

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Nature of the Threat to Freedom

THE MEDICAL POLICY ASSOCIATION (N.S.W.) ABOUT TEN YEARS AGO, PUBLISHED A NUMBER OF BULLETINS AND MEMORANDA. ALTHOUGH ADDRESSED PRIMARILY TO THE MEDICAL PROFESSION, THE PRINCIPLES DISCUSSED CONCERNED EVERYONE. THE MATERIAL DESERVES A WIDER PUBLICITY THAN ORIGINALLY GIVEN BY THE M.P.A. AND WE REPUBLISH THE FOLLOWING FROM BULLETIN 2 OF THE SERIES.

"Kings were haughty in proportion to their power; they considered themselves at so much the greater distance above human nature: they were the more offended at all resistance, the more incapable of compassion for sufferings which they did not see or did not comprehend. The misery which they caused presented itself to them more as an abstraction; they regarded masses, not individuals; they justified their cruelties in the name of offended majesty; they quieted remorse by considering themselves not as men, but as scourges in the hand of God. Three centuries have elapsed, and civilisation has not ceased to march forward; the voice of humanity has continued to become more and more powerful; no one now dares to believe himself great enough to be dispensed from humanity; nevertheless, those who would shrink with horror from witnessing the putting to death of an individual, do not hesitate to condemn whole nations to execution. The crimes which remain for us to relate, do not merit more execration than those of which we are ourselves witnesses at this day. Kings, in their detestation of freedom, let loose upon unhappy Italy, in the sixteenth century, famine, war, and pestilence; as, from the same motive in our time, they have loosed upon heroic Poland famine, war, and the cholera."

—J. C. L. de Sismondi, *A History of the Italian Republics*.

"As despotisms rise, grow, and are consolidated, so grows in their midst the hidden element which must produce their dissolution and ruin.' But the deepest ground of dislike has not been stated; Florence was then the scene of the richest development of human individuality, while for the despots no other individuality could be suffered to live and thrive but their own and that of their nearest dependents. The control of the individual was rigorously carried out, even down to the establishment of a system of passports."

—Jacob Burckhardt, *The Civilisation of the Renaissance*.

#### Introduction—

Within the compass of an article as short as this, it is impossible to do more than sketch in thin outline the nature of the problem in which the medical profession is enmeshed.

The more abstract considerations of the first section will, it is hoped, provide a setting for the concrete matters discussed subsequently.

The evidence on which the outline is founded is contained in an extensive literature, some of which is referred to both herein and in previous Memoranda and Bulletin I. . . .

#### 1. GENERAL PERSPECTIVE

"There is a greater amount of artificiality in revolution than is believed," remarks Leon de Poncins. Sir William Beveridge, one-time Director of the London School of Economics, assures us that these are revolutionary times, and it is a matter of some moment to the medical profession to comprehend what lies behind this complacent statement.

A clue exists in the very word "revolution," which is connected on the one side with the notion of "motion in a continued circle," and on the other with the replacement of one government by another as the result of a *coup d'etat* following subversive activities. In either sense, its opposite is the conception of evolution.

Two main currents can be discerned in the course of history: First the struggle between men, or small groups, to exercise autocracy, or oligarchy; and second the reaction of those governed against the governors. The first requires the organisation of the governed in such a way that they can be controlled, and used for the purpose of the governor. The form of such organisation depends on many factors, but the effect is constant. The people in the mass form a collectivity, subservient as a whole to the will of the governor.

The reaction consists of the emergence of *individuality* out of the collectivity, and, amongst other effects, it implies the progressive limitation of the power of the governor. Individuality means the *self-determination of the individual*.

Now, since men are interdependent, complete self-determination of the individual, for more than the very few, will probably never be attained. But is one end of a scale, to paraphrase C. H. Douglas, of which the other is the collectivity, and "the smaller the genuine political unit,

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### From Week to Week

The more the nonsense of the fluoridisation and anti-fluoridisation campaign drags on, the more certain it appears that fluoridisation is a brilliant counter-tactic to Douglas's brilliant tactic of the local objective-campaigning. The silly argument has absorbed for years the energies of tens of thousands; the columns of probably every newspaper throughout the world are open to the controversialists, whereas, as Social Crediters well know, the boycott on genuine Social Credit, and even on realistic discussions of political economy, is as firm as when it was first imposed in the early twenties.

