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From Week to Week

"An absurd but illuminating competition is going on for the right to be the first statesman to have had the remarkable idea of 'peaceful co-existence. . . . This is a phrase where all the interest resides in the adjective and not in the noun. . . . Nothing could suit Moscow better than to contrive to start a competition to be the first to establish friendly relationships with Soviet Russia . . ." (*The Tablet*.)

There seems to be a parallel (or rather, since parallel lines never meet, a convergence) between the practical philosophies of Mr. Adlai Stevenson and the late General Smuts. Mr. Stevenson is carrying on the 'good work' of the Boer statesman at least to the extent of popularising the doctrine of that 'Call to Greatness' which lies in an infinite perspective of struggle to evade defeat. What we have called 'good' work, is, of course, the Devil's own work to our minds. (*Daemon est Deus, etc.*) From the point of view of the World Tyranny of Finance, the technique of the Perpetual Retreat is, of course, 'a certainty against all mere possibles.' Extracting from his own book just published, Mr. Stevenson says in *The Times*:—

"The great issue that splits the world in this troubled age, the issue of tyranny or freedom, cannot be reconciled. But need it be forced to a decision? It seems to me the problem is not to find ways to live in harmony with the adversary; it is to find ways to live beside him in the bitter discord of incessant power and ideological competition. In time there will be a break in tension, sooner perhaps than prudence admits. . . ."

"Many of the really hard problems in international relations may never be 'solved' at all. The conflict between Muslim and Christian, which dominated world politics for some 300 years, was never resolved. Islam and Christianity learnt to live together and the problem was submerged in the newer and more urgent problems of the Renaissance, the Age of Discovery, and, finally, the Indust-

rial Revolution. So with the Thirty Years War, which also started as a conflict between two ideologies, Protestant and Catholic. The underlying issues were never settled because they were logically irreconcilable; but they did cease to pre-occupy the minds of men, as nationalism and class conflict began to emerge as more pressing issues.

"It is at least conceivable that the ideological conflicts of our own time will defy solution, in similar fashion, but will be replaced by other problems which we cannot now foresee."

Mr. Stevenson enjoins humility. Does this really mean much more than: "Remember, we always have something against you up our sleeve"?

One of the minor 'circuses' invented for the delight of democracy is a free-for-all called 'engine-spotting'—("Don't stand on parcels: one of them may contain a present for YOU!"). As a pastime, engine-spotting must surpass election statistics-spotting as a drain for the energies of its votaries, who are of uniform mental age; but 'Wall Street has the situation well in hand.'

It is now apparent, if it has not been so for a long time, that the mergence of opposites, as measured by counting heads, has seized upon the . . . States, and that, whatever there may be, there is no longer a majority. The stakeholder doesn't mind. His nominees (stout fellows!) have shown their metal—and nobody else matters but the stakeholder. As for a match for him—"But who shall abide the day of his coming?" Not the stakeholder, certainly, though he seems confident that a long run still lies before him.

"Both American industry and American agriculture are at present working a little below, rather than above capacity, and there is no serious prospect of any shortage of natural resources or raw materials, either now or in the next few decades," writes Mr. Colin Clark. What an economist he might be if he could only distinguish capital goods from consumer goods and give due proportion to each.

Mr. Cecil Cullingford, editor of *British Caving*, writing to *The Times* says:—

"Sir,—Spelaeologists are alarmed by proposals to dispose of radioactive waste in disused mines. The coal measures lie on top of limestone, the rock which contains the water-made cave systems, and there can be few coalfields which do not drain into the underlying limestone. Though the course of many underground streams has been traced by cavers using fluorescein, the waters stored below the water-

(Continued on page 4.)

An Address to Toc H

by H. R. PURCHASE.

It is quite a problem to compress into twenty minutes or so what deserves as many months of exhaustive study. My attention was first drawn to Major C. H. Douglas's writings early in 1920. Since then I have read all I could about them, have studied them, have written on the subject and am still learning.

This is not being mentioned so as to frighten you off the subject; but because of the persistence of criticism, by some that it is too simple, by others that it is too complicated. You see, the fundamental idea of Social Credit is simple, just as simple as the idea underlying the teachings of Christ. Because an idea is simple, that doesn't mean it is easy to get across, in fact it's just the opposite.

If you try to explain Christianity to some person who knows nothing about it, you will very soon discover how difficult it is to convey what is essentially a simple idea. You will be talking past each other, you will be speaking to all intents and purposes two different languages, even if it is English; you will discover that speech can be a very inadequate instrument with which to convey your thoughts. It is necessary to stress all this not only because of the shortness of time at our disposal now; but because of the novelty—to many of you—of the point of view. It is possible to mention today only a few aspects of Social Credit, and to point out only a few of the highlights.

