

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Vol. 32. No. 12.

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

SATURDAY, JUNE 12, 1954.

6d. Fortnightly.

### From Week to Week

A lady in a provincial city received a consignment of bad coal.

The National Coal Board was the crook who delivered it.

(On the telephone): "No, I won't pay for it, and I won't have it wasting space in my coal-house either. You come and fetch it back, and take every bit of it and sweep the place clean of it as well."

— "Oh, but Madam!"

— "No 'Oh, but Madam' about it, you do as I say."

After some delay the National Coal Board "would send an expert, a 'coal expert', to inquire into the nature of the complaint."

He came.

"Oh", asks the lady, "What do you want?"

"Madam, I'm the expert sent from the National Coal Board. I understand . . ."

"Really! Now that's very interesting! Three weeks ago you were trying to sell me a Hoover. How did you become a 'coal expert'?"

"It wasn't three weeks ago, Madam; it was six weeks. I did a course."

We are glad to hear that the electors of East Fremantle (Western Australia) have won a round in their resistance to amalgamation in a 'greater Fremantle' Council. Well concerted strategy was largely due to one or two social crediters who were well aware of the loss in control and civic freedom involved in such centralising schemes.

*The City Press* (London) for May 28 says:—

"There is growing support for the view expressed in these columns that the time has come when those who wish to do so should be allowed to remain out of the National Health and Pensions schemes.

"These activities are mainly supported out of taxation.

"It is important that fact should be recognised. It represents a burden which goes on the cost of goods sold in the markets of the world.

"It is notable too that seeing the high taxes paid in this country for welfare services by British companies operating in their territories overseas countries are demanding more and more from these British owned companies.

"They say in effect 'Why should we allow the British Government to take for welfare services this huge amount of money resulting from the products of our soil? Why should we not increase the amount that we take from the

British companies operating in our territory? This has been an argument which British companies have found it difficult to answer.

"There is in fact only one answer and that is to bring pressure on our own authorities to reduce the burden of what is called welfare but really is not.

"A beginning should be made with those who do not want to make use of the services. They are being heavily burdened merely because they want the right to choose how they should spend their money."

Investigations by 'official bodies' concerned with this, that and the other have never appeared to us to offer much hope, 'official bodies' with any sanctions to back them being what they are, of true remediation of the abuses presumed by those who invoke their activity. From the word 'go', Scotland Yard (in a comprehensive sense) would probably have saved this nation a good deal of the major trouble with which it is afflicted; but restraint of a highly selective kind is constantly exercised.

However this may be, we have received from Captain Arthur Rogers a memorandum of some length dealing with disquieting features in the official British—or British-American—attitude towards recent sensational reports of alleged escapes of Soviet Officials to the west and of an alleged abduction into the Soviet sphere "of a person widely described as an anti-Communist leader." The memorandum is signed by Captain Rogers and Mr. George Knupffer on behalf of the Russian Freedom Federation of Great Britain, 61, Belsize Park Gardens, N.W.3, from whom doubtless copies may be obtained by anyone interested.

"There appears", it is stated, "to be in progress a significant two-way traffic of interesting persons through the Iron Curtain. A distinguished Soviet assassin and terrorist

(Continued at foot of page 2, column 2.)

### CHRISTIAN CAMPAIGN FOR FREEDOM

Chairman: Dr. BASIL L. STEELE,  
Penrhyn Lodge,  
Gloucester Gate,  
London, N.W.1.

Honorary Secretary: Mr. C. R. PRESTON.

Honorary Treasurer: Mrs. J. HYATT.

Funds for the Campaign are urgently needed.

## 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*.

### The Bank War

I—ANDREW JACKSON.

by H. SWABEY.

Most books in North America are exposed for sale with a torrid picture on the cover that has little or no connection with the contents. A few, however, display a chaster design. Such is *The Age of Jackson*, by Arthur M. Schlesinger, Jr., a Professor of History at Harvard.

The editor of this abridged edition says that Jackson "fought and licked not only bankers but the banking system." But a quotation on the next page, evidently a kind of text, is somewhat out of date, as it deals with the feud between the *House of Hove* and the *House of Want*. The American continent, just now is bursting with surplus butter and grain, and besides Bancroft, who is quoted, knew better, and looked to the time when, "the heartless jargon of overproduction in the midst of want will end in a better science of distribution."

General Jackson, who was President from 1829-37, and his successor Van Buren (1837-41) still deserve the interest of the modern reader, because they successfully opposed the Second Bank of the United States, the charter of which expired in 1836. Jackson declared: "I am one of those who do not believe that a national debt is a national blessing." This Bank had damaged the people of the West in 1819 by its policy of contraction following on a period of expansion, and they wanted a state bank under local control. The Philadelphia working men declared in 1829 that if the present banking system was extended, "the great body of working people must give over all hopes of ever acquiring any property."

