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Those Who Are Not For Us Are Against Us

by C. H. DOUGLAS

(Originally published in *The Fig Tree*, December, 1937)

To those interested in such matters, the mainly repulsive tribal rag-bag known to the general public as the Old Testament, and to the Jews, in part, as the "Torah" (the Law), is a veil, probably itself much mangled, to a treatise legible only with the aid of a key. Origen, most scholarly of the Early Christian Fathers, as quoted by Dunlap, remarks, "If we hold to the letter, and must understand what stands written in the Law, after the manner of the Jews and common people, then I should blush to confess that it is God who has given these Laws: then the laws of men appear more excellent and reasonable." The "Zohar," the chronicle of the early Jewish Rabbis (III folio, 1526), says, "The recitals of the Torah are the vestments of the Torah. Woe unto him who takes this garment for the Torah itself."

Now it is becoming evident from many sources, such as *inter alia*, the excellent studies of Cromwell (whose real name was Williams) and of the Stuart Kings, which have appeared from several pens in the last few years, that there is the closest relationship between the type of so-called religion which delights in the savagery in the Old Testament, read literally, and the financial tyranny under which the world is groaning, and through which it may yet be wrecked for centuries to come. Cromwell himself was the nephew of a rich moneylender and was financed by Manasseh-ben-Israel as well as by the English Whig bankers. His sour-faced Praise-god-Barebones soldiery justified their atrocities and vandalisms by reference to Old Testament barbarity. William of Orange was alike the nominee of Lutheran-Calvinistic preachers and "Dutch" Finance, and the Georgian era is outstanding for its coarseness and brutality. The constitutional crisis still fresh in our minds was notable for a prelate's public utterances addressed to Old Testament prejudice rather than Christian charity, and skilfully utilised by Whig bankers once again. Scotland itself, whose present plight is one of the world's tragedies, stems, in its condition today, direct from John Knox.

Whether there is anything of practical consequence to be extracted from a decoded Old Testament I do not know—it is "not my pidgin." But that evil, cruelty and tyranny in the world derive no small part of their terrifying strength from the fact that they are interwoven with the philosophy of a book supposed to convey Divine inspiration in the form in which it is commonly read, I have no doubt whatever. Equally, the devastating feebleness of so many well-

disposed persons arises in great measure from a schism between a philosophy which was pumped into them in their early years and is still active in their unconscious minds, on the one hand, and an intellectual rejection of it, on the other. No one can act effectively against their unconscious convictions. That is why we see so much of what one may call St. Martin's in the Fields-ism, which the B.B.C. is delighted to broadcast—an impeccable protest against social symptoms which always shies off an indication of causes, more especially and completely, of the chief cause, the financial system.

The mediaeval preachers used to insist that religion which stopped short of actual conversion was like unto filthy rags. They had the root of the matter. Every attempt to treat a symptom of the financial disease diverts attention from the disease itself. The Labour revenge-complex all-power-to-the-State-Party, with its "planning" and bureaucracy, is a great deal further from a Christian economics than even the Liberal *laissez-faire*, with all its abuses. Both are Whiggism—an assumption of moral superiority used as a cloak behind which to exercise authority in support of the hidden potentate, Mammon.

There are many readers of this review who are in despair at the revolting exhibitions of human frailty which are, so far as they are able, assisting the bankers against the Social Credit Movement. I do not share that view. The Devil does not waste time, and he is the Father of Lies. If the Devil were not active in it, there would be no virtue in the Social Credit Movement. But that is no reason why he should not be known for what he is. "They know not what they do" does not mean that nobody else shall know what they do.

Labels mean little. There is enough of the genuine spirit of Christianity in the world today in the followers of every creed, to form the basis of a genuine democracy, and a genuine democracy can rest only on that spirit. But to that democracy, and to sound judgment, there is no more disruptive influence than a spurious "Divine Law." That there are passages in the Old Testament of high poetic merit, either in the original or in the beautiful language prevalent in English literature at the date of King James's translation, is unquestionable. But as a guide to life a books stands by its results. *Si monumentum requiris, circumspice.*

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From Week to Week

Just how lacking in the venerated faculty of reason quite responsible people are is demonstrated by the continued acceptance of two stories: that the Germans killed six million Jews; and that Social Credit is a "funny-money-scheme-which-failed-in-Alberta."

