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FOR POLITICAL AND ECONOMIC REALISM

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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.

There is completely convincing proof available that the policy of "national planned economy" is a purely artificial scheme emanating from the same group which surrounded President Wilson, and brought President Roosevelt to power. It has been imposed on Turkey, Italy, Russia, and Germany, and to a less extent the United States itself. The Big Idea, of course, is to try it on the British dog, hence Lord Reith and Co.

Its immediate beginnings were the thirty-eight new central banks founded all over the world under pressure from the Federal Reserve Bank of New York, and the first activities of these were to install so-called economic commissions under, *e.g.*, Professor Kemmerer, accompanied by American industrial engineers, to centralise the main industries of each country.

In every case, the country has been involved in war, or the threat of war.

(September 6, 1941.)

The main contributory cause of the policy is that it was becoming evident that the collaboration between revolutionary socialism and international finance and financiers was becoming too unreliable. International finance and international socialism are merely different aspects of the same thing, and, although the cause of war, postulate the abolition of war and nationalism. Nationalism, on the contrary, is stronger than ever, and such poisonous activities as those so engagingly explained by Arnold Toynbee as "working with all our might to undermine the sovereignty of our respective countries" while no doubt producing a useful crop of Quislings, have not been so successful as was anticipated.

(September 16, 1941.)

"Organisation" or "Planning," which nowadays mainly consists in paying people with their own money to work to their own disadvantage, has that blessed word Mesopotamia beaten at the tape. If you say you have been expecting war with the Japs and the Japs bomb Manilla, torpedo the ships in Pearl Harbour, and capture Wake Island, you don't shoot back at them if you live in the best circles. You hurriedly go as far away as possible, and organise. It then transpires that somebody else will do the shooting for you—perhaps.

Strange as it may seem, the so-called Battle of Britain was not won by "organisation," and neither was the Graf Spee sunk that way. These battles were won by men who used their personal courage and initiative, and hit their enemy as soon as they saw him, and went on hitting him, until he'd had enough.

Ninety-five *per cent.* of the "organisation" in Great Britain, at the present time, is directed to strangling action of any kind whatsoever. The only reason that we have not lost the war already, and the only reason that we shall win it, is that ninety-eight *per cent.* of the population disregards so far as possible the "organisation" on every important occasion, and uses its own native common sense. The clearing-out of the hundreds of thousands of petty bureaucrats, the lice bred by centralised "organisation," whose only function is to get in each other's, and every one else's way, and to spew forms requiring masses of information of which no use is made, is the first step to shortening the war. If it is not taken, that is clear proof that a state of war is desired for the purpose of setting up a bureaucratic New Order which will have lost us the war, whatever happens.

(January 17, 1942.)

The most dangerous piece of Black Magic practised by Governments is the propagation of the dogma of the virtuousness of Labour, *per se*. Modern industry is founded on the principle of reducing the need for intelligence, which the old craftsman required, so that it can be concentrated in a few politically weak draughtsmen and designers.

The voting strength is passed to "the Worker," who, by lack of experience, habit of mob action, and susceptibility to propaganda, can be swung into action against any threat to the Black Magicians.

(August 9, 1941.)

The first impact of Socialism is generally on railways, because transportation is civilisation, and it has invariably resulted in a steady deterioration of the service rendered by

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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 fall 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 that 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 falls 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.

28. 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.

Father D'Arcy and the Sense of History*

Father D'Arcy shows his ability when he disposes of the theories of numerous philosophers, and he is nowhere more impressive than when he insists on the individual's importance. Péguy "felt that the individual was being suffocated by scientific planning and programmes." Haeker declared, "The person is the supreme being, the supreme good in the created world, but at the same time a hidden being."

The individual moreover needs freedom to develop, as he makes clear by a quotation from James L. Adams, who sees the meaning of history in "the process whereby the divine, through the instrument of human freedom, overcomes estrangement through love." And Father D'Arcy insists that human beings are "to be treated as ends and not as means. . . . The community exists to promote the well-being of the individuals who compose it, and all legislation must have this in mind." All turns, in what is called the "crucial view of history," on the choice of the individual.

But Father D'Arcy notes the problem that has come to the fore "and . . . looms larger than all others. States have grown in size, and the larger they grow, the more widespread and intrusive do their activities become. . . . The state takes charge of the lives of its citizens. . . . There is the state on the one hand, with plenipotentiary powers, and the individual citizen on the other, with his rights and his own personal life to develop." It may be no coincidence that the author devotes a good deal of space to Vico (1688-1744), and that he gives an outline of Vico's description of the first condition of man which he called the Age of the Gods. In those primitive times, according to Vico, "There is mass movement, tribal activity, and fear and wonder, mixed superstition and religion. Man belongs to his environment, and is so immersed in it as to act like a sleep-walker." Surely this description fits modern man as well as the denizens of the Age of the Gods.

The views of Marx, Toynbee, Bossuet, Beard and many others come in for attention, as well as Vico's insight that the France he knew was heading for disaster. But the author is at his most compelling when he deals with the individual and his needs, and in these passages the human priest edges out the logician.