Senator Benton opposed the renewal of the charter in 1831, because the bank was too powerful, tended to increase the inequality of fortunes, and gave the stockholders an "anti-republican monopoly." Nicholas Biddle, the head of the Bank, retaliated. He tried to make a deal with the administration, he employed politicians and press, and hoped to win over the President. He opened new offices and made loans to newspapers and long-term loans to business.

On re-election, Jackson planned to withdraw deposits from the bank, and stopped depositing with it. Cobbett commended his "wonderful life." The President said, "the bank, Mr. Van Buren, is trying to kill me, but I will kill it." Biddle created panic by calling in loans to state banks, saying "All the other banks and all the merchants may break." Jackson's reply to the numerous petitioners and complaints was, *Go to Nicholas Biddle*. Polk said in the House that

"The Bank of the United States has set itself up as a great irresponsible rival power to the Government," and that if it won the fight, no man would in future become President "without first making terms with the despot." Biddle reversed his policy at the end of 1834, and suddenly started on expansion.

Jackson and his friends advocated Hard-money, to exclude the banks from control over the currency, but few listened to them during the boom. Prices soared, and Biddle boasted, "I have been for years in the daily exercise of more personal authority than any President habitually enjoys." The state banks suspended specie payments, but the state legislatures exempted the banks from the penalties of suspension. But President Van Buren stood firm and separated the fiscal affairs of the government from all banks. He signed the plan for an independent treasury in 1840, sometimes called the second Declaration of Independence. In the author's opinion, "It enforced a decentralisation of the banking system which in the end would prove so cumbersome that the policy was reversed with the establishment of the Federal Reserve System."

But then the author is partly concerned to justify F.D. Roosevelt's reversal of the Jefferson antistatist policy, while declaiming on "Jacksonian Democracy." Meanwhile he tells how the Whigs, infuriated by Van Buren's ten hour day policy and by his opposition to imprisonment for debt, obtained the election of Harrison as next President. John Tyler soon succeeded him, and vetoed a new Bank charter, though willing to repeal the independent treasury. We need not follow Mr. Schlesinger, Jr., through the slavery question. He never appears quite sure what he means by property; but declares that Jackson's followers desired "to preserve everywhere the economic democracy which alone could give political democracy meaning." (Published by the New American Library, 35 cents.)

FROM WEEK TO WEEK— (continued from page 1.)

arrives in the west and seeks 'political asylum.' At almost the same time we are told of the 'kidnapping' and 'abduction' of a political adventurer whose operations, although supported from the U.S.A., are of great assistance to the Soviet dictators. But the editors and correspondents of newspapers do not appear to have seen anything of special importance in these happenings or to have doubted the judgment of the officials who receive 'refugees' from the east and give support to 'anti-Communists' already in the west."

Perhaps they see what they are told to see, and all that the 'freedom of the Press' means is that the Press is free to tell it.

The growing habit of *The Times* to comment on news which it does not present may have been noticed. It is reprehensible. What *did* the Archdeacon of London say in his Whitsunday sermon at St. Paul's?

Dr. and Mrs. C. G. Dobbs would welcome as expense-sharing guests, people interested in combining a holiday in North Wales with a study of Social Credit, between July 18th and August 3rd.

Enquiries should be made to Mrs. C. G. Dobbs, Bodifyr, Bangor, Caernarvonshire.

## The Calculated Crime

By BEATRICE C. BEST.

"I want", says Clairwill, "to find a crime whose effects would last for ever, even when I am acting no longer, so that there should be no single instant of my life, even when sleeping, that I was not the cause of some upheaval or other, and that this upheaval would be enough to bring with it a general corruption or chaos of a kind whose effects would be prolonged beyond my lifetime."

The above is taken from an article in *Horizon* (Dec. 1949) on the Marquis de Sade, and is a quotation from one of his works. Whether or not the Marquis was aware that, through one of his characters, he was describing the crime that is being perpetrated on humanity today one can only conjecture; but a more apt description could hardly be made. It is all there. The effects of our system of finance with its monopoly control, together with its inherent "flaw" in its cost accountancy rules must "last forever", for the "flaw" supplies the mechanism by means of which it operates "even when I am acting no longer", "even when sleeping"; it is an automatic process, entailing the law of cause and effect. Therefore, the effect, "the upheaval", "the general corruption", "the chaos", are of a kind "whose effects would be prolonged beyond my time", and constitute what may be justly called an inheritance of evil.

