

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Vol. 36. No. 13.

SATURDAY, OCTOBER 26, 1957.

Registered at G.P.O. as a Newspaper.  
Postage: At home 2d., abroad 1d.

6d. Weekly

### Modern Science

By TUDOR JONES, Sc.D., M.D., F.R.S.E.

A REVISION OF THIS ESSAY, ORIGINALLY PUBLISHED IN THESE PAGES IN THE LATTER PART OF 1943 AND EARLY 1944, HAS FOUND NO MAJOR ALTERATIONS NECESSARY. DR. JONES HAS, HOWEVER, ADDED A NUMBER OF FOOTNOTES AND A POSTSCRIPT.

#### (XI)

The second congress of a body known as the World Fellowship of Faiths, was held in London in July, 1936. Mr. Warren Weston's account of it is introduced by a cartoon depicting the procession ascending the steps of St. Paul's Cathedral with their banners, *e.g.*, Theosophy, Judaism, Spiritualism, Buddhism, *etc., etc.*; while in the foreground, bringing up the rear, Satan, winged, birettaed and satyrical, informs the onlooker, *sotto voce*: "This is the first time we've been actually invited." At the moment, I cannot confirm that the thousand delegates to the congress, under the presidency of the Maharajah Gaekwar of Baroda did, in fact, retire from University College and the Queen's Hall to St. Paul's. The point is the incongruity of the notion that "the mutual appreciation of each other's standpoint" is, in practice, whatever it may be in theory, anything more than a solvent for all standpoints, a submergence of differences which are vital, with the object of discovering a common basis which is significant and important in inverse ratio to the height of the layer of differences removed. "We descend to meet." This is characteristic of Satanism: an instance of inversion: ascent becomes descent.

It is the distinguishing mark of Life that it grows away from what unites it, the tree from the soil, the animal from the stock, man from the herd, the child from the family, the idea from the brain. The exhortation of the Sermon on the Mount, *Be ye perfect*, is hardly needed; for completion is the universal objective of all things that live. Shall we dissolve our literatures in the dictionary? They are all there: merely their differences of emphasis, or mere place and order have been removed, and all that remains is the common idea—words, words, words! Kedarnath Das Gupta and the communist Charles Weller, who founded the Fellowship of Faiths in Chicago in 1924, doubtless had their own ideas of the 'unity' they desired to effect. If they hadn't someone else had. It is this 'someone else' by whom political society is cursed. The Prince Consort, who found Cambridge "not a patch on the Universities of his Fatherland" was not at Bonn very long: eighteen months, we are told, shortened by "the unusual vacations"! There "his talent for mimicry and the grotesque was often exercised for the amusement of his companions. A University, especially a German University, with the oddly accentuated ways of its professors, can never fail to provide abundant materials for this kind of gift." (Theodore Martin: *Life*

*of the Prince Consort*, a work which, I am told, 'Professor' Joad has just announced to be an example of 'inaccurate' history. The 'B.B.C. becomes as sensitive to the tastes of members of the reading public as the Postal Workers' Union is of the integrity of their communications). Stockmar, that wonderful man, had advised that Vienna was no school for a German Prince. "The Universities? their training was too one-sided and theoretical for one whose vocation would be to deal practically with men and things on a great scale." Yet Stockmar himself had arrived in England, as it were, great 'scale' in hand, with the "childish, petty, narrow-minded and cumbrous ways at that time in vogue in Germany, more especially in the smaller States," and had to familiarise himself with "business in its various branches" and be afforded "from an advantageous position, an insight into the colossal movements of the social and political life of England." (Stockmar: *Memoirs*.) How our views adapt themselves to our intentions! Prince Albert went to Bonn in 1837, when the reputation of that University was "maintained by Bethman Hollweg, A. W. V. Schlegel, the younger Fichte, Löbell, Kaufmann, Perthès, d'Alton and others." That list won't help us much. There is a clue in a strange letter from Bunsen to one of his sons, written in London on July 15, 1851 (italicised passages as in original, *Memoirs*, Vol. II., p. 265): "Tell your excellent B—that he should not take it ill of Germans that they give him as an Israelite the hindmost place—that will not be of long continuance; it is ever more becoming clear to me, in beholding the Jewish dispensation from the standpoint of universal history, that whoever will not give up the world's history in despair, must assume in his own soul the future fact of the Christianising, Hellenising, Germanising, of the Jewish system; and say to himself, as a son of Israel, that he is *thus* brought nearer to Abraham than he was before. Such sons of Israel must therefore help the sons of Japhet to *Hellenise* Christianity, to raise it to the idea of entire humanity; in other words, to found the *true* Hero-worship with the *one true* Dionysos-Osiris at its head. That sounds absurd, but it is yet true!"

