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FOR POLITICAL AND ECONOMIC REALISM

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THE DECLINE OF MORAL RELIGION (1.)

"Perhaps the first step to an appreciation of the forces active in the modern world is to be gained by a consideration of the decline of moral religion."

—C. H. Douglas in *The Monopoly of Credit* (p.7.)

There is an element in Social Credit that automatically arouses antagonism in the puritan-minded individual; the Doubting Thomases of this world, and that is its quality of fundamental optimism. Philosophically, Social Credit requires of its adherents the same childlike conviction as does Christianity, that the qualities of truth and goodness are one and indivisible; the same unquestioning, unquestionable faith as is implied in the Gospel admonition, "Except ye become as little children. . . ." To the sincere Christian whatever compromise he may be compelled to, the integrity of means and ends is his ultimate—one might say, his only—article of faith. Correct, true, ends cannot be achieved by incorrect means and *vice versa*. The whole of our existence on this plane of consciousness may be (inevitably is, in a sense) a compromise. As long as we continue to think in terms of time and space, there must always in some degree be a gap, a discrepancy, a sort of moral time-lag between precept and practice. But that in itself is no justification for pessimism or despair provided always one thing; that we do not allow ourselves to be self-deceived in the matter. Deception of any kind is to some extent satanic, but self-deception is indeed the very devil.

"While all the more immediate difficulties which threaten us are in the nature of technical defects," he writes on page five, "requiring for their adjustment rather a change of head than a change of heart, it is unwise to underestimate the psychological obstacles which lie in the path to reconstruction." Among those obstacles envisaged by Douglas in addition to the natural opposition to be expected from financial vested interests, was undoubtedly the puritanical distrust or fear of Life and Liberty—in the hands of others, of course—more or less common to mankind and the consequent temptation to the selfrighteous to assist in the suppression of the liberating Truth in the interests of collective safety. Douglas was well aware of the "heady," not to say intoxicating nature of his momentous communication. He could see clearly the latent dangers in the situation, were this technical knowledge to become detached from the philosophical implications natural to it, and be made a sport of political "management" and manipulation; thus breaking up that vital partnership between means and ends, which alone is able to bind back purely human reasoning (material dialectic) to realism, or spiritual Reality.

It has been sometimes asked whether Douglas himself realised from the start the full implications of his discovery of the hidden flaw in the universal system of national accountancy, or was entirely prepared for the extraordinary strength of the puritanical reaction to the almost childlike obviousness and simplicity of his proposals for its correction, particularly as embodied in the idea of the National Dividend. The question, however, is irrelevant. Truth is organic. As the mature oak exists in embryonic completeness in the acorn, so does a correct statement of any truth include all its own implications. Those who would think and act philosophically to any real purpose, must perforce operate under this natural law. Douglas put the whole substance of his observations regarding society's credit—its embodiment of mutual goodfaith—in his first, small book, *Economic Democracy*, published in 1920, and all the bulk of his subsequent writings represents just the organic growth and expansion of that original germ.

Douglas recognised from the very start that if the *will* to Economic Realism was not philosophical at least to the same extent that it was political; if it did not originate in part in a love of Truth for its own sake, and not just as a means to material betterment or power, the mere knowledge of the Social Credit disclosure and technique would be ineffective, and worse, self-defeating. For it was that very deficiency of heart in those of his followers—quite too many of them—who had the head, and, in an infinitely less degree, deficiency of head in those who had the heart, that was to provide the weakness in our defences, and the points of entry to the opponents of Economic Truth, the "rulers of the darkness of this world" as regards international banking practice; the Baruchs, and the Warburgs, and Rothchilds, *et al.* . . .

His opponents never tired of accusing Douglas of what they called anti-semitism. They complained that he suffered from a complex regarding International Jewry. This was a particularly stupid accusation to make against one of the most balanced personalities of modern times. It is true there was no one who had followed more closely than he the evolution of that ancient Socialist bogey, the Inter-

Most certainly by the date of the publication of his third, and finally authoritative textbook, *The Monopoly of Credit*, in 1931, he had had all necessary confirmation of the correctness of his judgments and no doubts left as to the particular quarter from which obstruction was to be expected, or the particular form it was likely to take.

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From Week to Week

We are sorry to note that the obviously sincere Miss Freda Utley, who contributes to *Human Events*, lends her support to the "village idiot" theory of higher politics.

