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FOR POLITICAL AND ECONOMIC REALISM

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FOR POLITICAL AND ECONOMIC REALISM

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The Social Credit Movement in French Quebec

Vers Demain, the official organ of the 'Union of Electors,' published by the Institute of Political Action twice monthly, contained in French on June 15, 1941, the following account of its 'raison d'être' and inspiration:—

"... it is the reading and meditation of page 288 of Jacques Maritain's *Humanisme Intégral*, or rather the whole chapter of which this page is part, which has inspired the foundation and guided the development of the Institute of Political Action.

"It is not a question of forming a new party, for it is order that we are seeking in politics, and order is not division.

"Jacques Maritain recommended the formation of a new kind of politics, of political brotherhoods which should be, as it were, secular orders of Christian inspiration, pursuing specialised ends in the temporal domain just as the religious Institutions pursue specialised ends in the spiritual domain.

"Every religious Institution has a double objective: the improvement of one's self and the improvement of one's neighbour. This latter objective takes on different forms according to the Institution: teaching, preaching, penitence, service of the sick, missions, etc.

"Similarly the Institute of Political Action pursues the political education of one's self and the political education of one's neighbour. It then proceeds to organisation in order to realise the objective which its studies have shown to be good and desirable.

"The Institute of Political Action consists neither of dilettantes nor of dreamers. Some seek to present Social Crediters as utopians. It so happens that Social Crediters are the greatest realisers of all times in the secular domain. . .

"An organisation for political education, the Institute of Political Action is also, as we have said, a concrete political organisation for getting things done.

"It is not an organisation like the political parties, because it is not a matter of imitating what has been done, but of building where the parties have destroyed.

"The parties are organised from above and hold their members by means of money and material rewards.

"Our Institute is formed from below and seeks to develop its members by education and the apostolate.

"The parties work only around power: to seize power or to keep power.

"Our Institute works upon the people, upon the multitude: to change the people, instead of changing only the men in the government.

"None of the big political parties has sought to effect the political education of the mass: to capture votes is their sole concern.

"New parties from time to time have denounced the two big parties, have presented rather elaborate programmes and have said to the people: Put us in power and we will give you this.

"Our Institute of Political Action goes much deeper. It is the political leaders who go to the people and say: Put us in power and we will do better than the others. It is the educators who say to the people: Study your political affairs and see that you are served. . . ."

"L'Institut d'Action Politique' now sets out upon a new line of policy which *Vers Demain*, June 1, 1955, describes as "From Propaganda to Occupation." This new policy is explained in a letter, dated May 3, written by Mme. Gilberte Côté-Mercier, Director of the Institute, to the Assistant Directors:

"We are advancing with giant strides in our work. We are passing from the period of propaganda into the period of occupation.

"Propaganda will nevertheless continue for those places where we are not yet solidly established.

"We are setting about the *occupation* of all the parishes of New France.

"The subscribers of the same parish are henceforth invited to form themselves into a *Social Credit council* in the parish. The most active of the subscribers in the parish will automatically provide the *inspiration of the Social Credit council*.

"I believe that we can have a minimum of 1,000 Social Credit councils organised in this way by the time of the Congress next September.

"The parish, which is often the village municipality plus the parish municipality, is that human agglomeration

which lies nearest to the families. It is by this local unity that we will recover our powers, as from below. It is the opposite of centralisation.

"Let us therefore occupy all our parishes for Social Credit and then a Social Credit policy and economy will prevail.

"We can in this way occupy the whole province of Quebec and a good part of New Brunswick and Ontario during the year."

The policy of such councils would be, *inter alia*:

"To see to the *Vers Demain* subscriptions in the parish.

"To oppose any new tax and any increase of an existing tax.

"To oppose borrowing which places those who produce in debt to those who do not produce and which necessitates new taxes for repayments swollen with interest.

"To get the Municipal Council and other local associations to pass resolutions demanding that money shall be placed at the service of families and of persons: by the doubling of family allowances by the federal, the setting up of Social Credit by the provincial government.

"To denounce any local injustice done to persons or families and to demand redress.

"To bring cases of distress to the attention of the authorities.

