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The Rules of the Game

(An extract from *An Introduction to Social Credit* by Bryan W. Monahan.)

Society as an industrial concern—an organisation for producing goods and services—is only one aspect of Society. In another aspect it can be likened to a Club; for example, a Sports Club, which exists to afford to its members facilities for participating in various types of sports and games.

The organisation of such a club derives from its purpose. The most general purpose in the case under consideration is to afford a choice of various games to sportsmen. This general purpose is represented by a general committee, and it is the business of that committee to see that resources are available to those who wish to play football as well as to those who wish to play cricket or contract bridge. The rules this committee is entitled to make, therefore, are concerned purely with such general relationships, and are largely concerned to see that the football section does not secure a monopoly of resources.

The rules of particular groups—football, cricket, tennis etc.—are the concern of those groups, and are the function of special committees. Now as most people, and all sportsmen, are aware, the rules of a game are only very exceptionally either altered or added to; and when they are, it is with the object of making the conditions of the game more congenial to the player. An improvement in the materials with which the game is played may form a justification for altering the rules; and so may the test of a long experience of a particular rule. But such alterations are the particular concern of those participating in the game in question.

There are two vitally important considerations governing the conduct of a sports club. The first is *freedom of association*. Freedom of association means that individuals are free to join or leave the club as they wish, and equally that they are free to participate in one or other or several of its different activities.

It is not fully true that an individual is free to join, in most cases. In general, he must possess some qualification. In the first place, he must be acceptable to the existing members; in the second, he must (usually) be a *bona fide* player, either wishing to learn the game, or able to play it.

As regards leaving a club, this is technically called *contracting-out*. The ability to contract-out of a club, or a section of a club, is of extreme importance, for it is this that safeguards the rights of an individual; it ensures that the conditions governing a particular activity are acceptable to those participating, for if they are not, those concerned will cease to participate, and the activity in question will

come to an end. This is the absolutely essential complement to rule-making. The election of a committee to make rules is merely a convenience; what does matter is the sanctions which can be applied to that committee; and the ultimate sanction is the right to withdraw from its jurisdiction.

“Genuine democracy can very nearly be defined as the right to atrophy a function by contracting out. It is essentially negative, although, contrary to the curious nonsense that is prevalent about ‘negativeness,’ is none the less essential for that reason.

“This genuine democracy requires to be carefully distinguished from the idea that a game is necessarily a bad game simply because you can’t or won’t play it, and therefore the fact that you can’t play it is the first recommendation for a chief part in changing the rules. On the contrary, that is an *a priori* disqualification. For this reason, if for no other, a period of discipline in the prevailing social and economic disciplines in, say, the early twenties, seems highly and pragmatically desirable. No play, no vote. Bad play, Grade 3 vote. But you needn’t do either.

“The power of contracting-out is the first and most deadly blow to the Supreme State.” (C. H. Douglas; *The Big Idea*.)

The other aspect of this matter is the playing in specific games. Teams for games are not elected; they are selected. And the team itself is under a captain. In matches, we have passed out of the sphere of policy, into the sphere of administration or technique. Consequently, we have the hierarchical form of organisation, and an individual’s position in the hierarchy is dependant on his qualifications. And the test is in results, in matches won in competition. As everyone knows, those who fail in the test are replaced, until in time the best possible form of technical administration—the best team—is produced.

The second vitally important general consideration is the idea of *sportsmanship*. Sportsmanship is an unwritten code which is *above all particular games*, and is above even the *general* rules of a multi-sport club. In one aspect it constitutes the ethical system of the club; but it also transcends any particular club

Sportsmanship is an invisible criterion governing admission to a club; and it is a supra-personal standard restraining the capricious use of the power of contracting-out. Again, it circumscribes all the rule making within the club.

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A Comment

I am coming more and more to believe that Social Credit and its proposals are not strictly speaking matters of technics nor of economics, and that it is misleading to regard them as such.

