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Homo Sapiens and All That

by TUDOR JONES

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(Concluded)

It is amazing when one looks about, to see how much has been done to create the illusion that man became sapient quite a short time ago; that he is, now, indubitably sapient, but that his sapience is quite a recent acquisition, and that before, say, the birth of Bernard Shaw there was *nothing*. This is part of the revolutionary movement and the revolutionary movement, is based on sabotage, on the destruction of continuity. *The Times*, about the time of the outbreak of war, devoted a leading article to advocating, in the interests of parliamentary oratory, that the old 'English' pronunciation of Latin should be restored. It waxed witty about the wennies and weedies, and suggested that parliament had decayed since the time that Ministers could indulge freely in classical quotation without fear of ridicule on phonetic grounds. Latin as Caesar spoke it (perhaps) was one of the 'reforms' of living memory. Having learnt to pronounce Latin like the Romans, a newer 'reform' was not to learn to pronounce it at all. Classical literature provides a review of the pleasures of this world far more comprehensive than does Hollywood; more catholic as well as more individual, and not necessarily more salacious. The dogma that we have suddenly entered upon a path of Progress, so dear to the minds of the Labour Party, is inconsistent with such indications of the copiousness of the past as classical literature provides. And there are ideas. The modern boy 'doesn't learn Euclid.' He regards Euclid as a bit of a bungler, and not really 'the goods.' It would not be in the least surprising to hear the opinion at a modern University that Darwin (who appears, by the bye, to have served his turn) was the man who discovered apes, and Hooker the man who discovered wheat. The fact that man cannot get very far without vitamins (in bottles) is strong ground for the belief that man's life on earth began about the time of Karl Marx.

"Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries, which are undesirable to us and leave only those which depict all the errors of the government of the *goyim*." It has been done. "We must introduce into their education all those principles which have so brilliantly broken up their order." They have been introduced. "But when we are in power we shall remove every

kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet." It is within sight to be averted or to destroy the order of society for which our statesmen say we are fighting. The relativity of education is as important. It wouldn't matter much what parent mice were able to teach their young if, among the 'benefits' conferred, were that of the invisibility and inaudibility of cats. A mouse which could see and understand everything in the world except the sight and notion of cats would be safe only in a world in which cats did not exist. It does not matter what is put into the curriculum or what is left out, so long as human children are provided with 'blind spots' for mortal enemies they cannot overcome their enemies. That the race has enemies, the state of the world and society is a witness. The evil which confronts us is not a new one. If, in the eighteenth century, when it began to be preached that everyone must attain a certain proficiency in what are, after all, merely a few tricks, a few obvious truths about education had been grasped, the idea would have been laughed out of court. It is inherently no more difficult for the average individual to learn to "go in off the red" twenty times in succession, than it is for the average individual to learn to use the integral calculus. Many people cannot do it at all, not because they don't try, but because they have no aptitude. What is the significance of the fact that forty *per cent.* is a pass mark in most examinations for university degrees, and that the standard is only raised to fifty when serious responsibility attaches to the rights acquired by the degree-passer? In the most elementary schools, few pupils learn what the master teaches them. 'Reforms' which aim at a higher performance are all really 'reforms' which adjust the requirements to the individual's capacity. He is 'better taught'—which obviously means that the improvement is on the part of the teacher. Even so, the average individual learns far more than he needs. The only thing he needs that he doesn't learn, as he is not encouraged to learn, is the elementary principles governing human associations. These could be taught in an ordinary day-school in a week, and all the societies and institutions run by students, from football teams and tuck-shops to the Oxford Union Society could be run to illustrate the principles inculcated. Instead of which student societies reflect,

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Towards a Responsible Vote

In its editorial column on May 27, 1957, *The Sydney Morning Herald*, dealing with the Australian Labour Party's new slogan "Democratic Socialism," asks Mr. Chamberlain, their Federal President:

"Would he . . . object to monopolies if they were State monopolies? . . ."

