

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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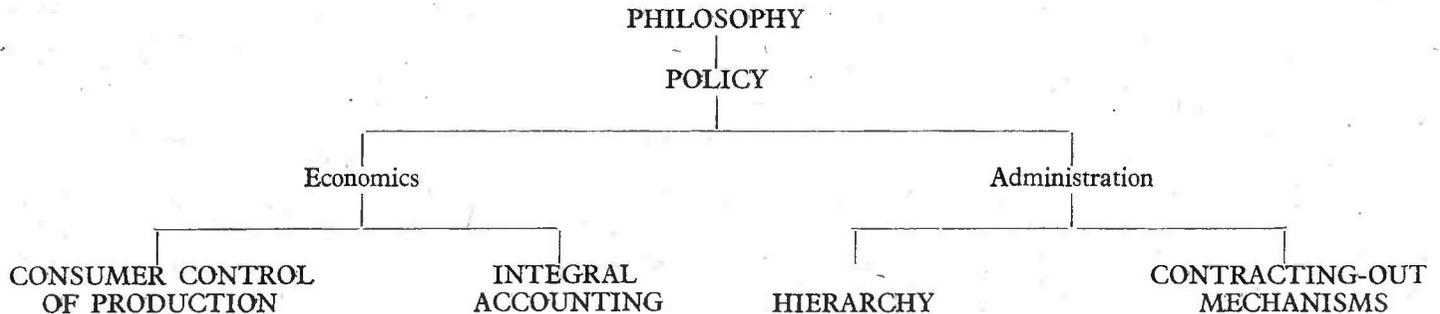
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### WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.



OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy.  
Ballot-box democracy embodies all of these.

February, 1951.

### CRYSTALLIZATION

Events since they were written have brought out or emphasised the meaning in numerous of the notes under the heading "From Week to Week," written or inspired by the late C. H. Douglas and published in these pages during the second phase of the World War. Of the near infinity of political commentators, Douglas alone penetrated to the very heart of world politics, and not only exposed the cause of our malady, but progressively elaborated the cure.

The cause is still operative, the cure untried. What Douglas had to say then is applicable to our present situation which is continuous with our previous situation, and for those of our readers to whom access to earlier volumes of T.S.C. is difficult, and for other reasons, we propose to re-publish a further selection of his notes..

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

The ways of dollar diplomacy do not vary noticeably. During the later nineteenth and early twentieth century, they were tried out and perfected in South and Central America. Failing to obtain fantastic commercial concessions by direct

bribery, (when it did fail) the method was to use the money to foment a rising against the existing Government, not usually a difficult task, from the nature of Governments.

South America is not what it was, from the Wall Street point of view, and India and the East afford an attractive prospect, but with certain serious drawbacks.

Obviously, the first step is to get the American public, which knows as much about India as it does about Sanskrit, to believe that the British have treated the natives of India as the Americans treated the "Indians" of America. At the present time, as many responsible Americans have themselves observed, the American public talks and behaves as though (odd thought) the United States were really fighting against, instead of with, Great Britain (pardon me, Britain).

India does, however, present real difficulties to the policy. Oddly enough, for at least seventy years the idea that a superior Government Official of the Indian Government could be bribed was not a hopeful line to pursue. And secondly, those minority sections of the large number of the  
(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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*Personnel*—Advisory Chairman: Dr. Tudor Jones. Chairman: Dr. B. W. Monahan, 36, Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. (Telephone: EUSton 3893.) Canada: L. Denis Byrne, 7420, Ada Boulevard, Edmonton, Alberta. Secretary: H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W.

### The Battle Through the Centuries

(Originally published in *The Social Crediter*, Feb. 19, 1955.)

Ever since Christianity had reached that stage in its growth when the pagan world had to recognise that it could no longer be ignored, nor suppressed by persecution, a period roughly coincident with the time of Emperor Constantine, its history has been one of continual warfare with principalities and powers.