Social Credit, the name for the theorem and proposals associated with Major Douglas, has been described, and correctly so, as Christianity in practice. Without a clear understanding of Christian doctrine, you will not understand or even agree with Social Credit. Although, as already mentioned, Christianity and Social Credit are simple in conception, they both impinge on every aspect of human life and in their applications are therefore as complicated as life itself.

Major Douglas described Social Credit as being "the policy of a philosophy." At first glance this does not seem to say much. But that is mere superficial appearance.

Most of you will, I hope, agree without further argument that since about 1911 our economic system has been most unsatisfactory. It has failed to satisfy the just and reasonable demands of the citizens of this country.

An economic system operates within whatever political system it is conditioned by. Whoever controls the political system, *i.e.*, the organisation of the individuals within the State, will arrange the economic system so as to carry out the political objectives of the controllers. These latter will devise and adjust the political system in accordance with whatever is their philosophy. That philosophy in turn is the expression of their fundamental beliefs, conscious or unconscious, their Faith, their religion.

Here we are down to bedrock. There are basically only two religions in the world, the Christian and the non-Christian, the latter varying from an ethically near-Christian deism or polytheism to an ethically anti-Christianity, or paganism. At one end of the scale love is the Law, at the other power, force, matter. Just as among Christians there are different expressions of their religion, as evidenced in the various Churches and sects, so the non-Christian religions

have different expressions, though in much greater variety; ranging from relatively innocuous nature worship through Judaism and the Hindoo religion down to the revolting excesses of the cult of Mithras.

The word religion derives from the Latin verb *religio*, to bind back. What is meant of course is to bind back to reality. Apart from our trinitarian conception of God, one of the main differences between Christianity and paganism is the interpretation of what is Reality. To the pagan Reality is material. Karl Marx, a pagan, wrote that the mind is an emanation of matter. There is as much or even more evidence and reason to argue that matter is an emanation, an hallucination of the mind. But we can leave the pagans to quarrel about that among themselves, because the Christian believes that Reality is spiritual and that matter and the mind are but the incarnations, on different levels, of the Spirit. Some near-Christians agree so far.

Some of you may be saying to yourselves: "when are we going to hear something about Social Credit?" In fact all the foregoing has been nothing but Social Credit. To understand any subject properly you must know and grasp the fundamentals on which that subject is based. Before you can appreciate the practical application of principles, you must understand what those principles are. Christian teaching is either merely another set of interesting opinions or a true statement of the laws of the Universe, of Divine Law. As a Christian I must insist that there is a Divine Law, material and psychological, that is above Kings and Governments and that any violation of that Law automatically and inevitably entails failure. As a Christian I approach the search for Truth, the Divine Law in all humility. Social Credit in contrast to the prevalent economic and political systems, is based on that Law.

As to whether a scheme, a legal enactment, an institution and so on is Christian or pagan is, as a rule, easily tested by its effect on the individual. As you know, to the Christian, the individual is of paramount importance. "The Sabbath was made for man, not man for the Sabbath." To the pagan he is but a cog in a machine to be controlled by whoever turns out to be the most ruthless power maniac. In a Christian State the individual is progressively given more and more freedom to develop himself to the best advantage. Freedom and Responsibility go hand in hand. You cannot have one without the other. The degree in which a State is organised is a measure of its pagan nature. The chains used can be political and economic.

Domination is probably the key word in describing the conditions of the world today. That is achieved by centralisation. Monopoly is the aim of both what is called Capitalism and of Socialism. It should be obvious that any kind of centralisation of control is injurious and as a rule fatal to the interests of the individual. To make quite clear the principles involved in the structure of any organisation I should like to give you a homely illustration of how all society is built up. Let us picture a typical tennis club. The object, purpose, and origin, *i.e.*, the *policy*, of such a club is to facilitate the playing or watching of tennis by a number of individuals. It must be stressed that there is no Act of Parliament passed to force anyone to join a tennis club—as for instance is the case with the Health Service. Anyone is at liberty to join the club or leave it,

within the limits of the rules of the club, without any penalty other than the withdrawal of facilities. The *policy* of all members is identical. They proceed to elect a committee to be the *administrators* of that policy. The Committee appoints a chairman, secretary, captain, *etc.*, each with personal responsibility, duties, powers, and privileges. You will see that the administration, to function properly, must be hierarchial, and centralised. But woe betide the officers and committee if they fail to carry out the policy of the members as a whole, because the final *sanction*, being able to depose the committee and appoint another, is in the hands of the club members. That club is in a small way a political organisation just as the State is in a large way. I have been trying to make you see what is meant by policy, administration, and sanctions, a trinity that must form the skeleton of every administration. Unless these principles are correctly applied, particularly in a State, disaster is inevitable.