"To create and develop a Social Credit atmosphere in the parish; to placard it with Social Credit posters.

"To bring the mayor, councillors and other local celebrities to the Social Credit Congress next September, *etc.*, *etc.*"

Vers Demain, June 15, 1955, in reporting the record collection of 6,456 yearly subscriptions to the paper, collected during the single week of May 25, in a special effort to celebrate the fête-day of Mme. Côté-Mercier, publishes a Roll of Honour of the names of some 600 Social Credit missionaries whose efforts, chiefly by door to door visitation, had been chiefly responsible for the result. This total is more than double the present average weekly subscription collection, which is sufficient to maintain the paper's circulation at around 100,000 copies distributed fortnightly. The probable effect of the proposed Social Credit Councils and the increased circulation of *Vers Demain* may be gauged by an article by Louis Even, the editor of the paper, written on the Douglas text: "Modern taxation is legalised robbery," in which the simple truth is expounded and enlarged upon. "To prevent a people obtaining that which it has produced is certainly to rob it. Similarly to place a people in debt for that which it has itself produced is to rob it a second time." T.V.H.

Mugs

"The paradox is that while there are so many 'good' farmers, with more and more technical know-how (and producing more food) than ever before, farm incomes have fallen each year since 1952."—From a leader in *The Farmers' Weekly*.

A Prediction for America

This letter was written nearly a century ago by Thomas B. Macaulay to Henry S. Randall, an American literary friend

Kensington, London, May 23, 1857.

Dear Sir,

. . . I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty, or civilisation, or both. In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was reason to expect a general spoliation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in twenty years, have made France as poor and barbarous as the France of the Carolingians. Happily the danger was averted; and now there is a despotism, a silent tribune, an enslaved press. Liberty is gone, but civilisation has been saved.

I have not the slightest doubt that, if we had a purely democratic government here, the effect would be the same. Either the poor would plunder the rich, and civilisation would perish, or order and property would be saved by a strong military government, and liberty would perish.

You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your labouring population will be far more at ease than the labouring population of the old world; and, while that is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity. But the time will come when New England will be as thickly peopled as old England. Wages will be as low, and will fluctuate as much with you as with us . . . hundreds of thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test. Distress every where makes the labourer mutinous and discontented, and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have a million while another cannot get a full meal.

In bad years there is plenty of grumbling here, and sometimes a little rioting. But it matters little. For here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed, but select; of an educated class, of a class which is, and knows itself to be, deeply interested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly, yet gently restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again: work is plentiful: wages rise; and all is tranquility and cheerfulness. I have seen England pass three or four times through such critical seasons. . . .

Through such seasons the United States will have to pass, in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good

(Continued on page 4.)

Christianity and the Law

We are indebted to *The Advocate*, Melbourne, February 17, 1955, for the report of a sermon delivered by the Rev. Father Kevin O'Sullivan at St. Mary's Church, Geelong on February 8, 1955, from which we publish the following extracts:

"One amazing fact in this amazing age is that never have there been so many who practise law, and so few who know what law is. . . .

"There was a time when our Judges were the champions and defenders of the natural rights of the 'free and lawful man' of English law. Today they deny that we have, against the State, any natural rights.

"There was a time when Christianity was part of the Common Law of England. In every century Lord Chancellors, up to Lord Eldon in 1819, had expressly declared that 'Christianity is part and parcel of the Common Law of England.' In 1917 the House of Lords declared that Christianity was no longer part of the law of England. This, probably the most fundamental and far reaching change ever made in English law, was made, not by Parliament—no Parliament would have dared—but by four Judges of the House of Lords.

"There was a time when Judges of the superior courts (such as Coke in *Bonham's Case*) did not hesitate to strike down a statute that was against the divine or natural law. 'The Law of Nature' wrote Blackstone (1 Com. 27.40) 'being coeval with mankind, and dictated by God Himself, is of course superior in obligation to any other. It is binding over all the globe in all countries and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority mediately or immediately from this original.' Today Blackstone's statement is called 'stark nonsense.' Commenting on the new order (but not commending it) Sir William Holdsworth, Professor of Law at the University of Oxford wrote: 'The Judges are obliged to admit that (the Statutes) however morally unjust must be obeyed.' (Vol. IV, 186). Our modern jurists have accepted Hobbes's dictum. 'Governments make the things they command just, by commanding them; and the things they forbid unjust, by forbidding them. . . . The law may be iniquitous, but it cannot be unjust.'—(*History of English Law*, Vol. VI, 25.)