" . . . Mr. Chamberlain speaks in approving terms of 'an objective survey of the requirements of the people' as the right basis for a political party's platform. But when has the A.L.P. made such a survey—one embracing the entire electorate, and not just its own members? This is an age of public opinion polls and market research. Why does the A.L.P. not try to discover just what men and women really want from their work, from the money they earn—and, indeed, from their lives?"

"This is the sort of inquiry which any competent manufacturer must make to-day if he is to design and sell products which will meet public acceptance. If political parties did the same, the results might surprise and enlighten them. In Australia, both the Liberal and Labour parties, for their own good, should try the exercise. It would be a fair bet that few 'floating' voters would show any interest in 'democratic socialism.' What they do want is less slogan-mouthing, less futile slanging of political opponents, more facts and more specific proposals for dealing with actual—not imaginary—issues."

The Editorial prompted the following letter from Miss G. A. Marsden of Artarmon, to the Editor of the *Herald* which was not published.

"Sir—If democracy is to survive Parties and Pressure Groups, then something of the nature outlined in your excellent Leader article of May 5, 1957, will have to supplant the present irresponsible vote.

"The average voter knows what he wants and is prepared to pay for value—at least, this is the assumption that underlies the research and design of the 'competent manufacturer' who wants to 'sell products which will meet public acceptance.'

"As stated in the Leader article: 'What they (*i.e.*, voters) do want is . . . more facts and more specific proposals for dealing with actual—not imaginary issues.'

"This could be achieved if each Party, prior to an election, put forward an outline of its legislative proposals, together with the cost of such legislation and the interests and specific individuals that would be affected.

"The costs of the legislation would be borne by those

supporters who voted for the successful Party—what is worth voting for is worth paying for.

"In this way the irresponsible mass vote would be replaced by one in which the individual would use his common sense and vote for those things he desired and considered worth his vote."

Extracts from Magna Carta (1215 A.D.)

10. If any one shall have taken any sum, great or small, as a loan from the Jews, and shall die before that debt is paid, that debt shall not bear interest so long as the heir, from whomever he may hold, shall be under age. And if the debt falls into our hands, we shall take nothing save the chattel contained in the deed.

11. And if any one dies owing a debt to the Jews, his wife shall have her dowry, and shall restore nothing of that debt. But if there shall remain children of that dead man, and they shall be under age, the necessaries shall be provided for them according to the nature of the dead man's holding; and from the residue the debt shall be paid, saving the service due to the lords. In like manner shall be done concerning debts that are due to others besides Jews.

20. A freeman shall only be amerced for a small offence according to the measure of that offence. And for a great offence he shall be amerced according to the magnitude of the offence, saving his contentment [means of subsistence], and a merchant, in the same way, saving his merchandise. And a villein, in the same way, if he fall under our mercy, shall be amerced saving his wainnage. And none of the aforesaid fines shall be imposed save upon oath of upright men from the neighbourhood.

23. No constable or other bailiff of ours shall take the corn or other chattels of any one except he straightway give money for them, or can be allowed a respite in that regard by the will of the seller.

30. No sheriff nor bailiff of ours, nor any one else, shall take the horses or carts of any freeman for transport, unless by the will of that freeman.

38. No bailiff, on his own simple assertion, shall henceforth put anyone to his law, without producing faithful witnesses in evidence.

39. No freeman shall be taken, or imprisoned, or disseized, or outlawed, or exiled, or in any way harmed, save by the lawful judgment of his peers or by the law of the land.

40. To none will we sell, to none deny or delay, right or justice.

45. We will not make men justices, constables, sheriffs or bailiffs unless they are such as know the law of the realm, and are minded to observe it rightly.

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 attack upon the British Empire exhibits a characteristic which seems to us to be highly significant—it appears to negative the Arab proverb that "My Enemy's enemy is my friend." On the contrary, and at least superficially, scorn, contempt, and denigration appear in this case to be a unifying influence. It has been insisted that the Germans are the enemies of the Jews (didn't they massacre six million, neither more nor less?) But there is a group of Germans in the United States which issues well-documented, and up to a point reliable, books exposing the workings of international finance, and identifying this with the British Empire, which it treats as a synonym for "the City." Chicago is full of scurrilous little rags pumping the same bilge-water.