I have pictured a club run on democratic and therefore Christian principles. I do not of course mean the sham democracy from which we suffer to-day. Now try and picture a tennis club run in such a way that policy is centrally controlled. It's laughable, but please try. Once in five years a chairman is elected and in between he has full powers without any possible interference. In other words the members can apply no sanctions. The chairman announces that no more tennis shall be played, but only shove-halfpenny. As the saying is, 'they've had it.'

Let us now consider ourselves as members of Great Britain, as the inheritors of a great and good tradition, of great wealth and of the responsibilities attaching to these. What is our policy? What is it that we and the vast majority of our fellows really want? Let us sum up a few of these things. We want Peace; externally we want to be secure from attack or from the effects of "cold" wars; internally we want to be left in peace to develop our own personalities in our own way without interference, *i.e.*, we want freedom of action. We want a reasonable standard of living and to be assured against poverty. We want security of ownership of all we possess and a reasonable chance to augment it. We want spiritual freedom and leisure to give us the opportunity to learn the Christian Truth. There is a lot more that can be added.

What in fact do we get? Collective insecurity, bigger and better wars, a harrowing war of nerves with all politicians rushing from one health resort to another without achieving anything for our benefit. Internally we have on our necks hordes of bureaucrats, some armed irresponsibly with judicial powers, who can and do use these to interfere in our lives. We live in an age of rush, stress and difficulty unknown to our more backward ancestors. The spectre of poverty is grinning at all of us all the time. If by our exertions we earn more than the average person, a large slice is taken from us to be spent in various frivolous and objectionable ways by persons over whom we have no control. Exorbitant, penal taxation, direct and indirect, including inflation, takes away what is ours and largely prevents those who wish to save up for a rainy day or some years of leisure, from doing so. A lot more could also be added to this indictment. Don't listen to excuses by politicians or jargon by economists. Judge the system and the men by results. Unless you regain control over your politician,

things will get worse and worse.

Social Credit is based wholly, exclusively, and securely on the Christian principles explained. We are prepared to be judged by results. That those results can not be in doubt, is shown by the hostility shown us by those in power who have gone to quite extraordinary lengths.

During the last 50 years centralisation has been growing wider and more intense. Up to about 1924 the centralisation of control of policy was secret and operated through the financial system imposed on all countries and linked together. Up to 1917 the headquarters were in London. Then they were moved to New York.

You all know how important in your lives money is. In itself it has little or no value. You accept it for your efforts, your goods and services, merely because of your belief, amounting to certainty, that in due course you can exchange the money for goods and services you desire. If you look at it in this way you will readily grasp the fact that the money system is a quick, and very handy accountancy system on the one hand and on the other a means for distributing goods and services. To function properly, money should therefore circulate so as to facilitate production up to its natural physical limits and to satisfy the demands of the consumer. You know perfectly well that it does neither. This is not surprising when you consider that the money system today operates without any direct connection with the production of goods or with any consideration for consumers' demands. Instead of a system of free distribution it is operated as a means of government, as an instrument of tyranny. Money is merely a claim to wealth, not wealth itself, just like a railway ticket is a claim to a seat—or standing room—in a railway train.

The distinction is very important. Industry, both capital and labour, creates real wealth. *Real* credit is defined as the ability to create goods and services as, when and where required, in other words real credit is a correct estimate of the potential wealth a person, a body of persons, or a nation can produce. *Financial* credit is no more than a licence to distribute real wealth. Financial credit can not exist without real credit. It is a violation of natural laws to make the production of wealth dependent on the creation of financial credit and to allow the latter to be manipulated as a monopoly for the benefit of the controllers of money. But that is the situation today. When a bank gives the Government an overdraft it merely issues as financial credit the real credit of the nation.

The present irrational use of money goes back to the satanic urge to domination over their fellows by a minority. These men are drunk with power and yet want more and more of it. Their religion is pagan and their high priests are almost without exception Zionists.