At the present moment, the Trade Union leaders (led, let us say, by a rejuvenated W. J. Brown) could call the politicians' bluff without casting technical pearls before swine; but they won't. They should enter a demand for figures disclosing the capital-production/consumption-production ratio, explicitly with the intention of getting an answer to the question: "How is the policy to be switched from an industrial expansion objective ["we must export more"] to an objective which acknowledges the citizen's right to participate in the advantages of improved processes?"

Mass-medication is a trifle compared with mass-robbery *via* taxation and inflation; it is a trifle, indeed, compared with mass-conditioning *via* the A.B.C., the B.B.C., *etc.*, the I.T.V., and the Press and Broadcasting and films generally.

"Hit him where it hurts." Mass-medication is a feint, specially staged to protect the vulnerable point.

New production should be financed by new money. Cancellation of the money—the currency in a temporal sense of the 'ticket' which money is—should not be at a rate higher than the rate of depreciation of the real asset created.

This is an inviolable condition of any realistic use of money. Apply it to the case of Colonel Nasser. In the first place his taunting reference to the Bank "of England" in the initial stages of the dispute over the 'nationalisation' of the Suez Canal suggests that he is not entirely oblivious of the real issues at stake. Whether his action was really

the bolt from the blue falling upon and confounding the innocents in England, France and the United States who are alleged to manage our affairs that it was pretended to be is another matter. It is more likely that they all know how many squares there are on their chess-board, and what pieces there are to move, and even the pre-arranged steps to the final checkmate or stalemate as the case may be. The point is that the very first move was a violation of any conceivable rules of realistic (as opposed to "sound") finance. If there is any truth in the contention that the Suez Canal is an "international" affair, its real profits are pretty widely distributed already (to little avail as the world price index shows) and what earthly connection is there between the financial profits and the construction costs of a new production enterprise in the Aswan Dam? A new dam is beyond the capital (real not financial) resources of the territory we know as 'Egypt' in labour and materials—and by 'labour' we mean the sustenance of workers. Very well, then it is not a reasonable immediate 'Egyptian' objective. What is physically possible is financially possible.

And our clergy say that our problems are not economic!

• • •

It is characteristic of the methods of modern journalism that a reviewer for *The Times Literary Supplement* devotes the first third of an article on Mr. Christopher Hollis's book on "George Orwell" to a statement that Orwell's views condemning the writing of biographies of authors and of himself in particular should be set aside despite Mr. Hollis's determination to respect them. Mr. Malcolm Muggeridge, we are told, "with Mrs. Orwell's approval and assistance," is writing the prohibited biography, so Mr. Hollis need not have bothered to stand on principle.

Readers have in recent years had abundance of opportunity to furnish their minds with the alleged reasons why men who are called 'public' men should be respected (if you can respect them) on any other ground but their plain preference of their ideas over themselves. 'Research' into the personal affairs of artists, poets and thinkers generally has come to rival the lesser mining industries as profitable enterprises. A man may conclude that what (by the Grace of God) he does is more significant, more consistent, more integrated into a recognisable whole than what is usually termed his 'life,' at the mercy, as it is, of all sorts of uncontrollable and contradictory currents. But the reviewers and others who make their way by writing *about* writers say No.

There are two things here, and bearing in mind Douglas's own embargo on biographies, both are important. One is the group's claim to subordinate the individual in this case even when he is dead and cannot reassert his integrity. The other is the preference for the disorder out of which genius wrests an order over the order which emerges. Both are repressive, but the second is destructive: its underlying principle is to restore order to the chaos whence it arose.

Already there are demands for a 'Life of Douglas' but whether there would be a larger public for it than for the works on which we depend is problematical.

## THE NATURE OF THE THREAT TO FREEDOM—

(continued from page 1.)

the nearer you are getting to self-determination of the individual.”

It has been clearly established that the collective mentality is primitive; races are extant where consciousness of individuality is slight, if not non-existent; and it has been shown by C. G. Jung and others that self- (*i.e.*, individual) consciousness emerges in the child's development out of the more primitive condition. That is to say, self-consciousness, or individuality, is an evolutionary phenomenon, and its evolution has been one of the operative factors modifying political institutions.