Nevertheless, once a balance has been struck between producers and consumers, all that the producers, individually, have to do is to provide consumers with what they want (and it is to their interest and business to find out, or anticipate, or stimulate demand by improved quality, or design or some new thing) and the foreigner with what he wants in order to obtain a balanced exchange of mutual requirements. That really disposes of economics, or economic systems as generally understood, and the eternal arguments about them. But the Social Credit proposals are the conditions necessary upon which to establish *sound economics* in contradistinction to an economic system, simply because they reveal the truth, and lead us to an understanding of fact and reality. Therefore they are also the conditions upon which we may hope to evolve a philosophy which is not perverse, a true education, and a sound and healthy culture. They would lead us out of this world of lies and cheats, of endless shifts, of false morals, of religiosity, of dire ideals and enthusiasms. And then what? Well, we don't know because we can't know what man, what mankind, would be like, how he would appear, how, in short, he would re-act to a system of truth and justice in place of a system of lies and injustice. "It doth not yet appear what we shall be." In my view all that we know of man is as of someone seen in a distorting mirror—and induced so to see himself—thus, because we have not seen him otherwise, we think it is a true reflection. Therefore, theories that are concerned with man's destiny, whether scientific or philosophic are irrelevant and beside the point. But suppose the mirror were to be smashed and replaced by a true mirror—what then? Well, we might be greatly surprised, indeed astonished at "The New Look"—to use a hateful modern slogan—of man that might appear. With the aid of the Just Price we might see him as a creature capable of becoming the "just man made perfect." Who knows?

—B.C.B.

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New Zealand Notes

(From our New Zealand Correspondent)

It is possible now to comment on the political scene in this country. The state of the parties being finally fixed at Labour 41, National 39 seats, Parliament has met in an atmosphere of doubt and uncertainty, not likely to be resolved by the attempt on all sides of the House to obscure the dishonesty of the platform exponents of the baits cast to the electors.

Few seem to have noticed the continuous barrage of verbal gymnastics; we are living in the most prosperous state in the world so we propose to provide more money in various ways; we will reduce taxation, increase the baby bonus, etc.

The contradiction, skilfully evaded while glittering prospects were glibly presented, went unnoticed; no voice, not even that of the Social Credit League, was raised to point out that under the existing control of monetary policy the baits would not materialise, or at best, would be held, like the carrot before the donkey, in front of the electors until being further befuddled they would believe the non-appearance of the baits to be due to the scoundrelly party just dismissed, and that in time, the promises would be kept.

The awakening should not be long delayed, for the policy controllers have recommended an increase in taxation, cuts in "State" expenditure, more production, harder work, and all the rest of the orthodox trappings, with the place seekers shouting a chorus of praise for the designers of the policy.

It passes understanding that the usual man or woman, in day to day circumstances, having no clear conception of the problems of the period, if suddenly elected to local or general government, becomes overnight a fountain of knowledge and advice on all manner of problems and their solution.

It cannot be stated that the electorate was not warned of the progressive implementation of Socialism, for the successful party spokesmen made no secret of their intentions, which on election, they have promptly embarked upon.

The obtuse and politically useful Reds, after a campaign unprecedented down the many years of elections for its ugly deceit, temporarily won the day; the Pinks were unaware that the policy controllers had decided on their dismissal and were encouraged to rely on their past performances.

The re-appearance at this election of that motley collection masquerading under the omnibus title of the Social Credit League injected into the sham fight an element of unreality, for none of the League candidates had any sound knowledge of the subject they were supposed to offer to the electors.

Douglas once stated, "Our ideas are on the march everywhere only retarded by their exponents," and as always was correct; the performances of the League and the result of its work prove the correctness of the statement.

The most important point of the League's approach to the electorate, also a Labour Party objective, the complete control of credit creation by the Reserve Bank, condemned the League in the eyes of all informed individuals.

No simpler process could be devised than this to hasten "Socialisation"; this being a main point of a political League calling itself Social Credit plainly identified the whole outfit as another enemy group bent upon a further delay of the release of our Social Credit. Those not with us are against us. Widespread confusion voiced by all sections of the community after Prime Minister Nash announced his intention to slash imports, forced him to state that "full employment" would be maintained though some people might have to find new "jobs."

Although direction of labour was not mentioned, a prominent union official challenged the Prime Minister's statement in a letter to him. The official claims that reduction of imports of spirits will result in considerable unemployment for members of his union. He states that his union provided a large sum of money to assist the Labour Party campaign and that now many of those who found this money are faced with loss of their "jobs." The final words of the official's letter are interesting:—"If you don't like that story I suggest you go to the people and fight your own campaign on the issue of cutting down the people's booze. You will get your answer and you won't be coming back for a second helping."—uninspiring, but characteristic and indicative of disharmony in the camp of the Socialists.