In *Human Events*, July 16, 1955, she analyses some aspects of the 'summit' conference at Geneva. She notes that vast sums of U.S. money have been made available to Soviet Russia's satellites and allies, directly and indirectly. "It would seem to be a 'principle' of American foreign policy to be more generous to doubtful friends and neutrals, or to those who blackmail us, than to staunch allies who stand unequivocally on our side." Miss Utley characterises the Western Powers as "stupid or shortsighted."

If Miss Utley thinks that American foreign policy is guided by stupidity, she had better have a look at the realities of American government. What American foreign policy is leading to, which is what Miss Utley perceives, is, from her point of view, stupid (we should call it sinister); but that is not to say it originates in stupidity. In fact, the ability to pursue a policy so patently against the interests of Miss Utley and her fellow nationals argues the employment of the best brains available. "Sticks and stones will break my bones; but names will never hurt me."

It used to be an ironic joke amongst Social Crediters to point out that since all countries could not have a 'favourable' trade balance—could not all export more than they imported—the only solution compatible with official economics, would be to export to other planets. But now the *Sunday Express* (July 31, 1955) reports a "Space Boomlet" in shares on Wall Street, based on the idea that there will be "big money" in setting up artificial earth satellites.

If, as seems demonstrated by the Christian Campaign for Freedom, the Churches cannot see that Full Employment as exemplified in this crazy reasoning is anti-Christianity, surely the engineers can recognise the prostitution of their profession. They are being asked to construct a juggernaut for the utter enslavement of mankind.

"What does Reuther want next?" [Walter Reuther, President of the United Auto Workers' Union, who obtained the Guaranteed Annual Wage.]

"Personally, I'd favour a four-day week. Then you begin to give people the real benefits of progress through a longer week-end. Labour will be a hobby for the labour

ing man, who will be pre-occupied with culture."

—*Human Events*, July 30, 1955.

If Mr. Reuther would couple with this a demand for falling prices and falling taxes, he'd be on the right track.

"To-day there exists not only an idolatry of work and efficiency, but also a hypertrophy of amusement. The present deification of work does not imply that one's entire life should be filled with work, or that men work more to-day than they did in former epochs. There is, on the contrary, a strong tendency to restrict the time of work. Amusement and entertainment play a tremendous role and are considered an essential part of life. Indeed, man is deemed frustrated if amusement is not accessible to him. . . . All great and deep human things, however, are not only de-substantialised and falsified by this approach, but they are also replaced more and more by amusement in the literal sense. Movies, television, baseball, the comics—all increasingly fill the time meant for deep or intimate conversation with those we love, the time needed for contemplation of beauty in nature and art, or that time intended for the reading of good books.

"The work of artisans offers a source of joy which differs from that of factory workers. The progress of technique and the overwhelming role of the machine in man's professional activities have, on the one hand, eased work, and increased the possibility of obtaining the end more quickly and sometimes more accurately, but, on the other hand, they have denuded man's work of its soul and its organic character. . . ."

—From *The New Tower of Babel*: Dietrich von Hildebrand.

" . . . Man no longer understands that culture is based not only on knowledge, that in order to be a bearer of culture or to embody cultural values a person must possess many things which cannot be acquired by mere learning and which are, in part, even independent of a college education. An artisan of fifteen-century Florence was certainly more cultured than many a university professor of to-day. True culture is a living part of a personality, and is manifested in the way one views the universe, in the nature of the goods which play a part in one's life and which are one's spiritual nourishment, in the richness and genuineness of one's experiences. It is manifested further, in the standard of a person's work, in his language, his demeanour, the atmosphere he radiates—an atmosphere determined by the spiritual world in which his mind and soul are at home.

"It is typical of the fetishism of learning that the illiterate is considered as the prototype of the absence of culture. In truth the illiterate can be the bearer of a high culture, and the man who has taken several degrees may be lacking in all culture. . . ."

—*Ibid.*

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THE DECLINE IN MORAL RELIGION—

(continued from page 1.)

national Armaments Ring of the time of the Boer War, from a particularly disreputable profit-making racket into a suave mechanism of ideological and racial policy, represented by the discount banks of Wall Street and London. Gone was the Armaments King of those days, and along with him all the disrepute. Only the arbitrary, hidden power remained, and remains, increasing daily at something like the rate of compound interest. The old methods were found to be too crude for the dark purposes in hand. Society must be shown how to prepare its own destruction, in fear and trembling, after the manner outlined in the *Protocols of the Learned Elders of Zion*. To this end the control of Intelligence is essential; a point on which Douglas was wont to quote Charles Ferguson, the American writer, "Control of credit and control of news are concentric." This need not take the crude form of news censorship, such as we see under open dictatorships. Far more effective and satanic is the propagation of false values and the penalising of sound ones; resulting in an abuse of the human mind so outrageous as to justify the suggestion that the racketeers of the end of last century have become the Father of Lies himself.

