo X in 1517 who, like a king creating peers, "found the true antidote in the unheard-of creation of thirty-nine new cardinals." Clement VII virtually introduced the Germano-Spanish army which sacked Rome (1527), but Henry VIII of England apparently dissuaded the Emperor from secularising the States of the Church. The German Reformation, however, regenerated the papacy, and "the moral salvation of the papacy is due to its mortal enemies." Yet the Papal States remained "a permanent obstacle to national unity."

We may note some of the facts that Burckhardt adduces to account for the Renaissance or rebirth of classical knowledge, and that resulted in the 'all-sided man' (l'uomo universale) and in man becoming a "spiritual individual." Wealth, municipal freedom, and a Church not identical with the State ("unlike that of the Byzantine or of the Mohammedan world"), in a word the *leisure* and the *means*, enabled the revived antiquities to unite with the genius of the Italian people. Yet the new learning tended to sacrifice municipal rights to Roman law, and "thereby both sought and found the favour of the despots." The popes, generally, put themselves at the head of the culture of their time.

Frederick II, and his son, gave thirteenth century Jewish literature "a kind of official sanction." This learning centred at Rome and brought Jew and Christian into contact. Frederick, indeed, was said to have written a work *On Three Impostors*, and to have said that Moses, Christ and Mohammed were the three who had deceived the world. Yet his astrologer always travelled with him, and he was ready enough to burn heretics.

Throughout the period, while "the inductive spirit of the Italians of that day" and the "universal education of the eye" accomplished much, the peculiar people who oppose both stagnation and stability busied themselves in all directions. Manetti (d. 1459), the bank clerk turned orator and diplomat, attacked them. Hillel, much earlier, made Hebrew translations of Latin and was charged with despising Jewish doctrines because he introduced a few Italian words of explanation. Manoello praised his friend Dante. The editor rejects Burckhardt's idea that the Jews "took the names of the great Semitic enemies of the Romans—Hannibal, Hamilcar, Hasdrubal." Pico della Mirandola defended the Cabbalah. Leo X (d. 1521) made his musician Maria a count and gave him a small town. They defended and attacked women in Hebrew and Italian. Jews, in addition to horses, buffalos, old men, asses and young men, raced at the Roman Carnival. They were murdered in Milan during the disturbances of 1480, and some friars attempted their persecution at Naples "like that carried out in Spain and imitated by the popes." The Venetian ambassadors considered that Alexander VI and Julius II were only trying to extort money. A man from Spain told me shortly before the last war that it was an old Spanish custom to rob the Jews periodically, when they had got all the money into their hands.

The enterprising Abulafia came to Italy from Spain in about 1290 in the hope of converting the pope. A preacher excited the people against the judges or Jews (*giudei* or *giudei*) and they nearly burned them in their houses. Another preacher failed to stop a combat near the Ghetto in Rome. The Jews and Moors, who had taken refuge from the Spaniards at Ferrara, were "compelled again to wear

the yellow O upon the breast" (1496) and forced to hear sermons, addressed to them, after which one was baptised. The charge of Judaising caused a man to be burned in Bologna (1500). And "the idea that each religion has its day, first came into Italian culture in connexion with these astrological beliefs, chiefly from Jewish and Arabian sources."

The preachers kept this society, where "the Italian nobility took its place in the centre of social life" and where we hear the complaint that bakers, wool carders, usurers, money-changers and blackguards of all descriptions became knights, fully conscious of the social sins. They dealt with such subjects as 'contracts, restitutions, the public debt,' and denounced usury. When Pavia had too much rain in 1478, a usurer's body was moved from consecrated ground. These vivid lights were blurred somewhat at the Counter-Reformation when the Church went to some extent puritan.

J. A. Symonds, in his *Renaissance in Italy*, calls a Governo Misto, mixed government, the Utopia of the sixteenth century. He quotes from the Florentine historian Guicciardini, adding his own comment: "There is no doubt that the mixed government of the three types, princes, aristocrats and people, is better and more stable than a government of any of the three types alone . . . Macchiavelli had examined the three simple governments and declared in favour of the mixed as that which gave stability to Sparta, Rome and Venice. The same line of thought may be traced in the political speculations of both Plato and Aristotle . . . The essential element of the Governo Misto which the Florentines had lost was a body of hereditary and patriotic patricians. This gave its strength to Venice; and this hitherto has distinguished the English nation." In Florence, bankers like the Medici ousted the patricians. In Sparta the ephors and in Venice the Council of Ten (1311) warped the constitutions by their oligarchy.

Urgent

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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.

SUBSCRIPTION RATES: *Home and abroad, post free:*
One year 30/-; Six months 15/-; Three months 7s. 6d.
Offices—Business: 11, GARFIELD STREET, BELFAST. Telephone: Belfast 27810. Editorial: 49, PRINCE ALFRED ROAD, LIVERPOOL, 15. Telephone: SEFton Park 435.

*Note: The above rates cover subscription to *Voice*, appearing fortnightly in alternate weeks with *The Social Crediter*.

Published by K.R.P. Publications Ltd., at 11, Garfield Street, Belfast.
Printed by J. Hayes & Co., Woolton, Liverpool.