

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### Announcement

As from our next issue readers who are not resident in the United Kingdom or on the Continent will receive their copy of *The Social Crediter* from Australia. United Kingdom and Continental readers will receive *The Social Crediter (English Edition)* under existing arrangements.

### Clearing the Air

by L. D. BYRNE.

#### I

Unless appearances are completely deceptive, the deteriorating international situation has all the marks of developing into another of the recurring and progressively more devastating convulsions of our disintegrating civilisation. It is such periods of acute crisis that bring out the obviousness of their responsibilities, and provide the greatest opportunities, for Social Crediters. The present time, therefore, seems to be particularly appropriate for clearing the air for action.

The importance of the Secretariat for Social Crediters everywhere is pivotal. Without a Secretariat there can be no authoritative co-ordination of strategy and no authoritative centre of reference. The Secretariat exists as the only constitutional body competent to fulfil these functions for that voluntary association of individuals—that world-wide family—described by Major Douglas as “the official Social Credit Movement.”

During his lifetime, Major Douglas was the undisputed living authority on the nature and the operation of the comprehensive policy in human affairs we know as Social Credit. Through him the revelation of Social Credit was given to the world, and he accepted and discharged faithfully the responsibility which this involved. His authority, like all legitimate personal authority, stemmed from the Source of Authority, and by its nature it was hierarchical.

The individuals who voluntarily entered into the Association with Douglas which became the Social Credit Movement, did not choose him. In a very real sense it was Douglas who chose them. It was only those whose minds responded to the sheer “rightness” of his ideas—responded with an understanding which had to find expression in their lives—that were drawn to him, and looked to him for knowledge and for leadership.

Although men and women answered the call of Social Credit in increasing numbers, not all of them could face its challenge, and as Douglas unfolded the far-reaching implications of that “policy of a philosophy,” inevitably a number broke away from their association with him. Some were shocked and disillusioned to find that Social Credit was not, as they imagined, a kind of financial conjuring trick to usher in Utopia by simply passing an Act of Parliament—that

its acceptance demanded a virtual spiritual re-birth. Others could not face the devastating challenge to their outlook on life—they found the lofty idealism and harsh realism of Douglas too over-powering. Usually the alibis advanced were a variation of “not agreeing with Douglas.”

Though established some months earlier, the Secretariat took shape in the form envisaged by Douglas during the year following the Buxton Conference. In the post-Buxton election, by their votes for Douglas as Chairman of the Secretariat, Social Crediters voted for Douglas's policy—i.e., Social Credit as enunciated by him—as the policy of the Secretariat, rather than any alternative policy which reflected somebody else's interpretation of Social Credit. Their votes did not confer authority on Douglas, but were a recognition of his authority and confirmed their support of his policy. At the same time they chose by their votes those Social Crediters in whom they had confidence to assist Douglas in choosing a panel of Directors.

Administration, like authority, necessarily being hierarchical, it was Douglas who determined the pattern of the Secretariat's organisation, and it was he who appointed the Directors for carrying out the functions he deemed necessary. Social Crediters having decided policy and having endorsed the Secretariat as the means by which they would pursue that policy in free association under the administrative authority of Douglas and his Board of Directors, the Constitution of the Social Credit Movement became an established fact. Those groups and individuals affiliated with the Secretariat became “the official Movement.” And the organ of the Secretariat became the official organ of that Movement.

The resulting organisation has been very aptly described in the Statement on the Social Credit Secretariat which was published in *The Social Crediter* of July 2, 1949, in the following words:

*“The organisation may be correctly envisaged if the movement in alliance with Major Douglas is considered as consisting, on the one hand, of a number of people convinced of the accuracy and importance of his ideas, who desire the implementation of these ideas, and who are thus able and willing themselves to contribute to the attainment of this end, and, on the other hand, the service of this body (i.e., the Secretariat) by appropriate means. The association is voluntary (i.e., arising from the will) on all sides. . . .”*

#### II

In 1938 Douglas appointed Dr. Tudor Jones as Deputy Chairman of the Secretariat, leaving the actual administration to him, while he continued as Advisory Chairman. The Secretariat and *The Social Crediter* functioned as the constitutionally established and official instrument for communicating information and advice on all aspects of Social Credit, its content and the active pursuit of that policy. It was through the Directors of the Secretariat and *The Social*

*(Continued on page 4.)*

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### The Policy of Social Credit

Social Credit is not a programme; it is a policy. And, a policy, although fixed by a certain data, is not a static thing; it is a *course of action* designed to secure a particular result. So far as Social Credit policy is concerned the 'data' which fix it are ascertainments of Reality; and hence it is said that Social Credit is an octave of Authority.