Mark it, ye Aristotelians! What, is the man above your heads whose friendship with Stockmar, "the disciple of Stein," was "sacred and consecrated, having been sworn on the altar of the fatherland, and in view of Westminster Abbey" (Bunsen to Usedom, 1848: *Memoirs*, Vol. II, p.

(Continued on page 4).

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This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

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### From Week to Week

As compared with the world of the farmer, or of the craftsman of the days before universal 'education,' ours is a world of make-believe. Touched off by the increase in the bank rate, there has been a spate of ponderous comment on the economic situation which on the whole signifies nothing. Inflation, we learn, is something to be "fought," even "to the death"; or to be "defeated"; it is an "enemy to be beaten"; something to be "cured"; or to have its roots struck at. Of the pound, we may consider its behaviour, or the flight from it, or its "value." Credit can be squeezed; so can the "bears of sterling."

This semantic confusion is natural enough as an accompaniment of the confusion of policy of the titular Administration. Not one measure by any of the post-war Administrations has halted the steady dilution of purchasing-power. If raising the bank rate is a "fight to the death," we know whose death is intended. If resistance is possible, it will need to assume an unusual form, and culminate in at the very least the dissolution of the group which is forcing the Administration to be the instrument of our final ruin.

### Bank Rate Ten Per Cent.

During the whole of the week, the greatest amount of gloom and depression has been observed in commercial circles, owing to the Directors of the Bank of England having advanced the rate of discount to TEN per cent.

—*The Sunday Times*, November 15, 1857.

Practice makes perfect.

### Modern Art

An occasional journal records:—

(*Libro Nero* by Giovanni Papini, Edition Vallecchi, Florence, November, 1951, pages 265-268):—

"From the moment that art ceases to be the food that feeds the best minds, the artist can use his talents to perform all the tricks of the intellectual charlatan. Most people can to-day no longer expect to receive consolation and exultation from art.

"The 'refined,' the rich, the professional 'do-nothings,' the 'distillers of quintessence,' desire only the peculiar, the sensational, the eccentric, the scandalous in to-day's art. And I, myself, since the advent of Cubism, have fed these fellows what they wanted and satisfied these critics with all the ridiculous ideas that have passed through my head.

"The less they understand them, the more they admire

me. Through amusing myself with all these absurd farces, I became celebrated and very rapidly. For a painter, celebrity means sales and consequent affluence. To-day, as you know, I am celebrated. I am rich.

"But when I am alone, I do not have the effrontery to consider myself an artist at all, not in the grand old meaning of the word: Giotto, Titian, Rembrandt, Goya were great painters, I am only a public clown—a mountebank.

"I have understood my time and have exploited the imbecility, the vanity, the greed of my contemporaries. It is a bitter confession, this confession of mine, more painful than it may seem. But at least and at last it does have the merit of being honest."

The sentences are attributed to Pablo Picasso.

We turn to *The Times* review (September 17, 1957), replete with picture, of an exhibition of paintings by chimpanzees.

Under the caption "A New Outlook on Art—Aping the Masters," *The Times* says:

"It is comforting to know for certain, as one gazes at a painting, that it contains no image. One can then appreciate, with becoming innocence, the enthusiasm of a scientist for that painting's abstract patterns. Congo, a chimpanzee, has several dozen such paintings to his credit, and Dr. Desmond Morris, a scientist closely associated with him in this activity, sees the patterns as an important new source of information in tracing the origins of human art.

"The scientists and artists had it largely to themselves when late last night Dr. Julian Huxley opened an exhibition of paintings by Congo, of the London Zoo, and Betsy, a chimpanzee of the Baltimore Zoo, at the Institute of Contemporary Arts Gallery in London. Earlier in the day, a Press view of the paintings at the Granada TV Network premises within the London Zoo had its own distinctive character. Dr. Morris was there to explain things, and Congo himself was brought in so that copious photographs might be taken of the artist.