There will be more of this type of protest as the policy is pressed home, particularly the increase in taxation. The effect of P.A.Y.E. will not be noticed until after April when the reduction in "take home" pay will commence. Should this be further affected by the Nash policy anything could happen, but it will not be a change in the monetary policy.

Rumour has it that the dismissed Party will not seek a test for a considerable time, probably hoping that a chastened electorate will send out a call for help. The blind are still leading the blind so something of that nature could happen in about 15 to 18 months.

Militant unions with leftist leanings are restive; farmers' organisations are beginning to show some disquiet; secondary industry is disorganised, but the "bread and circuses" continue.

" Object Lessons "

"What is there subversive in teaching by object lessons? They create the illusion of understanding, substituting a visual image of the concrete, the true nature of which is to be understood, *including the true nature of the policy embodied (incarnated)*, for the idea. And they substitute nods and gestures for language, the distinctive instrument for the transmission of the cultural heritage. . . .

"Teaching by object lessons is a bare-faced appeal to the vanity in alliance with the cupidity of the under-privileged, now an overwhelming majority in society.

"... we would liken education to a Yale key. The Yale key is notched on its upper edge, flat and smooth on its lower edge, and grooved on both sides to secure its accurate adjustment to a system of cylinders of varied height, rising

and falling under pressure from the notched edge of the key. The little cylinders are so cut that when their ends are all level with the surface of a larger cylinder, turning smoothly in the lock, no obstruction is offered to the effective action of key and larger cylinder together. The key 'works.' All Yale keys are alike in the possession of a notched upper edge, a smooth lower edge and guiding grooves. The slightest difference in the depth and position of the notches, without compensating adjustment of the heights of the little moving cylinders, makes any key unsuitable to the lock in which it is inserted.

"Within the limits specified in this description, true education may be likened to a key of this kind, infinitely adaptable to the needs of the individual to open all ideal doors (not, of course, all walls without doors), at will, though not merely the adequate construction of the parts, but primarily through the communication to him, somehow, of a sufficient, if not a perfect knowledge of the principles which govern the construction and the use of the instrument. False education, the 'proficiency industry,' welded into its place in the Mond-Turner alliance, is indistinguishable to the uninitiated, though doubtless it has demonstrable differences in detail. It is the fixed-quantity-standard-specification-constant-formula 'Education' of political propaganda; one 'dose' one 'cure' of individual unemployment; a double 'dose' distinction if not affluence. It is the key to selected locks desired by Monopoly to be opened by the individual in the interest of Monopoly. By a subtle adjustment in its design it is unserviceable for any purely personal purpose. We surmise that the necessary feature omitted is a knowledge that there are such things as strictly personal purposes, so completely is the individual subordinated to the Group."

—*The University Digest*, (England), December, 1945.

Yevele, ?1320-1400

"... The nineteenth century was less fitted to understand Gothic life than any period for some fifteen hundred years, but whatever we may think of the twentieth century, it has at any rate wiped the soapy grin off the face of Utopian Progress. Most people are being cured, rather drastically, of the hallucination that all previous periods were part of a steady progression towards the beatific vision of a machine age where the machines coin endless money for the sustenance of an all-knowing Enlightened Humanity. The Dark Ages, when corn was esteemed rather as a food, and even as a divine essence, than as an adjunct to the scenery for the benefit of a rambling townsman's half-holiday; when gold was considered so beautiful that it was worked by the hands of inspired artists into gifts for Kings, instead of being assiduously stored in reinforced and bomb-proof vaults, where no-one, not even a King, can see it at all; when the senseless folly of personal combat between professional soldiers with a zest for fighting was preferred to the more magnificent spectacle of total war; these Dark ages are again finding a few admirers, who are tempted to think that there was something in their spirit worth reviving, and that they possibly were not so dark after all.

"There is a special reason why, out of those dark ages of past time, I choose the latter part of the fourteenth century. It was the nearest period in English history when our culture, *as a whole*, was not visibly less balanced, less perfect, than what had gone before. I might have gone farther back, as a poet may seek his inspiration even from Virgil or Homer, or a sculptor from Phidias or his archaic predecessors. But to go farther back is to go beyond what is English; the history of all that we can distinguish from its French, Danish, Celtic, or primitive Iberian component parts, begins about the thirteenth century, and the process of transformation was only completed after the Black Death.