Writing in 1924, in his book *Social Credit*, under the chapter heading, "The Strategy of Reform," Douglas said:

"In this world it is action which counts. The only sense in which the phrase 'Right is stronger than Might' is anything but pernicious nonsense is that, in the last event, might depends on the actions of individuals, and if it is possible to affect the actions of individuals by something which we call 'Right,' 'Might' and 'Right' may eventually be found on the same side."

Social Credit policy is fixed in the first place on a premise, which is: "The end of man, while unknown, is something towards which best progress can be made by the free expression of individuality." This is a premise of immanent sovereignty—"The kingdom of God is within you." This is a premise that the Authority of God in respect of how *each* individual person should develop is in *each* individual person. But it is most certainly not a premise that there is not also Authority external to the individual person which he is called upon to obey. Social Credit policy is fixed also by data ascertained concerning the nature of this Authority.

It is the nature of power—human power—that it can obey or disobey Authority. But it is the dynamic of Authority that it rewards obedience and punishes disobedience. A policy which seeks to be Authoritative *and* dynamic must find a way of giving coherence in its expression, whether verbal or active, to the rewards and punishments of Authority. Only thus may the use of power be bound back to Authority, may "Right" and "Might" be eventually found on the same side.

Social Credit is the only policy which can save the world from destruction or barbarism. And, we are convinced that it is only the concrete demonstration of this policy in action which can provide the West with that dynamic necessary to undermine the Communist menace without war. It is not unlikely that an event may soon force Social Credit into the public eye once again, and it is with that in mind that we publish the extracts from Douglas's writings which follow.

Understanding is conditioned by experience, and an understanding of Social Credit policy is more easily obtained if its explanation is related to an exposition of past and present policy experienced by people. What follows does not pretend to be a full explanation of Social Credit policy, but does show with incomparable precision and clarity the course which it would follow.

*Prescience And a Pause For Reflection.*

Writing in 1924 in his book, "Social Credit," Douglas said:

"There will probably come well within the lives of the present generation, a period at which the blind forces of destruction will appear to be in the ascendant. It does not seem to me necessary that it should be so, but it does seem to be probable.

"There is, at the moment, no party, group or individual possessing at once the power, the knowledge, and the will, which would transmute the growing social unrest and resentment (now chiefly marshalled under the crudities of Socialism and Communism) into a constructive effort for the regeneration of Society. This being the case, we are merely witnesses to a succession of rearguard actions on the part of the so-called Conservative elements in Society, elements which themselves seem incapable or undesirous of genuine initiative; a process which can only result, like all rearguard actions, in a successive, if not successful, retreat on the part of the forces attacked. While this process is alone active, there seems to be no sound justification for optimism; but it is difficult to believe that the whole world is so bereft of sanity that a pause for reflection is too much to hope for, pending a final resignation to utter catastrophe.

"When that pause occurs mankind will have reached one of those crises which no doubt have frequently occurred before, but which so far have failed to avert the fall of humanity back into an era of barbarism out of which new civilisations have slowly and painfully risen.

"The position will be tremendous in its importance. A comparatively short period will probably serve to decide whether we are to master the mighty economic and social machine that we have created, or whether it is to master us. . . ."

*The Policy of a Philosophy.*

"You cannot have a policy without a philosophy."

"The end of man, while unknown, is something towards which best progress can be made by the free expression of individuality."

"Liberty is really a simple thing, although difficult to come by. It consists in freedom to choose or refuse one thing at a time."

"The infinite combinations into which the drive of evolution can assemble the will, emotions and desires, are probably outside the scope of any form of words not too symbolical for everyday use.

"But of the many attempts which have been made it is quite possible that the definition embodied in the majestic words of the American Declaration of Independence, 'the inalienable right of man to life, liberty and the pursuit of happiness' is still unexcelled, although the promise of its birth is yet far from complete justification; and if words mean anything at all, these words are an assertion of the

supremacy of the individual considered collectively, over any external interest. Now, what does this mean? First of all, it does *not* mean anarchy, nor does it mean exactly what is commonly called individualism, which generally resolves itself into a claim to force the individuality of others to subordinate itself to the will-to-power of the self-styled individualist. And most emphatically it does not mean collectivism in any forms made familiar to us by the Fabians and others."

"It is suggested that the primary requisite is to obtain in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him.

"The basis of independence of this character is most definitely economic; it is simply hypocrisy, conscious or unconscious, to discuss freedom of any description which does not secure to the individual, that in return for effort exercised as a right, not as a concession, an average economic equivalent of the effort made shall be forthcoming.