"In the passage quoted Holdsworth proceeds to define the new role of our Judges—the one-time defenders of our liberties: 'There was no need, therefore, for the Courts to be anything but useful servants of the Crown. The tragedy is that our Judges have accepted their new rôle.' 'We sit here' said Willes, J. (6 C.P. 582) 'as servants of the Queen and the Legislature.'

"Lawyers! Under our modern theory of law—rather I should say in the modern absence of any theory of law, for there is only one possible theory of law that recognises and protects the natural rights and liberties of the subject—we are being robbed of a glorious heritage, the noblest system of law the mind of man has evolved, the Common Law of England. . . .

"Commenting on the decision in *Bowman's Case* (where the House of Lords declared that Christianity was no longer part of the law of England), Holdsworth wrote: 'It is not

unlikely that Caesar, now that he has deliberately abandoned the task of securing for God the things that are God's, will find considerably greater difficulty in securing for himself the things that are Caesar's.' He spoke truly. The challenge to authority in all its forms is one of today's great problems. The authority of the law has been undermined by the very ones we trusted to uphold it—the Judges of the superior courts. Authority is undermined because the only source of all authority is denied—'The fool has said in his heart there is no God.'

"The decisive contest of our day, lies not so much in politics or economics, as in jurisprudence—in our concept of the scope, function and authority of human law. Professor R. W. Chambers states the issue: 'Upon that difference—whether or no we place the Divine Law in the last resort above the law of the State—depends the whole future of the world.'

"The difference is fundamental and it is insistent. It is the difference between Christianity and Communism. It is the difference between the rule of law and naked tyranny. It is the difference in the very concepts of man. Is man a being created by a loving God, redeemed by the Blood of Christ, destined to eternal glory? Or is he the accidental spawn of an accidental monkey, destined to disintegrate into the accidental drift from which he accidentally evolved? Which will prevail—the truth about man or the lie? Truly upon that difference depends the whole future of the world. . . .

"The framers of the Common Law saw man as a rational being, possessed of an immortal soul, created by God after His own image, destined by God for eternal happiness, endowed by God with a nature which would be frustrated if man did not live in society and under authority. They saw therefore that the State was ordained by God. It must therefore have from God all, and only, that authority which is necessary to perform its proper function—to promote the common good. In seeing all this they had one enormous advantage—they were seeing objective truth. They knew what man was, and what the State was in God's plan. And because they knew that, they knew what law was, and what it always must be. Law is that rational ordinance, for the common good, promulgated by the person or body who has the care of the community. It is that order which is necessary or convenient to the nature and purpose, both of man and the State. If a law is against the divine law—the divine will—it cannot possibly be good either for man or the State. . . ."

Notes on the News

Everything is belated in this isolated spot. The mails are infrequent, newspapers seldom appear, and our Radio, due to the general unattractiveness of the A.B.C.'s presentations, has been allowed to stay out of repair. The situation is not without its advantages.

Belatedly—it is over twelve months since they arrived—I found myself reading some pamphlets: *Why Milk Pasteurisation?* by Jean Bullit Darlington*: Three in all.