The first great Christian emperor has been represented in many lights; as a defender and a perverter of the faith, protecting or merely using it for his own ambitious ends. The truth, no doubt, is that like most men his motives were many and mixed. He was statesman enough to recognise the value of peace and harmony within the Empire, and unity within the Church. He does not appear to have interfered unduly with its affairs, and when he did, it was sometimes at the request of the dignitaries of the Church, which itself was still in its early period of consolidation, and torn with the dissension of heresies. The relation of church and state had scarcely been defined. At Nicaea he is said to have taken no part in the discussion, nor attempted to influence its course. Presiding, he exhorted the participants to "courses most pleasing to the supreme God" and to the "removal of perplexities, whereby you will confer an exceeding favour on me your fellow servant." Nothing more could be desired if his actions matched his words.

Such a state of affairs was not to last long. When a council was summoned to condemn Athanasius, his successor, Constantine said, in reply to a statement that such action would be uncanonical, "Whatever I will, let that be esteemed a canon." Later we have what appears to be the first brave voice of authority, when the aged bishop of Hosius, writing from exile admonished him—"Intrude not yourself with sacred matters. God has given into your hands a Kingdom, to us he has entrusted the Church." Time after time in the succeeding years, and all through the Dark Ages, till a deeper insight began to arrive at some sort of balance, church and state came into conflict, sometimes one and sometimes the other achieving ascendancy. The great St. Ambrose on several occasions succeeded in restraining the unchristian actions of the Emperor Theodosius, twice on account of the

infliction of punishment too severe. Once he refused to celebrate the Eucharist till sentence was revoked, and again he closed the doors of the church in the Emperor's face, till the latter admitted to having "learned the difference between a bishop and a prince," between authority and power.

In England, Henry VIII was not the first to set himself up as an authority on spiritual affairs. The Conqueror, aided and supported by the Church in his conquest, repudiated it and Pope Gregory as soon as he was established. Each had exceeded his prerogative. The battles between Beckett and Henry II, between Langton and John are well-known to history if the principles at stake are not. Despite the various matters involved each was a challenge to absolute power. Edward III, on the other hand, successfully resisted a pope's bid for temporal power. Queens were rebuked as well as kings. Parliaments, in these degenerate days, can break the laws of God unchallenged. Archbishop Peckham wrote to Queen Eleanor as follows.—"Lately passing by our town called Westcliffe, I heard the complaint of the people that they are destroyed and oppressed because more is demanded of them for the farm of the town than it amounts to. Besides this, my lady, for God's sake when you receive land or manor acquired by usury of Jews take heed that usury is a mortal sin to those who take it and those who support it, if they do not return it. And therefore I say to you, my dear lady, before God and the court of heaven, that you cannot attain things thus acquired if you do not make amends to those who have lost them. . . . My Lady, I know that I am telling you the lawful truth." She is required to abstain from "this illicit and damned gain," to restore the property and satisfy the sufferers, otherwise she may not obtain absolution, even if an angel were to assert the contrary. Our modern planners, who confiscate land at will, need to be addressed in similar terms. The term usury, as used in the middle ages, needs exact definition, but the Archbishop recognised that the misuse of money was a potent cause of poverty and loss of liberty as a result.

So down through the centuries the struggle went on, while that marvellous trinitarian order, reflecting eternal stability was conceived in men's minds and made effective, slowly and never perfectly, but rooted in reality. Out of it came Magna Carta, and the freedom and consequent strength of Great Britain and her Empire, which continued as long as its cause was remembered and declined as it was lost. It spread to other countries too, in varying degree, till at last for a whole century our civilisation seemed secure and Europe was at peace, except for minor outbursts originating in those states where power remained unchecked. The decline, it is true, had already set in, but there is always a time-lag between seed-time and harvest. America too grew strong, in this strength, and not through its great material advance which was only a result of the initiative released.