We hope that any of our readers who take the truth of the first story for granted will work out how many Jews *per minute* over six years would have had to be killed.

As for the funny money, what should one call a medium of exchange which loses about ten *per cent.* of its "value" annually, as ours does? Tragic?

According to *The Sunday Express* (June 2, 1957), Mr. Thorneycroft has written: "The people must be led slowly and unconsciously into the abandonment of their traditional economic defences."

This has the authentic ring of the Chatham House P.E.P. gang. The Big Idea is that when we're militarily, economically, politically, and morally disarmed, there will be no alternative to integration into the World Police State.

Susan Strange, in *The Sunday Times* (June 9, 1957), reviews an article in the *Banker* by E. L. Dale.

"According to Mr. Dale, an increase in factory output of almost exactly 50 *per cent.* in the last decade in America has been achieved with an increase in the number of factory workers of only two *per cent.*; an increase in mining output of 35 *per cent.* with 14 *per cent.* fewer miners and a 20 *per cent.* increase in farm output with 25 *per cent.* fewer farmers.

"Thus almost all the new jobs created in the United States in the last 10 years have been outside the physically productive industries. Sales and office staff in industry have risen by 50 *per cent.*; Government workers by 31 *per cent.*; workers in retail and wholesale trade by 21 *per cent.*; in finance, insurance and real estate by 38 *per cent.*; in service jobs like laundering and dry cleaning by 36 *per cent.*"

A large proportion of "jobs" outside the physically productive industries contribute nothing to the standard of living; they depress it. They are equivalent to maintaining a standing army. They cause a higher cost of living, higher taxation, and longer working hours. And insofar as they cause friction in the production and distribution of goods, it would be an advantage to pay them what they are paid now, to do nothing. This particularly and obviously applies to the bulk of the bureaucracy.

The New Despotism

The following letter to the Editor appeared in *The Observer*, Cronulla, N.S.W., June 13, 1957:

Sir,—I agree with your correspondent, who wrote in your issue dated May 30, 1957, drawing attention to the nature of the "New Despotism." Surely it is time that a full enquiry by Supreme Court Judges was conducted on what seems a violation of the spirit of the Australian Constitution.

During the past 20 years, or so, many books have been written, and by many authors on this subject—*The Road to Serfdom* by Professor Hayek; *Unto Caesar* by F. A. Voigt; *The Big Idea* by C. H. Douglas; *The Passing of Parliament* by Professor G. W. Keeton.

The list is by no means exhausted.

It is a vital subject and concerns every elector and definitely is the concern of the institutions of the Law.

Thirty years ago a Socialist plan was put into operation to impose a Fabian policy in every country of the British Commonwealth—through the agency of a new Bureaucratic Administration.

The new Bureaucratic Administration was trained by the London School of Economics. There is no room for argument about this; it was openly stated by Professor Harold Laski, Lord Haldane and others during the 1930's. To be governed by a Bureaucratic Administration who by education—and the designs of higher manipulators—are committed to a World Financier-Socialist Policy is bad indeed. It is a much worse situation to find, after a little diligent research that the leaders and mouth-pieces, in English speaking countries, are honoured personages in positions of trust, "Wickedness in the high places" in fact. Oddly enough they are, at times, very indiscreet in their statements.

Dr. Arnold Toynbee, Secretary of the Royal Institute of International Affairs, remarked in a speech sometime prior to World War II that he and others "are working discreetly, but with all *our* might, to wrest this mysterious force called *sovereignty* out of the clutches of the local states of the world . . . and what we are doing with our hands we are denying with our lips."

(Quoted from *The Brief for the Prosecution* by C. H. Douglas, 1944.)

We have a right to know why Professor Arnold Toynbee was admitted to Australia in 1956 to lecture in our Universities as a desirable person.

We have a right to know why the new Bureaucratic System of government is not investigated by a competent authority.

Not only the background of the personnel but the motives and objectives of the policy.

Our elected representatives seem either too busy or not capable of such an investigation. What, however, could the Judiciary and legal profession do about an indictment?

Yours sincerely,

338, Forest Road,
Kirrawee.

M. MILLS.

The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to re-publish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

The basic rule of the game of golf is that "The ball must be played where it lies." All other rules are ancillary; and a world-wide "amusement," not to mention a not inconsiderable industry, rests fundamentally on those eight words.