There is another factor, briefly referred to in M.P.A. Memorandum I., a knowledge of which is essential to a grasp of the present situation. That is the economic factor.

Self-determination is of no practical significance whatever to an organism whose entire energy is consumed in the struggle for existence; the organism is determined by the conditions of that struggle. So far as we can tell, the activities of certain elementary forms of life are virtually entirely devoted to what may be summarised as “searching for and consuming food.” Although the possibility cannot be ruled out, it is difficult to conceive that there is anything most plant forms could do except synthesise and utilise the materials for their growth. Their fixed position, therefore, makes no difference to them. In a few plants, however, a mechanism is found to enable the utilisation of more complex—*i.e.*, already elaborated—foodstuffs; and in other plants, the beginnings of a motile system which is used in a manner which we can recognise as purposive—the active trapping of insects. The animal series begins where plants leave off; animals are dependent on elaborated foodstuffs; and they have the resources to permit mobility. Thus a surplus energy becomes available which permits, potentially, a choice of the ends to which it may be devoted.

It is this general process which underlies the possibility of an emerging self-consciousness and developing individuality. There is obviously a limit to the internal efficiency of this process; but this limit is transcended by the association of individuals to produce what is known as the increment of association—the gain that results, over and above the sum of the individual contributions, from co-ordinated activity, as when several people lifting together can lift a weight that cannot be lifted by any alone.

But next it was discovered that the benefit of association could be obtained by the use of mechanical appliances; one man with a lever might lift a weight that otherwise might require ten men; and later again it was realised that mechanical power, derived from coal, water-power, *etc.*, might be substituted for human power.

This is an immensely great progress from the original elementary conditions. We can observe that a cow, doing no work but pluck and chew grass, and move slowly over the ground, can grow and reproduce its kind. The source of its energy is poor—there is not much energy in grass. Yet perhaps eight hours ‘work’ provides for its needs. In the case of human beings, however, the effectiveness of ‘work’ is multiplied probably several hundred times by the effect of the introduction of the principles—association,

the use of mechanical appliances, and the introduction of power—described above. This is the material basis of possible self-development, the emergence of individuality out of collectivity.

Self-development, achieved by the few, was originally maintained by force under various guises, and depended on slave-labour—the organisation of the many as a collectivity, the “increment of association” produced being annexed for the benefit of the rulers. But the expanding material basis of individuality, together with the growth of the concept of freedom, produced that reaction against the power of the ruler which resulted in smaller political units, exemplified in the emergence of the city-republics of Italy after the fall of the Roman Empire. In this period can be seen with great clarity those two historical processes noted; the will-to-power of the ruler, endeavouring constantly to coalesce the smaller units and subordinate individuals to collectivist arrangements to the greater glory of the ruler, and opposed to it the will-to-individuality breaking up the large organisation from within.

Now there is no point in history where we can say that these processes vanished. Human motives become elaborated, and rationalised in accordance with the prevailing culture; but elaboration is not change, let alone reversal. Lord Acton's generalisation on history—“Power tends to corrupt, and absolute power corrupts absolutely”—is rooted in the nature of man; freedom of the individual is gained only by the self-assertion of individuality, and is maintained only by eternal vigilance; collectivist servitude is a constant threat, everywhere. It can, and does, masquerade as well under ‘democratic’ forms as under any other.

Thus our contemporary revolution is what revolution has always been—the attempt of one oligarchy to replace all others, and consolidate its power, using collectivised mankind as the instrument of its ambition. “The appalling thing in the French Revolution is not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organisation. The managers remain studiously concealed and masked; but there is no doubt about their presence from the first.” (Acton, *Lectures on the French Revolution*, p. 97.) The managers are with us, “studiously concealed and masked,” in these “revolutionary times”; and the subordination of the medical profession to the service of totalitarian rule is a part of their plot.

We must bear steadily in mind that events do not “just happen”; they occur because individual men are endeavouring to carry out their policies, and that they are constantly striving to subordinate the self-determination of others to the increase of their own. The great struggle is to obtain the *means* of controlling others—financial power, control of communications, including control of opinion, and force.