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## The Natural Law

*Extracts from the Pastoral Statement on the Basis of Social Justice issued by the Roman Catholic Bishops, read in Churches throughout Australia on September 6, 1959.*

The concept of Natural Law is one that has been grossly misrepresented in our time. It is customary to dismiss it as something mysterious, eerie and unreal. It is none of these things.

There are two aspects of Natural Law, the physical and the moral, and each of them is far from being unreal.

### NATURAL PHYSICAL LAW

In the physical order scientists accept as an unquestionable truth that all nature is controlled by universal and constant laws, which experts are ceaselessly endeavouring to discover, formulate and put to use. Indeed, the tireless investigation into the operation of the laws of physical nature is one of the predominant passions of the modern mind.

However, the formulae in which experts express these physical laws can be called "laws" only in a metaphorical sense. The formulated "laws" of nature are no more than tentative summaries of the tendencies of things to act in a fixed and constant manner in particular circumstances. They can always be amended on the discovery of further facts. Indeed, science has advanced to its present eminence over a stairway of discarded hypotheses and "laws." Its formulated "laws" do not define the innermost natures of the things under observation, nor do they exert any influence on the things themselves. They are scientific tabulations of the constant behaviour detected in nature by the experts...

The philosopher takes over here from the physical scientist and he claims that the unvarying tendencies displayed by physical things have been implanted in their natures by the Creator. Thus the constant modes of activity observed in irrational things can truly be called "laws" of Nature because they are the expression and the effect of a Supreme Lawgiving Mind. They are an order embodied in nature by the Creator which irrational things follow with unflinching obedience. This supreme law by which God designed to bind His creatures to certain lines of action is called the Eternal Law. It is the one primeval Law of the universe antecedent to all creation, co-eternal with God and determining that every created thing should behave in a mode of activity proper to its kind. The Natural Law implanted in the natures of things is therefore the creatures' participation in the Eternal Law. Every truth uncovered by the scientists is a further unveiling of the beauty of Eternal Law. This concept does not present great difficulty to a mind that admits the existence of the Creator.

### NATURAL MORAL LAW

Many moderns are unwilling to include man in this universal subjection to an immanent Natural Law, or, at any rate, they refuse to admit that the law of his nature has any *moral* binding force. This is not a logical attitude. Man is not a freak of the universe. He is an integral part of universal nature, created like the rest of the universe with a purpose and a goal, and endowed with inherent tendencies and inclinations to pursue his natural end.

However, this ordination of man to his particular end is such that it is consistent with his rational and free nature. He is guided by Natural Law in accordance with, not in violation of, his free nature. He is always able to pick his own path, to progress towards his goal or to go away from it. So, whilst the Natural Law of all subrational beings is identical with the physical laws of their natures, for man the Natural Law becomes a *moral* law because his actions are free, self-determined and consciously self-directed. Of course, many of man's actions are not completely freely chosen, but that does not alter the principle we have stated. It merely alters the degree of his moral responsibility.

... The Natural Law of morality for man is therefore an order of action, grounded on the nature of man, which human reason can discover, and according to which the human will *should* act if it is to attune itself to the essential nature and goals of a human being.

... Concerning positive human law it is our contention that it is based on the Natural Law, and apart from this has no foundation. ... Therefore human laws are valid and binding only in so far as they correspond with, enforce or supplement the basic law of man's nature from which they received their origin. They are null and void if they are in conflict with the Natural Law of man's being. Hence the individual citizen, or any group of citizens, has the duty of scrutinizing enactments of positive law to see whether or not they are in conformity with the principles of Natural Law.

... In the very first Encyclical of his Pontificate Pope Pius XII warned the nations that natural justice, combined with charity, the brightest gem of the Christian revelation, must be the twin foundations on which any enduring peace can be built. "The new order," he said, "must rest on the unshakable foundation, on the solid rock of Natural Law and Divine Revelation. There the human legislator must attain to that balance, that keen sense of moral boundary between the legitimate use and the abuse of power."

## Education

"European totalitarianism is an upshot of bureaucracy's pre-eminence in the field of education. The universities paved the way for the dictators.