Yet the Jews, all of them who are left after the massacre of the six million, are at one with these Germans, if they are Germans, in undying hatred of the British who, *ex hypothesi*, they manipulated all through the nineteenth and early twentieth centuries, more particularly after the influx into these islands from the Continent after their abortive plots of 1848.

Now the phrase that 'England acquired an Empire in a fit of absence of mind' may not be—is not—comprehensive, but there is more truth in it than that she acquired it, as the United States acquired Louisiana and Alaska, by purchase. England and Scotland produced peoples who were colonising, pioneering and adventurous, in excess of other races with the possible exception of the Norwegians, Danes and Normans. In the natural exercise of their aptitudes, these hardy adventurers established squatters' rights, without, it would appear, a clear policy. Prior to the American Civil War, North America was predominantly the venue of these same hardy, adventurous pioneers. The war, the direct outcome of financial intrigue, destroyed a high percentage of this stock, and reduced much of the remainder to penury and impotence. The character of the post-Civil War U.S. citizen is wholly dissimilar and is what would be expected from a mongrelised flood of Mediterranean and Central European immigration.

The streets and subways of New York teem with faces

expressive of a character quite alien to the ideas which justified British rule in India and elsewhere—a character as mass produced as spam, a spiritual and intellectual demonstration of entropy.

This post-Civil War population, illiterate and unprotected, was the ideal medium for Wall Street exploitation, and the interests of the temporarily dominant City of London did not fail to note it. The British had never been wholly satisfactory: they were too homogeneous and self-respecting; Karl Marx commented upon it and, as Ludendorff observed in his impressive book *The Coming War*, published in 1931: "The majority of the English do not realise that, having done their duty by the inner Jewish circle, they have now got to disappear as a World Power." The "majority of the English," having lost their trust in, and respect for, an aristocracy which had largely vanished, were debauched and demoralised by alien propaganda. This, on the one hand was secretly financed by "the City," and, on the other, was provided with the suitable background of discontent by a fraudulent money-and-price system which was protected from amendment by such institutions as the London School of Economics, founded primarily for that purpose and staffed by aliens. "The majority of the English" were in no condition to interfere with the new instrument of Financial Hegemony—Wall and Pine Street.

The worst period of recorded history is contemporaneous with the removal of the World's Financial Centre from London to New York, and the substitution of the Cahmon Man for the Yeoman of England as its principal tool.

(August 23, 1948.)

It is characteristic of these queer times that, while "nationality" is being invoked to break up the British Empire everywhere, our Attlees, Crippses, Baruchs and the cats chorus of the "B."B.C. continue with the globealoney hogwash which Mr. Attlee claimed to be the creed of British Labour, when, in 1934, he repudiated allegiance to this country. That North and South Ireland are on the verge of civil war (or are they?) on a nationalistic issue; that perhaps the most vicious and unjustifiable nation ever based on stolen territory is raising its head in Palestine with the aid of the same forces to which Mr. Attlee said he gave his primary allegiance; that the whole of Asia is seething as a result of "his" policy, are accepted by the British public with the same apathy as that with which they contemplate, if ever they do contemplate, events in China. This is the Age of Reason; and as a result, nothing matters. The Finance-Socialists have the answer to any problem—make it larger.

It may be fanciful, but we suspect that a dangerous and perhaps mortal, psychic wound was inflicted upon the British people by the events which culminated in the abdication of King Edward VIII. There was no apathy then; it was not a question of personalities; that curious individual, the man in the street, felt, without being able to express the idea, that a pillar of his House, to which he attributed almost mythical power and permanence, had fallen. If the King was not safe, where was he?

The man in the street made no mistake then. He was,

already, in mortal danger, and marked down by his enemies. (April 16, 1949.)