The book, however, deals with the meaning of history, and certain contributions to this study are passed by. The social creditor has read that history is crystallized policy, and while he may be willing to allow as much to Providence as does Father D'Arcy, he will notice also the work of the Antichrist. The nearest approach here to such an interpretation is in the quotation of Lord Acton's dictum on power, given in an unusual form. But the notion that some people are deliberately pursuing an evil policy, directed against Christianity in general and Britain in par-

**The Sense of History, Sacred and Secular*, M. C. D'Arcy S.J. —Faber & Faber 1959.

ticular, is not mentioned. No connection is seen between the revolutions in France and Russia.

The chapter on the History of Israel ("the Old Testament provides a clue to history") gives an ordinary view of these distant occurrences, but scant attention is paid to the religious development of other peoples, who were after all far more hospitable to Christianity than were the bulk of the Israelites.

I am not trying to discover the notes in a noble eye, but perhaps the author's final quotation (from G. Heard) might suggest a clue: "To reverse the whole meaning of historical research, to project the future from within the past, to initiate vast parabolas whose path, while taking full account of the single event, may express a movement whose energy goes beyond the centuries—by no other method could we be saved from the false impasse into which we had got ourselves." It is with such "vast parabolas," such consistent policy, that the reader of this journal is concerned, and to omit this policy—which uses indifferently the financial system and nations and classes and ideologies and race excitement—is to fail short of the consideration of the whole truth.

We may return to Father D'Arcy's reference to Pope Gelasius who in 496 guaranteed independent authority to the secular power, "declaring that 'the spiritual power should keep its distance from the entanglements of this world . . . while in its turn the secular power should take care not to take over the direction of divine matters.'" I do not consider that the pin-pointing of evil could be described as becoming entangled in the affairs of this world, nor indeed could the declaration of the truth about man's need for freedom and his loss of his liberties. To declare the way in which he could be set free to make his own choices, instead of being lulled to work at the export racket by the banalities of the "telly" would be to point a step *away* from the entanglements of this world. One might finally ask whether the "election" really presents men and women with a choice, or is a device rigged to entice them still further from the control of their own destiny.

The crux of the matter amounts to something like this. Father D'Arcy would defend the individual and sees how vital his personal choice is; further, he would not shrink from difficulty or struggle. Yet there appears to exist an impenetrable barrier between this very reputable thinker and those who have made positive proposals for the guarding of this freedom and for the weakening of those who attack it. I do not know to what extent it is a personal matter or an institutional matter, but the difficulty should be confronted in the hope that communications may be established. Otherwise I'm afraid the work of Father D'Arcy remains incomplete. The gods are said first to drive mad those they would destroy: but people do not have to be mad nor even half-witted to be destroyed—they merely have to have their defences incomplete.

A struggle is of course called for, and on the one hand we recall the saying of a leading Russian — that Social Credit was the only thing that he feared. On the other hand I clearly remember the bankruptcy of an Anglican cleric who published a pamphlet against poverty amid plenty. Now the choice offered is between poverty (annihilation even) and slavery.

—H. S. SWABEY.

CRYSTALLIZATION— (continued from page 1.)

them. Socialism is monopoly, which is barbarism, and is generally accompanied by "rationalisation," with the object of rendering the minimum service which the public will tolerate. The passenger is a nuisance to be discouraged as much as possible. The Socialist technician regards the railway as primarily something through which to exercise political power. Policy becomes identified with administration, since the "sanction" provided upon policy by a competitive service no longer exists. A considerable share of the responsibility for the decay of the Parliamentary system is due to the usurpation of National Policy by an administrative body, the Cabinet, and the consequent lack of an alternative. In other words, the unsatisfactory nature of so-called Democracy is due to the fact that it is increasingly Socialistic, and the more Socialistic it becomes, the worse is the result. It is to the eternal credit of the Roman Catholic Church that it has steadily set its face against Socialism from its earliest beginnings, in contrast to the Protestant Churches which have dabbled with it without betraying discernible evidence of trained intelligence, adequate to distinguish between the results of financial monopoly and private administration.

What is commonly called Socialism, by which is meant the progressive emasculation of individual initiative in favour of a monopoly of which the real controllers are hidden, is passively accepted by numbers of public-spirited, but technically incompetent people who intuitively dislike it, because it has been skilfully surrounded with an atmosphere of pseudo-science and "efficiency."

In regard to its "science," apart from its studious financial orthodoxy, five minutes' examination of almost any orthodox socialist text-book will convince anyone that it is a theory in search of a fact, and that the procedure advocated is the exact opposite of that insisted upon by reputable scientists.

Always the objective is to stifle reaction and adverse criticism. So far from insisting on demonstration by small scale experiment, failure to run a collar and tie shop appears to be conclusive evidence of ability to provide blueprints for a new universe.