"The most eminent establishment of French learning was the Ecole Normale Supérieure in Paris: its graduates filled the most important posts in public administration, politics and higher education. This school was dominated by Marxians and other supporters of government control. In Russia the Imperial government did not admit to a university chair anybody suspected of the liberal ideas of 'Western' economics. But, on the other hand, it appointed many Marxians of the 'loyal' wing of Marxian, *i.e.*, those who kept out of the way of revolutionary fanatics. Thus the Czars themselves contributed to the later triumph of Marxism."

—Ludwig von Mises in *Bureaucracy*.

**CRYSTALLIZATION—** (continued from page 1.)

population of India, mostly in Southern India, who could be worked up to agitation against the Government, were both despised by the remainder, and not very useful in any form of action more violent than voting at a conference.

It is clear, however, that the role of Noble Deliverer of Oppressed People, (in return, of course, for certain small trade concessions) is already staked out for the Peace Conference.

In fact, it's in the Atlantic Charter, in case you missed it.  
(October 24, 1942.)

Yes, Clarence, Eisenhower the Stupendous ("Ikey" to you) has broken through to the Hotel St. George, at Algiers, under the guns of the (ssh—British) Fleet. This hostelry is famous throughout North Africa for its cuisine and wines. (Unsolicited advt.) The only serious accident was that a small number of American soldiers, used to driving on the wrong side of the road, became confused and headed for the battle line in Tunisia five hundred miles away.

This mistake, which might have had serious consequences, has now been rectified, and General Eisenhower, with a brilliant staff and Admiral Darlan, is now fighting the Germans with the First (ssh—British) Army, by remote control. You doubtless heard that the United States had invaded North Africa. (Ssh—ain't they good pickers?)

(December 12, 1942.)

In November, 1919 a very hush-hush meeting of high-ranking Freemasons was held at the Hotel St. George, Mustapha Superieure, the expensive suburb of Algiers, to consider the Next Step. No doubt we are living through it.

At this conference, largely American and Anglo-American millionaire in make-up, Rudyard Kipling was present, no doubt to elaborate the ideas contained in *As Easy as A.B.C.* He travelled specially from England with his secretary, and returned at the close of the conference.

(December 12, 1942.)

The Hotel St. George is a cluster of white buildings nearly covered with masses of purple bougainvillaea. It is surrounded by a large garden, in which, at separate tables placed under the trees, lunch is eaten all through the winter. Gazelles, about the size of large greyhounds, but with longer necks, wander about the tables and nudge the elbows of the lunchers in order to be fed.

The winter climate of Algiers is delightful in the daytime, but becomes cold as the sun sets.

(December 12, 1942.)

No, Clarence, the Battle of Egypt wasn't won by McArthur the Magnificent, but it will be, my lad, it will be. But in 1942 it was won by the decadent British, and the exploited "colonials" of a tyrannous Empire, with contingents from an effete Europe. They were led by officers of no capacity, drawn from a clique within a clique, and

mostly trained in nurseries of incompetence, Woolwich, Sandhurst, and Dartmouth. These officers couldn't possibly be good, anyway, because most of them were hereditary soldiers, and only coal-mining requires hereditary aptitude.

The armies, navy and air-forces were almost entirely equipped with weapons and munitions produced by an out of date system operated by second-rate employers, in their spare time available from supplying and transporting arms and munitions to Russia (Pop. 170,000,000) and U.S.A. (Pop. 130,000,000) and replacing those lost in the Second Front in France (Pop. 42,000,000) as the result of placing the British Army under the Unified Command of General Gamelin and the Freemasons.

Population of once-great Britain, 45,000,000.

(November 21, 1942.)

### Corrections

There are two corrections in Mrs. Best's article "Though I Have All Knowledge . . ." published in our issue for June 27, 1959.

In the 3rd last line in the 1st column on page 3 "physical" should be "psychical."

On page 4, in the 3rd paragraph in the first column, Gerald Heard's essay should be *Vedanta of the West*.

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