"Betsy, being on the other side of the Atlantic in Baltimore, was unable to be photographed beside her display of paintings. The dozen of them at the Press view showed that she has a rather different technique from Congo. She paints with her fingers, but Congo paints with a brush. In the result, Betsy's paintings have a more linear effect; some of them could remind one of groves of trees or even a cathedral nave. Congo's paintings, on the other hand, are somewhat richer daubs of colour that turns the mind towards exotic cacti and blossoming succulents.

"But, of course, there was no image at all and it was the true joy of the scientist that here were completely pure abstract forms . . ."

The picture shows Congo "about to climb a rope with one of his paintings."

We doubt that Picasso would go that far.

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### 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, under a 'new' Administration, and for the benefit of new 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 readers of this journal to whom otherwise they are not readily available.

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

No doubt many of our readers have seen the interesting correspondence proceeding in the *Daily Telegraph* on the charms of Austro-Hungary under the Habsburgs. We refer to it because it brings into relief certain factors which appear to characterise the Brave New World and its New Statesmanship.

The first of these, of course, is contempt for Christianity. Austria was a Roman Catholic country and it is scarcely open to doubt that she was singled out for destruction at least as much because of this as for more obviously political reasons. Next, Austrians were a people of exquisite manners, perhaps the most attractively mannered race in Europe, which, in the era of which we treat, is as much to say, in the whole world. And thirdly the whole population was *persistently* and markedly light-hearted and happy.

We have for long been convinced that the Marxian "Class" war, like so much of Marx, is a curious twist to a persistent fact; what we now call an inferiority complex. The genuine Collectivist hates superiority and fears beauty, and would much rather make the rich poor than the poor rich because *some* rich foster beauty. The dogma that the only differences in culture are economic in origin is so patently absurd in the light of the evidence which can be gleaned by anyone who will visit the haunts of the present-day rich, that it ought not to be, but it is, a matter of importance to place on record the memories of a better day. (May 6, 1950.)

A correspondent has directed our attention to verses 3-11, Thess II, 2nd Chapter, as translated by Mgr. R. Knox.

They really are very curious, and they raise in a striking form, at this time, the problem of the nature of prophecy, because it is hardly an exaggeration to say that the whole fabric of the universe is involved.

It is, of course, true to say that we can all be prophets to some extent, and in certain ways, and that this everyday

kind of prophecy is of the "slide rule" variety—cause and effect. It has already been suggested that this principle is not comprehensive; but if there is a kind of prophecy which is outside of it, it must proceed from something connected with epigenesis—the derision of the evolutionists. (May 6, 1950.)

It is quite possible that, when viewed over a sufficient period, the most important intellectual achievement of the twentieth century will be seen to be the emergence of the principle of indeterminacy. It is certain that the mechanical universe of the nineteenth century, the inevitability of effects from causes and the consequent inadmissibility of miracle, while it provided a groundwork for the technological advance of which we were (are we now?) so proud, also suggested a philosophy, of which Darwin was a semi-conscious exponent, and Marx the political economist, and from that philosophy we now see that we must escape or perish.

Sir Arthur Eddington, in *The Nature of the Physical World* writes: "Strict causality is abandoned in the material world. Our ideas of the controlling laws are in process of reconstruction, and it is not possible to predict what kind of form they will ultimately take; but all the indications are that strict causality has dropped out permanently . . .

" . . . Our present conception of the physical world is *hollow* enough to contain almost anything. I think the reader will agree. There may indeed be a hint of ribaldry in his hearty assent. . . ."

And Sir James Jeans: "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. . . ."

We make this digression into contemporary mysticism because it appears fairly obvious that there is a direct connection between the present appalling situation, dialectical materialism, the inevitability of cause and effect, and a three-dimensional universe. Under the framework of that conception, there is no real politics except tool-power politics, and no escape from tool-power politics except through a Fourth Dimension, something extending at a right angle to either length, breadth or thickness. Determinacy may be a purely three-dimensional attribute.

For the moment, we leave the subject there.

(April 22, 1950.)

We do not recall, in recent years, a more competent appraisal of a once-major political party than that of Mr. Frank Chodorov in a recent issue of *Human Events* under the title of *Obituary on Liberalism*. Any extensive paraphrase of it would be an injustice to its concise structure: but a comment on its major proposition, that the essence of Liberalism or Whiggism *as a philosophy*, is best (we should prefer to say, most briefly) expressed in the state-

ment by Thomas Jefferson: "That Government is best which governs least."

