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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.

A famous man, much of whose life has been devoted to unpopular causes, writes: "The major part of the population of these [British] islands is the salt of the earth. The remainder, which includes *nearly* all the so-called Left Wingers, is the scum of it."

No matter. How would some Communist publishers we wot of get their books on every bookstall, and advertised in every paper, if there wasn't lots of scum? And fortunately, one grain of salt will outlast a gallon of scum.

(September 16, 1941).

In 1938 the labour turnover in the Russian coal mines was 112.5 per cent. That is to say, the Russian mines had

completely fresh workers more than once a year. The labour turnover in the entire industry of Russia was 87.5 per cent.

A labour turnover of thirty per cent. in any continuous undertaking in Great Britain before the war would have been accepted as final evidence of incompetent management.

(September 11, 1943).

BELFAST OFFICE

The sum total of the efforts of SOCIAL CREDITERS will include the "increment of association" stemming from their individual actions directed to a common objective. In the January 23rd issue of THE SOCIAL CREDITER information was given as to the urgent necessity for additional assistance in the Belfast Office which plays such an important role in this connection.

Already some readers have responded to this statement and all SOCIAL CREDITERS are now asked to consider their responsibility towards the objective of providing this necessary additional assistance at Belfast. In many fields monetary costs continue to increase and income to diminish. If present opportunities are to be grasped, we must meet this requirement speedily, and as Director of Revenue, I hope that SOCIAL CREDITERS will show that initiative which is their special strength.

C. R. PRESTON,
c/o K.R.P. Publications Ltd.,
11, Garfield Street,
Belfast.

Steinhardt, the U.S. Ambassador to Moscow during the period of collaboration between the Soviet Union and Germany, was a nephew of Samuel Untermyer, the Corporation lawyer closely associated with the German-Jew banking interests in New York. (Sept. 11, 1943).

It was not an accident that Liberalism, with its economic theory of *Laissez-faire* became the happy hunting ground of Jewish politicians. *Laissez-faire* was a perfectly sound policy, if it had had a sound financial system. By controlling the financial system, the bankers diverted to themselves just as much of its benefits as they could use, and prevented its natural consequences from becoming general.

(Aug. 30, 1941).

Animals and birds have a rigid sense of private property. The swannery at Abbotsbury in Dorset, has about fifteen hundred swans, each of which claims a well-defined area of land and water. Any trespass is resented, not only by the owner, but by his neighbours. Dogs know their owners' boundaries perfectly, and will chase a dog twice their size to it, stopping dead on the line. The chased dog turns at once at the same place, on his pursuer.

(October 4, 1941).

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From Week to Week

It has generally been recognised, and history has confirmed, that the stability of a civilisation is tied up with the stability of its currency. But governments all over the world today view with complacency (whatever they may say) the steady dilution of purchasing power, when they ought to be almost terrified at what is going on, and to be giving priority to reversing the process.

The reason for this indifference is not difficult to discover. Governments—anyway, 'democratic' governments—come and go. They are composed, for the most part, of those unfit for the general task of life. But behind governments is a much more permanent and homogeneous body, the bureaucracy, whose higher personnel are the advisers of Ministers. There can be little doubt that any fears felt by Ministers at the progress of inflation are soothed away by these experts, who understand quite well (the bureaucracy all over the world is now directly or indirectly the product of the London School of Economics) that inflation leads steadily to unchallengeable central, or pyramidal, control, of which they are the principal agents. Inflation is a component of a managed economy, and they are the managers.

On the other hand, it is not part of their training (and anyone who knows the type knows that they have few thoughts outside their training) to enquire whose policy it is of which they are the managers. The origin of the London School of Economics in an endowment by Sir Ernest Cassel "to train the bureaucracy of the future Socialist State" is probably unknown at least to the younger generation of its products.

The Times (Jan. 13, 1960) reports a letter written to the Chancellor of the Exchequer by the Chairman of the Institute of Directors, Sir Edward Spears. The letter points out that "in 1918, it may have been realistic to assess for extra tax incomes above £2,000 a year, but to keep that same starting level today when the value of the pound has fallen even in the past 25 years by 66 per cent is surely so obviously unjust that it defies logical argument."

Sir Edward points out some of the consequences of this "injustice," but misses the point that the consequences are in fact the intention. The Chancellor knows quite well that the higher rates of tax do not contribute significantly to total revenue, though he is probably not aware that taxation could be dispensed with entirely in its present forms. He also knows which side of his bread is buttered, if not where the butter comes from—or why.