To interrupt the perusal came one of the elders, inviting my presence on a visitor's lugger, to go fishing. . . . "Heard

*Republished from *The Rural New Yorker*: issued by Lee Foundation for Nutritional Research, Milwaukee 3, Wisconsin, U.S.A., 1947.

the news?" asked the owner, twiddling a knob, and—ere I could restrain him—it was on; and I heard, as in an evil dream and straight from Hell, the mouthings of Soup-Voice the too-well-known announcer. ". . . . 60,000 Rhesus monkeys to be brought from India . . . Salk . . . gold medal . . . polio vaccine . . ." In vain I protest to the owner—who incidentally has himself had a bout with polio—that surely it would be better as a preventive measure to concentrate on the production and distribution of wholesome food? But he is quite unmoved; as detached from the implications as the albatross overhead, and I subside into fretful mutterings which come to life again when the bait, in most unpleasant condition, is found to be enwrapped, fittingly enough, in some pages of *The Sydney Daily Telegraph* (January 27). To the heave of the ocean (and the stomach's increasing discomfort) I read that Upton, Chief of the Sydney Water Board—mainly remembered for his skill in excusing the recurrent water restrictions—wants to dose the whole population; whether they like it or need it; young, middle aged, and old; teething, possessed of teeth or without, *with Fluorine*—to prevent dental caries, a disease afflicting only the very young!

Dum Kluck, my only personal adherent, and by now the only sane man aboard, attempts to comfort me with the remark that if it be true—as he has heard—that our forebears were not subject to these complaints, surely then we should examine our way of life to see what it is we do that they did not, and *vice versa* . . . but no, we must listen to the Uptons and the Salks, as reported by the *Telegraph*, commented upon by parrots such as Soup-Voice, and backed by the Press, the A.B.C., and the keymen of the monopoly institutions.—"Tristan."

A PREDICTION FOR AMERICA—

(continued from page 2.)

deliverance. But my reason and my wishes are at war; and I cannot help foreboding the worst. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government, and has the rich, who are always a minority, absolutely at its mercy. The day will come when, the State of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose a Legislature. Is it possible to doubt what sort of a Legislature will be chosen? On one side is a statesman preaching patience, respect for vested rights, strict observance of public faith. On the other is a demagogue ranting about the tyranny of capitalists and usurers. . . . Which of the two candidates is likely to be preferred by a working man who hears his children cry for more bread?

I seriously apprehend that you will, in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people who should in a year of scarcity, devour all the seed corn, and thus make the next year a year, not of scarcity, but of absolute famine. There will be, I fear, spoliation. The spoliation will increase the distress. The distress will produce fresh spoliation. There is nothing to stop you. . . .

As I said before, when a society has entered on this downward progress, either civilisation or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand; or your republic will be as

fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth—with this difference . . . that your Huns and Vandals will have been engendered within your own country by your own institutions. . . .

I have the honour to be, dear Sir, your faithful servant,
T. B. MACAULAY.

The Credit Squeeze

"The country is governed today in partnership with the trade unions, and unfortunately both the Government and the trade unions share a common readiness to see money go on losing its value. All Governments with large inherited debts have through the depreciation of money a way of in fact repudiating a great part of this indebtedness, which accounts for 2s. 6d. in every pound raised in taxation, or some £500 million a year. The trade unions, engaged in current production, are only concerned, not with the denominations in which wages are reckoned, but with what current consumption they will command. The victims of this policy are all the people who have saved, or who have entered into contractual relations fixed in money terms. It is hard to see how they can hope to hold their own, or how the real question for them can be any other than at what pace they are to be progressively impoverished. The Government, using the banks as though they were nationalised, seeks to restrain private borrowing and the consumption of people who do not belong either to Government departments, to nationalised industries or to strong trade unions, in order that those three groups may take, either for capital investment or increased consumption, what wealth is available. . . ."—(*The Tablet*, July 23.)

Big Brother speaks

Bernard Baruch, speaking to reporters in Washington, according to the *Daily Telegraph* of July 14, said that the Geneva Conference "will show whether the world, travelling from chaos to cosmos, wants to go back again."

Only chaos or the threat of chaos. . . .

Evidently some of the Neverest climbers do not believe in the Abominable Snowmen!

THE BRIEF FOR THE PROSECUTION

by C. H. Douglas.

This book is the last of the contributions to the understanding of world politics written during the war of 1939-1945 by the author of SOCIAL CREDIT. The series began with THIS 'AMERICAN' BUSINESS (August, 1940) and continued and expanded with THE BIG IDEA (1942), THE 'LAND FOR THE (CHOSEN) PEOPLE' RACKET (1943), and, PROGRAMME FOR THE THIRD WORLD WAR (1943).

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