"Architecturally, we have been in a mess for long enough, which is a polite way of saying too long. We have tried the principles of Vitruvius, that painstaking if uninspired Roman, the substitute principles of Palladio, the livelier fantasy of Wren, the massive solemnities of Vanburgh, the stately classicism of Carr and the Woods, the Rococo delicacy of the Adam brothers, the pathetic imitations of Periclean Greece, and the Gothic Revival which was not very Gothic and anything but reviving. Since then there has been an era of the most amazing eclecticism which has ended in the blank despair of the so-called functionalist, whose purpose seems to be to strip life of all those apparently unessential graces which make life something more than existence."

John H. Harvey (Preface: *Henry Yevele, The Life of an English Architect.*)

THE RULES OF THE GAME—(continued from page 1.)

No rule incompatible with the code of sportsmanship is conceivable in practice.

A further important principle of a club is its financing. Normally the revenue of a club is derived from the subscriptions of its members (we are excluding the "club" which really exists to make a business out of sport; which employs professionals, and derives its revenue by exhibiting to the public the performances of its employees. But in passing, it may be noted that the existence of genuine clubs exerts a powerful influence on the behaviour of the professional associations.) The income of the members is derived from sources *outside* the club, and *contributed* to the club. The committee has the spending of the funds; but it has to justify to the members generally the rate of subscription proposed in relation to the programme of general activities contemplated. Thus members will not approve of unlimited subscriptions to acquire unlimited playing grounds, nor to pay the wages and salaries of redundant employees; nor to accumulate disproportionate reserves. It is incumbent on the committee to show the advantages expected to accrue to the members generally from our contemplated expenditure; and the power to withhold the necessary funds resides in the members. When a general programme is approved, it falls to the committee to carry it into effect; and a failure is properly rewarded by the dismissal of the committee.

The various activities carried on within the club—the games, the social life, the administration of its affairs—are the *functional activities* of the club. The general pattern of these is derived from the individual desires of the members expressed in their proportional support of these activities. The relative emphasis on one game rather than another comes directly from the number of those who prefer one game to

another. On the other hand, one member may participate in several functional activities; he may play two or three games, as well as become a member of the committee. His precise position in the club depends on his choice and on his ability; he may captain the cricket team, but be the first reserve of the football team; he may be the Treasurer, and at the same time "help out" by serving at times behind the bar. The time he spends in various functional activities is determined by his free-will, but conditioned by his "sportsmanship." His submission to his captain is voluntary, but—in the ideal member at least—his discipline—self-discipline—is perfect.

It is easy to see that elections play but a small part in the conduct of such a club. For the most part majority decisions are expressed in the actions of the members, as in the playing of various types of games. Provided the cricketer finds the facilities he desires, it is a matter of no consequence to him that perhaps the majority prefer to play tennis. He is concerned only when the majority is so overwhelming that the minority is insufficient to constitute a team. Then he is free to consider the reasons why the majority prefers tennis, and either to give it a trial, or to leave the club, since it no longer serves his specific purpose.

But no member would submit to having the game he would play throughout the season determined by a majority vote in the election sense. Or, what is a variant of the same thing, that he should vote for a committee which would have the power of telling him how much of his time he should spend in the club, and what games he should play in that time.

"Supposing I were to say to you, 'I am organising a cricket club. You are all cricket enthusiasts, so I feel sure that you will join my club, and will deposit all your title deeds, stocks and shares and other valuables with the secretary as a guarantee that you will obey my orders'—you would probably remark that, under the circumstances, you think you'll play golf.

"But supposing you had been brought up to believe that you *must* play cricket, and you must join my club, and that, of course, placing all your eggs in my basket was only a formality. And supposing that, when you were all neatly registered, I were to say: 'This organisation, which we humourously call a cricket club, is really planned for plainer living, higher thinking, and more painful dying, and you can't resign'—you would complain, wouldn't you? To which the answer is, 'No, you wouldn't, because you, in fact, don't. Most of you merely say that more people must join the club—'full employment.'"

(C. H. Douglas: *Programme For the Third World War.*)

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