As to efficiency, the meaning of which is the ratio of the input of what you have, to the output of what you desire, socialism's proudest boast is that it abolishes "unemployment." That is to say, it takes the most precious possessions of the individual, his time and his initiative, and gives him guns instead of butter—plague, pestilence and famine, battle, murder and sudden death.

Efficiency! Yes, the Devil is very efficient.

(December 13, 1941.)

It is clear that the Scientific Method on which the nineteenth century placed a reliance which is now seen to be a little pathetic, is itself subject to the Law of Diminishing Returns. The great discoveries which lend themselves to the operational test of validity, the steam engine, the galvanic battery, the dynamo, the Siemens-Martin and Bessemer steel processes, were the work of a mere handful of investigators. For each of these, working with crude apparatus and little or no financial backing, there are millions turned out by the Universities and technical schools of every country having at their disposal every device that

ingenuity can suggest or money buy. The outcome, apart from logical development and refinement of the main basic discoveries, is a mass of abstract theories most of which are discarded a few years after they are announced as epoch-making. Probably, of all the mass of "applied science" products with which the world has been deluged in the last thirty years, stainless steel cutlery, vacuum cleaners, and very doubtfully, wireless broadcasting, alone, have much more than gadget value.

Of course, this does not mean that the Scientific Method is not a beautiful instrument in the right hands. Far from it. It merely means that bad workmen do bad work with any tools, and in addition, spoil good tools. (February 27, 1943.)

We do not like Committees, but if we must have them, the first should be the one to deal with the misuse of "a state of war."

Each occasion on which this is offered as a reason for action, or inaction, should be referred to this Committee for investigation. If it should be found that in fact, it is an excuse and not a valid reason, the heaviest penalties appropriate to the offender should be imposed. It is a widespread practice, it is growing, and it is almost unequalled as a wrecker of morale. (October 3, 1942.)

One of the worst offenders is the Post Office, which uses it on every possible, or remotely plausible, situation in which it can be used to evade service. Being our first State Monopoly, the Post Office has developed a technique of what the Americans call "passing the buck" which requires expert knowledge to appreciate. Normally grossly over-staffed, and allowed to recover most of its capital charges in the year in which they are incurred, it would not stay in business for a week if it were in competition with a moderately well run private undertaking, or several of them. The Post Office is a hot-bed of Freemasonry, and many of the key positions are held by Jews. (October 3, 1942.)

Have you noticed how anxious the international banker-socialists are to refer always to the "Nazi" Government in the hope that you'll forget that Nazi is short for "National Socialist"? You might get a stupid idea that if Germany is an example of Socialism on a limited scale, you'd rather wait a bit before having it on an unlimited scale. So now we call it "Planning." We're all Planners, now. (November 8, 1941.)

Isn't it odd that Hitler, who is such an enemy of the Freemasons, you know, should be carrying out to the letter the scheme of Anacharsis Clootz, who described himself as 'the orator of the Human Race' and 'the personal enemy of Jesus Christ'?

Clootz was a Prussian Freemason who, in 1793, put forward as the policy of Freemasonry 'The United States of Europe,' of course dominated by Prussia. This policy was taken up by the Hohenzollerns, advised by Jews, and was the original basis of the League of Nations idea. You see, if you back both horses. . . .

(November 8, 1941.)

It cannot be too steadily and continuously borne in mind that International Finance has known for a very long time—a hundred years at least—that poverty is unnecessary and has consciously kept a *growing* percentage of the population in misery in order to have a body of discontent to use for its own purposes. Those purposes do not include *permanent* poverty—they only include *permanent* slavery. "If a man will not work, neither shall he eat," as the Jew of Tarsus, the perverter of Christianity, said. So as a man must eat, we will see that there is lots of work, even if we have to have a war every ten years to provide it, and to absorb the mountainous surpluses.

(August 30, 1941.)

Paper is vital to the production of munitions and there is said to be a serious shortage. This is no doubt why an ever-increasing torrent of useless forms pours from every Government Department, and why no Government Department disposes of business in which it concerns itself without writing six times as many letters as would be necessary to a private undertaking doing the same work.

(January 17, 1942.)

Jennie Lee (Mrs. Aneurin Bevan) has written a book *Tomorrow is a New Day*. Bound in bright red, it will be assured of a large sale, and in the main deserves it. It is the story of a working Fifeshire miner's daughter who by private enterprise has achieved a notable career by exploiting the attack on private enterprise. In the process, she has also achieved a genuinely good education (the book is very different from one she might have written fifteen years ago) and has learnt never to mention the financial system in her attacks on property.

Possibly one of her Park Lane hostesses whose name is well known in connection with P.E.P. may have advised her in this regard.

(October 25, 1941.)

If she could get it into her head that "working class" is about as sensible a definition as would be "golfing class" in Scotland—*i.e.* it is a name for a function, and not for a class and that neither she nor anyone else has either the right or ability to define "work" she might have a lot farther to go.

We would lay a modest wager that there are plenty of Fifeshire miners who say, "Jennie disna' wark ony mair." (October 25, 1941.)

THE MONOPOLY OF CREDIT

by C. H. DOUGLAS

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