The same comment applies to a "plea" to the Chancellor from the National Union of Manufacturers, reported

(continued in next column)

Did the Serpent Cock a Snook?

By ANNA GAMMADION

Some years ago, a letter to the Governor of the Bank of England asked whether the Bank or one of its officers could throw light upon the origin of the ornate capital letter "L" with one or two lines drawn horizontally through it which decorates many financial documents. The Governor was also asked whether there was known to be any connection between this symbol for the pound and the slightly less ostentatious capital letter "S" with one or two vertical lines drawn through it used to signify the dollar.

Mr. Peppiatt, then Chief Cashier to the Bank replied courteously quoting the well-known opinion that the sign is a corruption of initial italic "l" of *libra*. He added, however, that the sign in use appeared first in the pages of a London merchant's journal of 1693, in the Bank's possession, and that *at about that time* it began to appear in the documents of the Bank. He thought the sign \$ was originally the numeral "8" indicating the famous "pieces of eight."

The years about 1693 were years of elaboration in more ways than one.

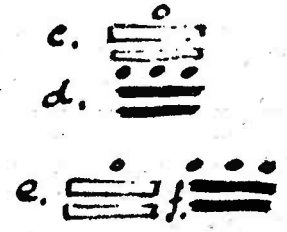
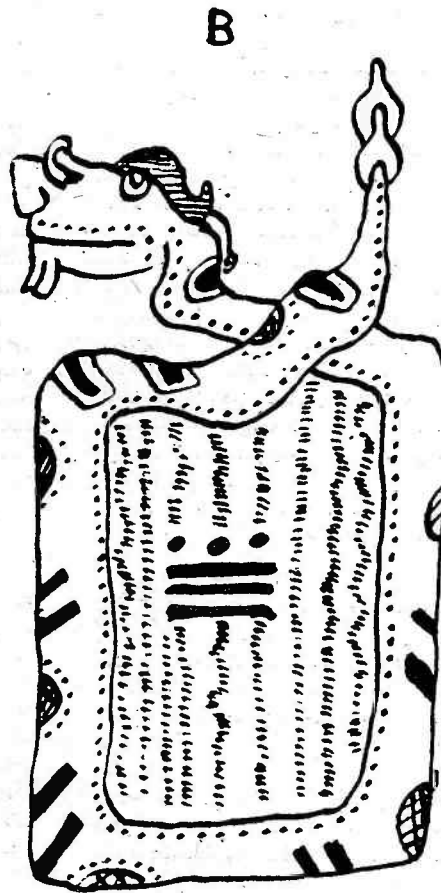
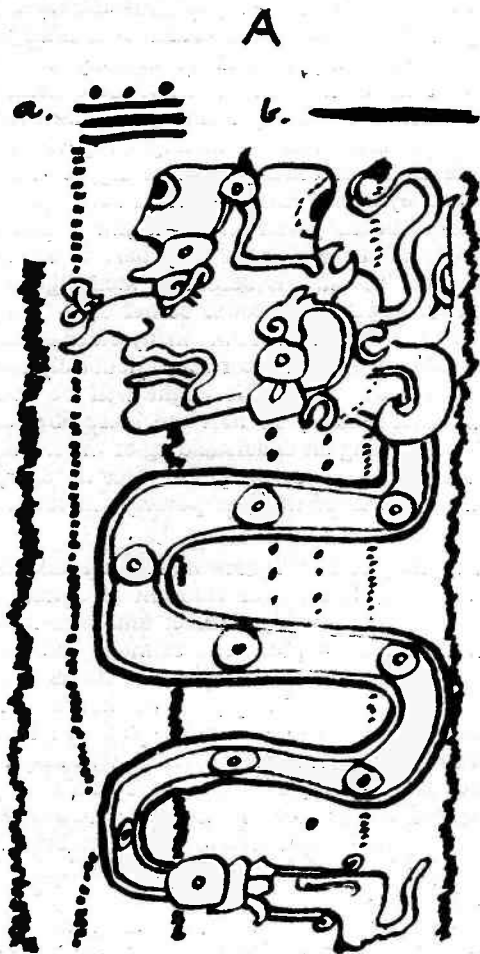
The eminent palaeographer, the late Professor Garmon Jones, while Librarian to the University of Liverpool, was asked whether the familiar symbol for the pound sterling was constructed in accordance with recognised principles. He said that definitely it was not; that the correct contraction was a small italic letter "l" with a short horizontal line above it—assuming that *libra* was intended. He said further that while the 17th century was a period of corrupt writing (due to the extension of popular education), there was nothing known to him that presented similar features to the ornate "£." As a contraction it was unique.