"As we shall see, this means a great deal more than the right to work; it means the right to work for the right ends in the right way.

"It seems clear that only by a recognition of this necessity can the foundations of society be so laid that no superstructure built upon them can fail, as the superstructure of society is most unquestionably failing, because the peditments which should sustain it are honeycombed with decay.

"Systems were made for men, and not men for systems, and the interest of man which is self-development, is above all systems, whether theological, political or economic."

"The policy suggested in the foregoing pages (we are quoting from *Economic Democracy*, first published in 1920) is essentially and consciously aimed at pointing the way, in so far as it is possible at this time, to a society based on the unfettered freedom of the individual to co-operate in a state of affairs in which community of interest and individual interest are merely different aspects of the same thing. It is believed that the material basis of such a society involves *the administration of credit by a decentralised local authority; the placing of the control of process entirely in the hands of the organised producer* (and this in the broadest sense of the evolution of goods and services) and *the fixing of prices on the broad principles of use value, by the community as a whole operating by the most flexible representation possible.*"

The means for achieving this policy are technical, and we do not publish them here because we are considering policy.

#### *Government by Money.*

"These taxation schemes—I am not now talking of any particular theory, I am talking of conceptions of life—all these schemes are based on the assumption that you have to stimulate something or other. They are an attempt to produce a psychological effect by means of the monetary system. In other words, the monetary system is regarded

not as a convenience for doing something which you decide for yourself you want to do, but to make you do something *because* of the monetary system.

"I am not going into Social Credit technique to-night; I merely want to repeat that our conception of a monetary system is that it should be a system reflecting the facts, and it should be those facts, and not the monetary system, that determine our action. When a monetary system dictates your actions, then you are governed by money, and you have the most subtle, dangerous and undesirable form of government that the perverted mind of man—if it is the mind of man—has ever conceived."—*The Approach To Reality.*

"To put the matter another way, if the unemployment problem were solved tomorrow, and every individual capable of employment were employed and paid according to the existing canons of the financial system, the result could only be to precipitate an economic and political catastrophe of the first magnitude, either through the fantastic rise of prices which would be inevitable, or because of the military consequences of an enhanced struggle for export markets.

"Why, then, is there so great a misdirection of attention in a matter of such primary importance? There is, I think, only one general and comprehensive answer which can be given to this question; and that is, that whether consciously or not, there is a widespread feeling on the part of executives of all descriptions that the only method by which large masses of human beings can be kept in agreement with dogmatic moral and social ideals, is by arranging that they shall be kept so hard at work that they have not the leisure or even the desire to think for themselves.

"The matter is rarely stated in so many words. It is more generally suggested that leisure, meaning by that freedom from employment forced by economic necessity, is in itself detrimental; a statement which is flagrantly contradicted by all the evidence available on the subject. It is hardly an exaggeration to say that 75 *per cent.* of the ideas and inventions, to which mankind is indebted for such progress as has been so far achieved, can be directly or indirectly traced to persons who by some means were freed from the *necessity* of regular, and in the ordinary sense, economic employment, in spite of the fact that such persons have never been more than a small minority of the population. . . It is probably true that there is an appreciable percentage of the population in respect of which any sudden access of material prosperity would be attended with considerable risk, and for that reason the transition from a state of artificial scarcity such as exists at the present time, to a state of prosperity, is most desirably accomplished by methods which do not too suddenly invest such persons with powers which they have not learnt to use. But to suggest that an obsolete and outgrown system of organisation, must be retained because of this risk, is to refuse to develop the railway, because of its detrimental effect upon the stage coach.

"We are thus, I think, justified in concluding that this misplaced emphasis on 'Unemployment' can be explained only by reference to theories which are 'Moral' rather than 'Economic'; and we are not obliged to take the 'Morals' of the Labour Leader as proceeding from a source other than that to which we can trace his economics."—*Social Credit*, published 1924.

(To be concluded.)

### Professor C. S. Lewis

Mr. C. S. Lewis, the well-known author of numerous philosophical and political romances, among them "The Screwtape Letters"—and "That Hideous Strength," has been elected to a newly-founded Chair in the University of Cambridge with the rather cumbersome title of Professor of Medieval and Renaissance English Literature and has delivered the customary Inaugural Lecture under the title *De Descriptione Temporum*. His theme concerns the real criteria which should underlie the sub-division of Man's history into so-called Ages, e.g., Dark, Middle, Modern.