It was unquestionably this trend, and the enormous strides it had already made, that Douglas had in mind when he wrote of the decline of moral religion. It was a shock to him to find by practical experience how far the process had already gone, and to realise the extent of the erosion of the very foundations of human thought that had already taken place. It was like a race with the incoming tide. The most striking evidence of this was to be found in the strength of the negative support which the manifestly false claims of the Faculty of Banking to the ownership of the community's credit—the monopoly of all monopolies—received from the average citizen. It does seem almost incredible in this so-called Democratic society, so sensitive and touchy as regards its collective *rights* and the precise dispensation of social justice, that the individual could yet be so blind to what will assuredly go down to history as the most glaring example of social injustice and misappropriation of all time.

On many occasions in his later and more miscellaneous writings Douglas drew attention to this phenomenon. And as time went on he grew more and more convinced of the relative futility of attempting to persuade anyone of the validity either of the Social Credit analysis of the faulty operation of the orthodox money system, or of his own simple formula for correcting that fault, before one had some assurance of his being in philosophic agreement with the policy of Economic Realism. For it is obvious that realism as a policy implies a completely childlike confidence in the efficacy of Truth, and consequently in the unqualified disclosure of the relative truth upon any matter, such, for example, as the potential volume of inheritable real wealth of which technology is capable. It must be unqualified, because the nature of realism is essentially automatic: natural, not managed, not manipulated.

Is it really greatly to be wondered at if this first round of what may be called the fight for Economic Truth appears to have gone to our opponents, or that under the weight

of occult pressure applied with diabolical skill, Social Credit, as a vulnerable movement of material proportions and popularity, as it appeared to be in 1935, has lost, in Great Britain at least, a very considerable number of its active adherents? Not necessarily, if only we can get down to the actual root cause of the "psychological obstacles" which Douglas refers to as standing in the path of economic reconstruction, and adjust our strategy accordingly; not necessarily, if we can only learn to regroup ourselves more along the lines which Douglas himself advocated, as organism rather than organisation.

NORMAN WEBB.

(To be concluded.)

The Nature of Truth†

by P. R. MASSON

It is doubtful if the solid unyielding and permanent nature of reality is fully appreciated. Our understanding and presentation may be imperfect because of the inherent difficulties of measuring and representation.

The "truth" depends on a number of factors: the understanding and accuracy of observation or measurement, the limitations inherent in words which affect the efficiency of representation at two points, first when the reality is expressed in words and secondly at the point where the words are converted back into a picture of reality in the mind of another individual. The accuracy of the picture will depend equally on 'understanding' at both stages.

Another factor is that there is commonly an accepted and understood degree of accuracy; "about six inches" may meet many general requirements of everyday life but is not nearly accurate enough if we are giving the measurement of an aeroplane engine component about to be machined.

At other times it can be said that absolute accuracy is both possible and customary in everyday use; the address of a house, to be of any service, must be given in sufficient detail so that it positively identifies one house only.

"Truth" can be said to be a representation of reality expressed with sufficient accuracy to meet the requirements of the case. Any other representation is false and is a lie if the intent to deceive is present or if the refusal to use readily available information is deliberate. It is a lie to represent speculation without verification, as established fact (reality).

Two men on different ships writing their diaries on the same day as they crossed the 180th meridian might describe their reactions, the one as the happenings of Monday, the other as those of Tuesday—and both truthfully. This is simply a very correct representation for which there is a perfectly sound explanation. It is a complete misconception to deduce that a difficulty in representation in any way affects either the uncompromising nature of the movements of the sun or the position of the ships any more than it affects the overwhelming importance of representing correctly, *i.e.*, being truthful.

Perhaps the now generally known and accepted state-

† Originally published in *The Social Crediter*, April 18, 1942.

ment that the earth revolves about the sun is a good example of the unyielding nature of reality. If it is a fact to-day, as most of us believe, then it was just as much a fact when it was generally held that the sun revolved about the earth. An indication that we have the truth in this matter is found in the fact that navigation is based on a knowledge of the ordered movements of terrestrial bodies of which this particular knowledge is a part. Without further investigation we know that navigation can be said to "work" and nature would certainly withhold this approval if reality in these matters has been misunderstood or misapplied.