It is just as well for your minds to be clear on certain questions. Does industry produce goods for consumption or does it exist to provide full employment, meaning abolition of leisure? Has it never occurred to you that the scientist and industrialist have long ago lifted the curse of Adam from our shoulders, and that they are busy all the time finding means of producing more for less human energy? Yet every politician's aim is to make employment and more employment. Cannot you see that here the body politic suffers from a split mind, a disease? Have you

never asked yourselves why we are always being exhorted to produce more for export and for armaments, that are no good to anybody? The answer is quite simply that those in power are at their wit's ends to find work for people for whom there is in fact no necessary work. Some of you will remember the 1930's, when our productive capacity, despite organised destruction then called rationalisation, was so great that only a fraction of the working population was needed to produce all necessities and luxuries. The problem was one of distribution and nothing else. Because of the glut of wealth, a large part of the population was sunk in poverty and humiliation. Isn't that a violation of Divine Law? It is done because the financial system is so arranged that you cannot get access to what has already been produced without working to produce what the Money Power dictates you shall produce, under conditions laid down by them.

Although the real nature of the problem was even then quite obvious, the 'Authorities' misrepresented it as an unemployment problem. There could be only one solution to the problem, the free distribution of part of the glut; but that was carefully hidden from the public eye because it is only through the creation of artificial scarcities that the people can continue to be dominated.

The master control over the life of any country and over the lives of its citizens is where money is created. The banks are manufactories of financial credit just as a baker is a manufacturer of bread. But bread is something directly useful, you eat it, you consume it. Financial credit is merely a licence to acquire something useful. Although the money created by the banking system obtains its value from the wealth of the nation and not from any action by the banks, it is created as a debt to the banks. The result is that the harder a nation works creating wealth, the deeper does it get into debt. Our national debt is M£27,000, and is growing. What our industrial and private debts total no one will estimate or disclose. In this and in other ways our financial system is fraudulent. If you want an instance of how control is centralised read *The Federal Reserve* by Mullins.

Centralisation of the Money Power would probably have sufficed to enslave the world, so long as it could be kept a secret. Once Major Douglas however had disclosed the nature of the control and its objective, open political repression had to be called in. What we have suffered here in this way is known to all of you. You can read in your papers everyday of the efforts to centralise the world still more; United Europe, Federal Union, One World. Mr. Foster Dulles only the other day admitted in his rage against the French people that the supranational aspect of E.D.C. is essential. It is essential for the success of the plotters who aim to dominate the world.

So far this has been mainly a criticism of the pagan principles underlying our political and economic systems; but a diagnosis of the disease must precede any effective prescription. The nature of our criticism should show the direction of our policy. We say that what is physically possible is financially possible; that the individual must be given progressively the maximum freedom; that control of policy must be in the hands of the individuals comprising the nation; that power must be matched by responsibility;

that the financial system must reflect the facts and cease to be the arbiter of both production and consumption. The idea of the British Empire was that of a decentralised Commonwealth of peoples who respected each other's special aspirations. Under One World, Christians will be outvoted 5 to 1. We condemn this and all other centralisation of policy. We encourage private enterprise and are against all monopoly particularly State Monopoly. We have shown how money can be created without being a burden of debt. We have shown how the individuals as a whole in any nation can be ensured of possessing sufficient purchasing power with a maximum of leisure to buy their own product. Social Credit would ensure that every man, woman and child had access to the necessities of life, free from today's perpetual money worries, access to the abundance God has put at our disposal. For the first time in history, most people, and not merely the few, would have the opportunity of education, the development of their gifts and talents in their own way, for that, and that only, is true education.

The technical adjustments you must leave to the technician, so long as you retain firm control over him. Those who want to study the technicalities of Social Credit can do so. We have no secrets. It is desirable to have a feeling for, better still, a knowledge of mathematics at some places, but Social Credit can be understood without such knowledge. What is important is an understanding of the principles.

"And lead us not into temptation." Apathy and moral cowardice are perhaps the greatest of all temptations today. They are widespread and, alas, are found even in the Church where they are least excusable.

"Deliver us from evil." It was Burke who said that it was only necessary for good men to do nothing, for evil men to win the day. For over a third of a century we Social Crediters have fought evil practically singlehanded. There is now evidence of a general awakening among good men. The question is, will the plans of the evil men mature and enslave the world before the good men can organise and confound their evil politics. It is up to you!

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

table are too vast in extent to map. Two examples may suffice to show how far water contaminated with radioactive material may percolate: the water from Alum Pot and other potholes on the side of Ingleborough mountain flows underneath the River Ribble, to resurge and flow into it from the far side; on the island of Steephholm in the Bristol Channel there is a spring of fresh water which has flowed under the sea bed, probably from the Mendips."

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"New ideas," says *The Times*, muttering in its nightmare, "can be as 'responsible' as old ones." It is, of course, something to see 'responsible' in inverted commas in *The Times* (which is in 'responsible' hands, as before mentioned). Alas! the muttering is from a dream about the future of Chatham House, from which Mr. Ivison Macadam and Professor Toynbee are withdrawing.