There are few more significant indications of the real object of the Second Thirty Years War than the appointment, after the first phase, of the Jew stockbroker, Rufus Isaacs, to the Viceroyalty of India, and that of the ex-railway porter and Trades-unionist, Mr. Burrows, to be Governor of Bengal, after the second phase. We are of course aware that all men are now equal (and how!), and we have, in consequence, every respect for Jew stockbrokers and railway porters, more particularly the latter. But we also know that this view is not shared by any single native-born Indian, whatever opinions he may express for political purposes, and that the marvellous achievements of the British in India for the benefit of the Indians have been possible, not as the natives of the United States wish to believe by the methods of "Uncle Tom's Cabin," but by the silent exercise of subtle qualities which Jane Austen and Anthony Trollope understood perfectly, but which are not noticeable in Trades Union activity.

There could be no better method of undermining the main pillar of British influence and laying India open to "American" exploitation. But, oddly enough, our thoughts turn to those stately *chuprassis* in their scarlet and gold, and blue and maroon robes who served a succession of Lieut. Governors with dignity and affection at Belvedere. In India the servant chooses his master; and we have no doubt whatever which type of dispensation is congenial to those believers in heredity. Doubtless Mr. Burrows will put their successors into a natty porters' uniform.

(November 17, 1945.)

Automation and Clerical Work

Speaking in London, Mr. Landon Goodman, the industrial specialist of E.D.A., said that electric computers can work at 46,000 times the speed of a clerk on simple work, and high speed machines can print the output from the computers at the rate of 900 lines a minute. He pointed out that in England and Wales, between 1931 and 1951, the number of production workers rose by about 3 per cent., whereas the number of workers engaged in clerical and administrative work rose during the same period by 60 per cent. The introduction of the automatic digital computer will lead to a considerable overhaul of office working in order to ascertain for what services computers could be employed. Some concerns, for example, have found that about a third of the paper work was no longer required and could therefore be scrapped, which is an indication of how systems once set up continue to be operated out of custom, without realisation of the fact that they are no longer essential to the well running of the business.

—*The Electrical Journal*, September 21, 1956.

HOMO SAPIENS AND ALL THAT—

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down to the minutest particular, all the methods and all the disastrous results of the Great Institutions which man has failed to mould to his service.

The greatest contributions to human thought have not noticeably been made by men who knew a lot. Some of them may have done so but the fact doesn't show up in their special contributions to knowledge and understanding. Admitting that report is inaccurate, do not a tree, an apple, some bits of wire, needles, beeswax and string provide the raw materials for Newton and Faraday?

Man has at least three kinds of inheritance. He inherits his form and structure, and the characteristic uses for himself to which these can be put, exclusive of other uses which are ruled out as needing a different form and structure. This is his natural inheritance. He has a natural inheritance, similar to that of all mammals, which is a never increasing body of knowledge imparted by adults, usually parents, the same from generation to generation. This is an uncertain factor in man's life. It is something more clearly seen in wild animals. In domestication the mechanism is impaired, and perhaps it is impaired in man. It serves to train the young tiger in ways which will make life easier and safer for young tigers. The third inheritance is the cultural inheritance, which distinguishes man from all other creatures. This consists of an ever increasing knowledge of how to do things. While some elements remain the same, a greater part of it changes several times in a single generation. It has already accumulated to such vast proportions that no one living knows what it is in the sum. It is more truly reflected in the practice of the moment (work-shop practice) than in the record, and indeed much of it is virtually unrecordable. Its own past is irretraceable and knowledge of it irrecoverable. The fact that no one man could learn a thousandth part of it in a lifetime does not prevent its being constantly effective and productive for the use and convenience of man. Then why make so much ado about a little more or a little less? Most that is said about education is bunkum. But this is not bunkum—"Each state of life must be trained within strict limits corresponding to its destination and work in life." Cats sometimes become visible to mice who change their trade.

Supply and Demand

"We have been told very often, that our grain markets operate under the law of supply and demand. Let us explore and see how much truth there is in that statement. Wheat was about \$3.30 per bushel on January 15, 1948, and thirty days later, it was about \$2.40.

"Was there a greater supply of wheat on February 15 than there was on January 15, and if so, where did the wheat come from? I am certain we farmers did not produce a new crop in the meantime."

—A. H. Booth, in *The Farmers Voice*, (U.S.A.).