## 2. THE POLITICS OF TOTALITARIANISM.

“The present century has seen the rise into prominence, despite every effort to maintain secrecy and to preserve the appearance of spontaneity, of a vast chain of interlocked organisations, possibly, and indeed probably, inspired from a common source, which pursue a long-term policy. The technique employed is one perfectly familiar to all those who have the slightest acquaintance with ‘Big’ business; it consists in first creating the conditions which natural

inclination would induce the majority of people to try to escape; then fans the flame of desire by propagandist means, at the same time popularising the fancied remedy, which is the 'remedy' it is desired to sell; and finally 'sells' it." (Dr. Tudor Jones, Lecturer in the Department of Anatomy, University of Liverpool.)

This was the technique employed by Hitler, and by the Communist party still. But its general manifestations, though ubiquitous, are more subtle.

A study of a number of apparently diverse political organisations will reveal that they are indeed interlocked; they are controlled by the same people, to a greater or less extent. This being so, it is evident that such organisations are no more than agencies of some group further back. This is comparatively well known in the case of the Communist organisation, for example, which sponsors a number of seemingly diverse subsidiary organisations, designed to appeal to different community groups, and not necessarily overtly Communist. We may cite the Left Book Club; certain anti-war societies; workmen's clubs; and so on. Such "agencies" serve a dual purpose; they are centres for suitable agents, and even members, of the Party. Their manifest aims often have very little connection with their occult aims.

Now this technique, which is easily verified in the case of the Communist organisation, is a principle of very great importance. In the case of the Communists, usually very little trouble is taken to conceal the connection between the agency and the principal. But this connection *can* be concealed, with the result that the ostensible objects of the organisation appear to be the real ones, and no others are suspected; and further, the real controllers of the organisation are unknown to a majority of the members. The apparent organisation of a group conceals the real and effective organisation.

This same type of effect may be secured in another way, which is illustrated in the case of the Fabian Socialist Society, and this technique may be described in the words of Bernard Shaw, one of its members:

"Our propaganda is chiefly one of permeating—we urged our members to join the Liberal and Radical Associations in their district, or if they preferred it, the Conservative Associations—we permeated the party organisations and pulled all the wires we could lay our hands on with the utmost adroitness and energy, and we succeeded so well that in 1888 we gained the solid advantage of a Progressive majority full of ideas that would never have come into their heads had not the Fabians put them there."

This technique of permeation results in the warping of the policy of an existing organisation into conformity with the policy of the Fabian Society. In some respects, therefore, the Fabian Society stands in the same relation to such organisations as does the Communist Party to its agencies. But it is quite evident that the effect of the Fabian Society on another organisation may remain concealed; the "permeator" responsible may not disclose his connection with the former, and often does not, so that it is quite impossible to say where even the direct effect of the society ends. Thus ideas "that would never have come into their heads" are likely to be found in the most unexpected places.

The importance of the Fabian Society, however, goes very much further. Out of it developed the Labour Party, now known as the Socialist Party; and it founded the London School of Political and Economic Science (1921).

(To be continued.)

## Suez

The British Government has to explain why it ever agreed to leave the Canal Zone physically at the mercy of the Egyptians, which it did by the 1954 Agreement, made with the present Egyptian Government, if Sir Anthony Eden is to be taken literally when he said that Britain could not leave anything as vital as the Canal in the power of one man. It was never proposed in the 1954 Agreement that one of the conditions should be that Egypt should never be governed by one man, when all the indications were that, like most of these Middle Eastern countries, it was certain to be so governed. It was perfectly well-known when the Agreement was made that Egypt was at war with Israel, and that there were strong forces working in Egypt to make that war increasingly real, with all the strain it was sure to impose on Anglo-Egyptian relations. It was considered by the Government, in which Sir Anthony was Foreign Secretary, nevertheless preferable to make the Agreement, rather than to remain in the Canal Zone surrounded by a hostile Egypt continually contriving to force an evacuation. The critics of this policy in the House of Commons, a considerable segment of the Conservative Party, were told it was the considered opinion of those best qualified to judge, that the base was not worth maintaining if it involved living among an actively unfriendly population. There was a stronger case for staying than there is for trying to return, because the Arab states can be roused much more easily now by a violent repossession of the base than they were by our presence in continuation of a very long-standing practice.—*The Tablet*, August 18, 1956.

" . . NEITHER DO THEY SPIN . . "

by

BRYAN W. MONAHAN

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