The personal pronoun in the passage quoted leaves no doubt that the crime is one of malicious intent and calculation. It is also a case of the perfect crime, since, because of its secret automatic working the real criminals can remain undetected, and the resulting evils, "the upheaval", the "corruption", the "chaos", may be ascribed to a variety of causes, arguments about which can go on forever, and make for confusion of thought increasing the immunity and security of the real criminals.

It is a moot point whether the perpetrators of this crime, of which, as suggested, Sade drew so apt a picture, had the wit to see, before Douglas, the exact nature of that factor in the system they controlled which operated so well in their favour.\* But at least they had the wit to see the importance of his discovery, and that it was essential for their interests and objectives that Douglas should be discredited. For Douglas's disclosure of the 'flaw in the price system', and his proposals for correcting it, would have freed man from the debt bondage in which he was made to serve, and to which he was being increasingly subjected. Indeed the 'flaw' disclosed, in actual fact, the false nature of the debt, since a *bona fide* debt is incurred on the understanding by both parties that it can at sometime be repaid and cancelled. But the National Debt incurred by governments as agents of the banking system, and laid upon the people, can never be repaid, and it is not intended that it ever should be, for it forms the ground of continually increasing taxation, that most redoubtable weapon of governments and their powers of regimentation.

The walls of this closed system, from which no one could contract out, and within which all things could be trusted to work for evil, appeared impregnable.

The breach, then, made by Douglas, was seen to be

\*The account of Douglas's conversation with the late Mr. Brandeis suggests that one at least (Brandeis) understood the system perfectly. (Editor, *T.S.C.*)

formidable and fatal, disclosing the fact that the walls were not impregnable—that all the rules and regulations that held them together were purely arbitrary, and false, and fraudulent into the bargain—that there was a perfectly good way out, a way of escape, the only way because one founded on truth and reality. From thenceforth vigilance had to be exercised by those who had erected and were concerned to defend this citadel of lies and deceit. Their task, however, was easy; Church and State supported them, economists were their servants, they controlled the organs of propaganda, and they had nothing but a gullible public to deal with. But the breach had been made, and there were some who saw through it, and whose eyes were opened to the nature of the fraud of which all were victims.

It seems strange that the scientist and the moralist, both, as one would suppose, concerned with truth were blind to what had happened and remained as successfully hoodwinked as any undistinguished member of the community.

Professor Julian Huxley in a foreword to "King Solomon's Ring" by Konrad Z. Lorentz writes: "Only if we know and face the truth about the world, whether the world of physics and chemistry, or of geology and biology, or of mind and behaviour, shall we be able to see our own true place in the world." But why, one asks, is the truth about the world of economics omitted from this list? For how can one hope to "know and face the truth about the world", and in particular about the world of "mind and behaviour", and be able to see "what is our own true place in the world", if the truth itself is falsified and distorted in that world which must, in the nature of things, most intimately affect our lives and thoughts, and in devious and unsuspected ways the worlds mentioned by Professor Huxley? Would not the Professor consider it a matter of first importance that in the search for truth about the world of physics, *etc.*, every calculation appertaining thereto should be in all particulars exact and accurate?

Mr. Whittaker Chambers in his book, "Witness" refers to the first sentence in the physics primer and quotes it as follows: "All of the progress of mankind to date results from the taking of careful measurements." But Mr. Chambers, in the context in which he makes reference to this statement, implicitly derides it as being concerned solely with materialistic aims. Thus we find both the scientist and the moralist, each in his own particular way, apparently indifferent to the world and to the truth of economics. And if one claimed that the world is being lost today because in one particular department of economics the measurements are faulty, and *there is every intention they shall be kept so*, it is pretty certain they would regard such a claim as preposterous. Indeed, Mr. Chambers states categorically that: "Economics is not the central problem of this century."

But the greatest obstacle to the realisation of what that problem is, and also at the same time the greatest help to those who, above all things, fear its realisation, is the dichotomy that exists and is fostered between material and spiritual values; a dichotomy that is, perhaps, the most baleful of all applications of the principle of 'Divide and Rule'. A conspicuous example of it occurs in an article, "The Significance of Attention", published in *The Hibbert Journal* for January of this year. At the commencement of the article we read: "One of the favourite and most specious arguments of the materialists when confronted by those who insist upon

the importance of spiritual values, is that one should first provide food and shelter for one's fellow-men, and then talk about religion". . . First, a high standard of living, and when that is established—religion." And the author concludes by stating that: ". . . we shall not be tempted to respond to the argument that we must first put the external world right, only seeking for Truth when this is done . . ."

But it is just here, and it cannot be stated too firmly, that the real issue is ignored, which is not that of precedence, of what comes first in considering spiritual and material values. The real issue is that of Truth itself which belongs to and unites both spheres, making flesh and spirit one, informing the whole of life. Therefore there can be no question of either *first*—or with respect to the regard we pay to material or spiritual matters, for it is the supreme matter of truth applied to both worlds of values that must claim our undivided attention.