Now it should be noticed that this rule does not make it easier to get the ball into an inadequate hole with inappropriate instruments over an unsuitable terrain; it makes it much harder. Yet it will be generally conceded that the slightest infringement of it, and particularly an unacknowledged infringement, ruins the game, and in the latter case, puts the transgressor outside the pale of decent society.

It has often been claimed by its more rabid exponents that golf is a mirror of life and character; and without accepting this statement at its face value, it is nevertheless not without limited justification. We are confronted with a world which scoffs at rules; the ball may be, and is, placed where it is easiest to hit; and the strokes are pared down either by carrying the ball the requisite distance, or bribing the caddy, or forging the card.

The idea behind this allegory is so important that it is comparable to the riddle of the sphinx, which mankind must solve or die. It is not so simple even in nature as it appears to be at first sight; it is not merely the problem of making people keep the rules, as the One Worlders would like us to believe, because the simple and unanswerable retort to that one was posed thousands of years ago. *Quis custodes ipsos custodiet?*

It is to prevent the gangster from winning the game by changing the rules although he realises perfectly that as a result, there will be no longer any game.

(October 2, 1948.)

We return to our golf allegory of the previous week, because, for want of a better, it serves to illustrate the world's problem; and, in the words of the toastmasters at the formal dinners of bygone days, we couple with it the names, "Objective" and "Incentive."

The objective of golf is to get the ball into the hole in a minimum number of strokes, but that is not the incentive.

The objective is simple, but the incentive is complex. Part of it is the exercise of skill, and skill involves self-discipline. Part of it is environment, the open air, and Nature. Part of it is the inducement of physical well-being from healthful exercise, and of mental well-being from a sane companionship.

The first point to be made is that the *incentives are much more long-term than the objective*. Imagine someone who had never seen or heard of golf, being taken to an empty golf links, given a bag of clubs and a ball, and told to hit the ball into the nearest hole. It is long odds that he would regard the whole procedure as wearisome and fatuous. He would understand the objective, but for him, the incentives would be non-existent.

The next point to notice is that the incentive does not arise out of the objective, which is to put a ball into a hole; it arises out of the circumstances and limitations which condition the putting of the ball into the hole. The incentive is part of the conditions; and if you modify the incentive, say by the introduction of a money incentive, you introduce a new factor which does not arise out of the natural conditions. Thus if the Royal and Ancient Club of St. Andrew's refuses to allow competitions for money, and Fuzby-on-the-Slag-Heap offers weekly prizes of £5,500, you will get an entirely different type of golfer at each of the two places. This subject is far from exhaustion.

(October 9, 1948.)

It appears to us to be axiomatic that (what, in fact, its experts have always contended) religion, in the sense of a binding back of life to reality, is of primary importance. Until you have some kind of reliable chart, you are a mere waif on the ocean. Clearly religion in this sense is a seven-days-a-week matter, and requires to be distinguished carefully from "good conduct." It ought to result in good conduct, and in fact be the only test of good conduct, but that is something else again.

Speaking, then, as determined laymen, and not with greater claim than that to be heard, it appears to us that there is excessive and unnecessary controversy amongst the experts on mere words. What we ought to recognise and what we seem in danger of losing the power to recognise is that we are playing the game of life:

*On a board untrue,
With a crooked cue,
And elliptical billiard balls.*

We must have a datum line. We do not overlook the claim that we have such a datum line, but the fact is indisputable that most people cannot see it. How many persons, taken at random in a small provincial town, could enunciate the Christian Doctrine of the nature of Man and his relation to this earth in terms which would define a "Christian" agriculture? Probably very few people would accept the story of Genesis as a literal narrative of Creation, dates included; but how many can extract usable information from it as an allegory? We lack, not large generalities, but usable formulæ.

(February 26, 1949.)

There is a well-known story, probably apocryphal, of

a successful General in the American Civil War who was asked by a European officer what school of strategy he favoured. "Don't know nawthin' about this yer strategiee, but I gets there firstest with the mostest."

There is a lesson in this story which is important to Social Crediters, bearing in mind that the General was, pardonably, confusing strategy and tactics.

Fix your objective in relation to your resources.

This is rather more than to say concentrate on a narrow front—it means narrowing your front until you *must* break through.

There are hundreds of spots in the present position which are vulnerable to quite weak forces. The Housewives face many of them. (July 10, 1948.)