Mr. Chodorov's elaboration of the *philosophy* of Whiggism follows closely, and is doubtless modelled on the work of the Victorian giant, Herbert Spencer. In regard to this we think too much attention cannot be paid to the emphasis on the virtues of negative action.

We have many times in these columns made reference to the significant propaganda for unlimited *positive* policies, not excluding that pursued so consistently by the Gadarene swine.

But it is in the clear distinction which is drawn between the *philosophy* of Liberalism, and its *politics* that the major value of this appraisal seems to us to reside. As the essayist expresses it:—

"The decline of Liberalism, the dilution of its philosophy, began with its success. As its advocates acquired political influence and power, the doctrine of negativeness gave way to positiveness. The about-face was supported with plausibilities, but the real cause for it must be traced to the human inclination towards the enjoyment of power, both for the exhilaration that comes from its use and for the accompanying emoluments and adulation.

"The Liberals argued, after they had come into power, that if the social good prospered by the removal of restraints, it was because those who effected the removal were instigated by the highest motive; hence, the good these men had accomplished by negative action would be vastly augmented by what they would do positively. It is not the laws that are bad, as the earlier Liberals maintained, it is the bad law makers who framed them. So, they introduced laws to ameliorate some conditions, and when the results proved unsatisfactory, they introduced laws to rectify the results; and every law enlarged upon their powers."

*Corruptio optimi pessima.* We have often expressed the opinion that in their time and place, there was much in the professed *sentiments* of Whigs and Liberals with which no decent minded man could quarrel. But we cannot recall a single instance of practical "Liberal" legislation which could be said to be the policy of the *original* or let us say, Spencerian, philosophy. Whether *post hoc*, or *propter hoc*, we do not know; but it is certain that Whiggism has been the chosen and amazingly successful instrument of Jewish Grand Larceny. (May 13, 1950.)

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197)? Or, as we should say, 'in the German Embassy in Carlton Terrace.'

It was not long to the first London School Board. Was there a Hindu, a Buddhist, a Bahaist, a Confucian, or a Swedenborgian on it? Anyhow, there were the first of the Agnostics, Anglicans, Roman Catholics, a Baptist and representatives of other denominations, while Women's Rights, in the person of Dr. Elizabeth Garrett, polled 20,000 more votes than any other candidate in the ten divisions of the Metropolis. At Liverpool and Manchester, to ensure that the mixture should be arithmetically exact, the religious of all denominations met and agreed to their proportionate representation without the formality of public contests, a course which resulted, at Manchester, in the unopposed re-

turn of six Anglicans, two Wesleyans, two Roman Catholics, two Secularists and a Presbyterian. Good enough! No one knew whither he was being propelled in any case; but all were quite sure they would get there, if they could only prevent everyone else from doing the same.

Here was one critical phase in the life-history of the "one true Dionysos-Osiris," not certainly his germination; but as certainly a growth point on the road to the Stockmar-like antics of (say) Smuts. And no one in England seemed to know what they were doing or why they were doing it. A consequence of general compulsory education? Not yet. But a consequence of some concealed social force as easily particularisable, stage for stage, period for period, setting for setting: a *social* force, not an *extra-social* force. When these "advances" (I mean to imply the military figure) occur, does no one witness them? I am convinced that not only is there present a constant stream of fully-conscious, antagonistic witnesses; but even some among the actors see and understand. I cite the inspirer of the cartoon in the *Sunday Express* for July 25, 1943, as one of the latter, whoever he was. At the earlier time, Abercromby, Speaker of the House of Commons, told Melbourne, nicknamed by Stockmar *Pococurante* (the "well-meaning," "indolent," "honest," "careless" Melbourne), "he felt it would be his duty to call attention in Parliament to the unconstitutional position of the foreigner Stockmar. Melbourne replied that Stockmar was a person who filled a gap caused by circumstances in certain relations, with his (Melbourne's) knowledge and approval. Lord Melbourne related the circumstances later to Stockmar, who exclaimed, 'Tell Abercromby to bring forward his motion against me in Parliament; I shall know how to defend myself.' The Speaker, however, remained quiescent." Stockmar tells the story himself. Was it not Lady Rhondda's rule to "admit freely everything that is *already known*?"

The Stockmars still know how to defend themselves, and the Abercrombys are still 'quiescent.' But as the weight of evidence, accumulating through the centuries, piles up in the scale pan, will the beam at last not slowly alter its direction?

(To be continued.)

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