It surely is not without significance that Christ, in the picture he presented to the disciples of the judgement of the nations, and the dividing of the sheep from the goats, gave as the acid test: "I was an hungered and ye gave me to eat, naked and ye clothed me. . ." Is Christ then, to be regarded as a materialist because he spoke those words?

The retort will be that, of course, it is not materialistic to give alms and help the poor—though why, in face of the author's argument, is not quite clear. It is here, however, that we come to the crux of the matter. When Christ said those words he laid down no rule as to how the giving should be done, and today you cannot help the 'poor' by giving alms nor, as the Christian Socialist would do, by driving him into "The Welfare State". At least you cannot do so without disregarding the truth, and that value Christ associated so closely with the truth when he said: "The truth shall make you free." It is a tragic fact, however, that both the materialist and the spiritually minded are united in thus disregarding the truth, and the freedom that is inseparable from it. Hence, they must share equally the responsibility of this betrayal.

It almost looks as though idealists, whether of the right or left, are reluctant or unable to—as it were—come down to 'brass tacks'; one can only suppose that their fervent allegiance to ideas makes them blind to the importance of facts, and incapable of considering them.

A statement of Leon Chestov's is not without significance here. In support of his conviction that "materialism" is not the crucial issue he says: ". . . the most deadly and pitiless enemies are ideas. Ideas, and ideas alone are that with which every man must do battle who would overcome the falsehood of the world."

But ideas are of the utmost importance to those who are determined to bring their crime to a successful issue, for ideas keep the mind distracted, and promote endless discussion; and the desire they arouse in those who hold them to impose them on others fosters a dangerous itch to dictate.

It is immaterial for this purpose whether ideas are materialistic or spiritual, indeed, good, bad, or indifferent, so long as they serve the purpose of distraction and dissipation, in a word, of keeping people's minds and eyes off the ball.

But there is a take-it-or-leave-it quality about matters of fact, a time-saving factor which enables one to keep one's eye on the ball; for it is useless to argue whether 2 and 2

make 4, or whether white is black.

Therefore Douglas was anathema to those whose calculations were endangered by his discovery, for he was not primarily propagating a new idea, but was dealing directly with truth and fact. He was concerned to show how, with these as guides, how man could pass from a state of economic bondage to one of freedom, of *real* freedom; freedom to choose, freedom to contract out, for without these freedom is merely a name, a fiction, an idea, an illusion and a snare; the phantom, evoked periodically, for which man is called upon to fight and die.

It is said that "The Price of Freedom is Eternal Vigilance." But is it? How do we know? For man never has been free, and how he would react to a state of freedom were he to experience it we cannot tell. It may be contended that some men are free, and have freedom to choose, the inheritors of wealth for instance. But the weapon of taxation can always take charge of these, and progressively disinherit them; their position is merely one of sufferance. And if it should be argued that the tyrant, the overlord, the super-cheats in possession of monopoly control are free the answer, finally, is that there is a solidarity about mankind, and unless all are free none are free. The armoured car, the bodyguard and in earlier times the threat of the dagger, or the poisoned cup, the fear underlying the saying "Uneasy lies the head that wears the crown" all show that the tyrant's power is not invincible, that it is threatened and is, so far, precarious.

Today the point has been reached when the weapons forged to secure the rulers' supremacy may turn against them, and involve the victimisers and the victims in the same fate. The scientists have perhaps served their masters too well. For will there be enough time before the balloon goes up to perfect the plans for the World Work Slave State (alias Universal 'Welfare State') into which we are being progressively herded, and in which it is intended we shall all be finally incarcerated? Or, alternatively, will there arise enough people with their eyes opened and their ears unstopped to demand our freedom, our real freedom, and inheritance, to which Douglas has given us the key? A freedom relieved from the necessity of Eternal Vigilance; for vigilance involves anxiety, and anxiety denotes fear, and fear and freedom are incompatibles.

"And the times of this ignorance God winked at . . ." These words of St. Paul in his speech to the Athenians are pertinent today, for the times of this ignorance are past.

Knowledge of this, perhaps, lies behind the mean and sly efforts being made at this period of crisis by those responsible for it, to pass the buck and transfer responsibility to the ordinary citizen—the common man,—the man in the street—the much despised and ignorant masses. Having made a travesty of democracy it is now intended to use it as a scapegoat!

But responsibility cannot be transferred in this way. Christ's condemnations and castigations were not aimed at the multitude, but at the money changers, the Scribes and Pharisees, the hireling shepherds who knew but kept their own counsel.

And it is the same today, and the responsibility that rests upon those who know but will not speak is grave.