The fact that navigation "works," by which is meant that it does what we expect of it, not only confirms the correctness of deductions but it proves the truthfulness of the chain of individuals who interpret reality in tables and formulae, in the printing and in the use of the information as much as it depends on the truthfulness of the chronometer used.

But it is talking to the converted to stress the importance of truthfulness to navigators and people in such direct touch with the "Laws of Nature." The contrivance we have under discussion can be described as the "social mechanism" and it is a contrivance that does not "work," or does not given mankind the conditions he desires and no stretch of imagination can even pretend that there is an appearance of tranquillity and efficiency and an absence of indications of stress and strain which characterises a contrivance which is working efficiently. There is no reason to suppose that this failure is anything but a failure in our diligence and honesty in learning and using the "Law of Rightness"* which governs man's needs and his obligation to his fellows.

Politics, economics, religion and education have a direct bearing on the social mechanism and it is in such activities we must expect truthfulness. Such terms as the need for "tolerance" in religion and the "right to one's opinion" require closer examination than they usually receive. The 'Law of Nature' and the 'Law of Rightness' are utterly unyielding and intolerant and any untruthfulness in interpretation or in using our knowledge of reality must bring inevitable punishment—probably on whole nations. The navigator who was untruthful or inexcusably ignorant of certain facts or even careless would neither expect nor receive toleration so that it is at least suspicious that the claim should be so often advanced in other activities. When it is a question of religious beliefs which are but speculation there can be no objection to toleration provided they are not represented as anything else but speculation.

The "right to one's opinion" so often invoked in the social world in contrast to the world of reality known to scientists, sailors, engineers, farmers, is a highly dangerous tolerance. It can be stated in general terms that a difference of opinion, on matters of fact which are verifiable, indicates ignorance or dishonesty on one side or both. Ignorance may vary from being excusable to shading into dishonesty.

It is certain that even if man can be induced into an easy compliance in matters which directly affect the social mechanism—nature will show no mercy; millions of men

and women are to-day taking punishment for the lack of diligence and honesty in learning and representing the fundamental laws of Rightness. If, by showing less toleration, we can force a standard of diligence and honesty on our politicians, clerics, economists, educationists, writers and journalists as high as we expect in navigation, there is no earthly reason why the social mechanism should not be made to work as satisfactorily as navigation.

Looked at in this way it appears to be merely false sentiment to be tolerant of falsehood as it is likely to be much easier and cause less suffering to expose falsehood at inception rather than allow it to become incorporated with powerful and superficially impressive organisations with a vested interest in the maintenance of the falsehood which is the very basis of the dangerous influence and importance they have acquired.

The test of over-riding importance of any expression of ideas is really—Are they true? Do they conform to reality? If they do not they are, at best, but futile words, or, at the worst, dangerous falsehoods and require exposing as soon as possible. "No man is entitled to his opinion unless he believes it to be true," is a precept which would be accepted in all those activities of man which can be said to "work"; it is only when we come to those activities with a somewhat direct bearing on the social mechanism that we find such loose expressions as that of "every man is entitled to his own opinion" encouraged and, quite naturally, the result is chaos.

Gustave Thibon

"Servitude and uprooting go hand in hand. It is the sap that nourishes: he who refuses it surrenders utterly to the wind and is promptly carried off by it.

"... He has freed himself from every family constraint; he has smashed, in the name of liberty, the old natural communities, only to bow under a new yoke, that of anonymous politics and finance and ultimately that of the totalitarian State."

"The forces that move men are becoming more and more alien to what is deepest in human nature. . . .

"The dehumanised type that gradually takes shape in the crucible of our modern technocracies and totalitarianisms is at the very opposite pole to the Christian man. The decline of freedom accompanies everywhere, like its shadow, the recoil from Christianity. . . .

"We have seen the idea of the old City-State—too often a Pharaonic and totalitarian idea, a pyramid where no stone had any meaning or purpose except in relation to the apex—gradually replaced, under the influence of Christianity, by something wholly different, an organic conception, in which the cells live their individual lives, each in relation to the body as a whole."

—From *Christianity and Freedom* by Gustave Thibon.

* "That is right which works."