The conscious pressure by our alien Masters, through our impotent politicians, to degrade the British in every possible way, reaches far beyond industrial matters. But for the moment, these are basic, and a significant warning that the wholesale adoption of American methods might be "disastrous" was voiced by Mr. D. Sharpe, a prominent Glasgow ironfounder, to the Glasgow Chamber of Commerce recently. Mr. Sharpe, who has actual experience in introducing American methods, said that the standard of British workmanship was so much higher than the skill evinced by the average American workman, that in many cases the methods were unsuitable to our conditions. He might have added that many American methods would never have been tolerated if reasonable craftsmanship had been available. (October 9, 1948.)

Household Purchasing-Power in the U.S.A.

The purchasing power or disposable personal income, after taxes, of people in the United States should be well over 380 billion dollars, or approximately 7,000 dollars per household, by 1965, said Mr. Vergil D. Reed, vice-president and director of research of J. Walter Thompson Company, at a market conference of the American Management Association. Output per manhour is going up at a faster rate than ever and, in his view, it will be possible to double the present productivity in 15 to 16 years. Since 1950 Mr. Reed pointed out, the population of the United States has increased by nearly 16 million and, by 1965, the total population is expected to be 190 million and, he added, "we're turning babies out at 480 per hour or 11,520 per day, and haven't even tried automation yet." In his opinion the mass market is no longer at the bottom of the income scale, and the old so-called class market is moving into the mass middle-class market, so that America is rapidly becoming a one-class market with large and growing incomes. America has now, he added, a consumer-centred economy of plenty, conceived in ambition, mothered by machine and sired by power. The needs have been satisfied, and the continued growth of that economy rests, not on the satisfaction of present wants alone, but on the continuing stimulation of new ones.—*The Electrical Journal*, April 6, 1956.

False Equality

The Labour Party has published another of the documents which are designed to set out the policy which a

future Socialist Government in this country will follow. Since the chances of the next Government being Socialist are, to say the least, considerable, these declarations of future policy are of obvious concern to the whole nation. The document is called *Towards Equality: Labour Policy for Social Justice*.

The Committee of politicians responsible for its authorship starts with the assumption that the best form of society is a classless society. The Party's proposals for removing hindrances to the classless society are interesting. These politicians would like to create as complete an equality as possible, by drastic increases in taxation, not only of income, but of capital gains: by huge extension of State ownership of land and industry: by still further increases in death duties: and by the abolition of the grammar school, together with some form of punitive action, not yet decided, against the independent schools. In these, and similar ways, it is hoped and intended to iron out, by compulsory State action, those inequalities which the Party finds so objectionable, and to produce a society of social and material uniformity.

To judge from this latest document, the Labour Party policy is now developing along lines which are, frankly, as alien to basic Christian principles, as they are contrary to common sense and the natural law. The authors simply take it for granted that the State has the right to do exactly as it pleases with the possessions and life of every individual. In the name of a doctrinaire equality, they propose to go to any lengths that may be necessary for their purposes, in the way of confiscating private property. The whole document rests on the assumption that it shall *not* be lawful for a man to do what he likes with his own.

This view of the superiority of the State over the individual is now so much a part of the political air which people breathe, that its outrageous assumptions are apt to pass unquestioned. But questioned they should certainly be. The bankruptcy in creative political philosophy in this country for the past fifty years is nowhere more clearly or more tragically shown than in the failure to attack and explode a view of the State, which has simply nothing to commend it before the bar of reason, morals, or expediency.

The assumption of unlimited rights by the State over the individual is more than inexpedient: it is immoral. There is no Christian doctrine, nor is there anything in the natural law, to justify it. If the Labour Party had its way, the point will be reached (some would say that it has already been reached) when the State will overstep all possible bounds of morality in this country, in its compulsory seizure of the property of private individuals. It is not justice, but gross injustice, for a man's possessions to be taken from him for no better reason than that a body of politicians and civil servants choose to convince themselves that they had better be given to somebody else.

Christians should look with the greatest and most impartial care at the implications of such a policy as this. They should ask whither this apparently infinite exaltation of the State is likely to lead. They may well conclude that if a halt is not quickly called, the rights of the individual and the canons of justice and morality will go down completely before a subservience to the bureaucratic State, which is nothing short of sheer idolatry.

—Condensed from *Church Times*, July 20, 1956.