He says that a man "bred on the *Chanson de Roland* might have been puzzled by the *Lancelot*. He would have wondered why the author spent so much time on the sentiments and so (comparatively) little on the actions. But he would have known that this was what the author had done. He would, in one important sense, have known what the poem was 'about.' If he had misunderstood the intention he would at least have understood the words. That is why I do not think the change from 'Dark' to 'Middle' can, on the literary side, be judged equal to the change which has taken place in my own lifetime. And of course in religion it does not even begin to compete.

"A third possible frontier remains to be considered. We might draw our line somewhere towards the end of the seventeenth century, with the general acceptance of Copernicanism, the dominance of Descartes, and (in England) the foundation of the Royal Society. Indeed, if we were considering the history of thought (in the narrower sense of the word) I believe this is where I would draw my line. But if we are considering the history of our culture in general, it is a different matter. Certainly the sciences then began to advance with a firmer and more rapid tread. To that advance nearly all the later, and (in my mind) vaster, changes can be traced. But the effects were delayed. The sciences long remained like a lion-cub whose gambols delighted its master in private; it had not yet tasted man's blood. All through the eighteenth century the tone of the common mind remained ethical, rhetorical, juristic, rather than scientific, so that Johnson could truly say, 'the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind.' It is easy to see why. Science was not the business of Man because Man had not yet become the business of science. It dealt chiefly with the inanimate; and it threw off few technological by-products. When Watts makes his engine, when Darwin starts monkeying with the ancestry of Man, and Freud with his soul, and the economists with all that is his, then indeed the lion will have got out of its cage. Its liberated presence in our midst will become one of the most important factors in everyone's daily life. But not yet; not in the seventeenth century."

"The economists monkeying with all that is Man's." Perhaps after all the ancient Oxford and the ancient Cambridge have changed places.

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*CLEARING THE AIR—* (continued from page 1.)

*Crediter* that the advice of Douglas was communicated to his supporters.

At his death, Major Douglas left to the world a priceless heritage in his recorded expositions of Social Credit—the wealth of books, articles, speeches and letters in which he had unfolded that "policy of a philosophy." He left us

also the Secretariat which was identified with him, with a Chairman appointed by him and charged with the responsibility of safeguarding the integrity of the ideas he had given to the world and of carrying on the unfinished work to which he had set his hand.

But he also left to each of his supporters a personal responsibility—a responsibility to give loyal and unstinting support to the Secretariat and, through it, in association with each other to keep faith.

That this was not realised generally, even by some of those who had worked closely with Douglas, became evident from a falling away in support of the Secretariat after Douglas's death. Surely these Social Crediters will realise that their place is within "the family of the official Movement"—that no personal considerations such as the clash of opinions or the incompatibility of temperament can possibly justify a rejection of the established constitution which is inseparable from all that Douglas gave us.

### III

The transfer of the Secretariat to Australia under the Chairmanship of Dr. Bryan Monahan, with Dr. Tudor Jones continuing as Advisory Chairman, comes at a time when Social Crediters everywhere should be bracing themselves to meet the challenge of the situation. That the intolerable pressure and strain faithfully borne by one man should have made this re-organisation necessary is regrettable, but it should be welcomed for a number of reasons.

There will be general agreement that Dr. Bryan Monahan is the obvious alternative choice as Chairman, and, with Dr. Tudor Jones as Advisory Chairman, the combination will ensure the vigour and integrity of administration so essential in the Secretariat at this time. Far from providing grounds for any misgivings, the transition of the Secretariat to Australia is in itself evidence of stimulating realism. The vitality of the country, the stimulus of a fresh environment, and the initiative which will be called forth from an entirely new administrative Directorate should combine to infuse vigour and dynamism into the entire Movement. Strategically, in relation to the world situation, the Secretariat will be ideally located. And with the new arrangements providing for a Deputy Chairman in the United Kingdom and other parts of the world, not only will the difficulties of distance which have existed in the past be lessened, but Social Crediters will be knit together in a closer association, making for more effective action.

However, if this is to come about, the new Chairman and his colleagues will need the loyal and enthusiastic support of every Douglas man and woman. It will not be numbers that will determine the impact of Social Credit on human affairs. It will be quality and integrity. The ghastly tragedy of Alberta and the irreparable harm it is inflicting on the advance of Social Credit provides convincing evidence of this.

That is the challenge—a challenge of stark realism—to every Social Crediter loyal to the memory of Douglas. The strength of the Secretariat and "the official Social Credit Movement" centred on it, is that the association is entirely voluntary. The degree of personal devotion to duty within the association is entirely voluntary. But then so is obedience to the Canon.