I have for some time been interested in the following:—

(continued on page 3)

in the same column of *The Times*. "The effect of estate duties on the private and family firm, they say, is the principal cause of this tendency [for small firms to be absorbed rather than allowed to develop independently], and a review of the working of these duties is urgently called for. 'Apart from the tendency mentioned, their present working in such cases is demonstrably and substantially unjust.'"

Unless Sir Edward Spears and the spokesman for the National Union of Manufacturers consider the Chancellor to be well below the average level of intelligence (i.e., below a mental age of 12 or, these days, quite possibly less) the certain rejection of their pleas ought to lead them to an examination (in which we should be pleased to assist) of the realities of financial policy. *Why* is something which "defies logical argument" not only persisted in, but intensified? The answer to that question is easily enough found by the application of logic to the facts, and when it is found it becomes evident that pleas are as likely to affect policy as peas to sink a battleship. There are, in the U.K., a handful of people (Sir Edward Spears and the Chairman of the National Union of Manufacturers could be a couple of them) who, with an understanding of the case, could apply real sanctions to the Government—though the time in which they might do so is fast running out. And just *why* it is running out is the core of the problem.



They are rough copies with a fountain pen of originals in the Maya Codex. (See Seler: *Die Tierbilder der mexikanischen und der Maya-Handschriften*. Zeitschr. f. Ethnologie. Bd. 42, 1910).

(1) The designs are carved on the megalithic monuments of pre-Columbian Central America.

(2) Despite their existence before the arrival of Columbus, they are not wholly American but embody both ideas and physical facts imported from India.

To take the facts first:

Drawing A: The vertical lines are representations of rain falling definitely to a lower level than the serpent's body illustrated in the lower two-thirds of the design. The serpent's head is replaced by an elephant's head with several conventionalised and misplaced features. Dead (fossilised) or alive there is nothing like an elephant indigenous to the American continent. The representation here shown is not the most elephant-like which might have been chosen. American ethnologists (in accordance with a principle which the late Grafton Elliot Smith stigmatised as "the ethnological Monroe Doctrine") profess to recognise the Macaw parrot (which is American) where we should recognise the elephant complete with trappings and driven by a mahout armed with a gourd and seated on the creature's neck. However this may be, there is no doubt that the subject of the Copan carving is the elephant-headed god, Chac, the American equivalent of Indra.

Drawing B: Physically this presents little difficulty. The serpent is the American rattle-snake, as shown by its markings and the "rattles" affixed to its tail. As in A, the vertical lines represent rain; but the serpent's body and tail are coiled to form a sac within the confines of which the rain (water) is wholly contained. The design is a representation of another god, familiar to students of Indian religions as Vritra, the *restrainer* (*vide* Hopkins: *Religions of India*).

The replacement of public prayers for rain by the doctrine of the beneficial results of restriction of fertility is recent enough to make it unnecessary to point out that pre-Columbian Central Americans thought better of Chac, the out-pourer, than of Vritra—"every American is an inflationist at heart." The evil nature of the serpent when unattached to the benign elephant is indicated in many representations of the thunder god, equipped with darts and frown, with his foot on the reptile forcing him to disgorge.

Common to A and B is a variable figure composed of one, two or three bars and one or three balls. The accepted interpretation of these signs is that they are number signs in the Maya system, which is based on three distinct marks, a bar drawn horizontally, a ball and what may be a cowrie-shell. Cowries are used as money tokens extensively. The meaning of the shell-like sign, according to arithmeticians, is twenty, that of the ball one and that of the bar five. Thus this group of signs in the illustrations may be read as (a) 18, (b) 5, (c) 11, (d) 13, (e) 11 and (f) 13. The sign within the

snake's coil would be the equivalent of 18 in the Arabic system. I cannot see what relationship the numbers 5 and 18 in drawing A or the number 18 in drawing B have either to one another or to the subject of the designs. Seler's drawings show these signs in light and dark (as in the representations c. to f.). Whether this is a reproduction of some feature of the original carving, I do not know. It will occur to most people that the celestial bodies are spherical and bright, that the rain falls from the heavens and that it falls more copiously when the clouds are dark and 'threatening.' Sun and rain are as essential to agricultural fertility as the creation and destruction of financial credit are to the undisputed sway of the banking system as at present practised. I cannot be blamed for associating these two lines of thought: the connection is inherent in the drawings. From the point of view of the beginnings of arithmetic, it is probable that trade may have played as great a part as navigation, which, in fact it antedated. Profitable trade calls for a high development of arithmetic. The Maya system was of a high order, incorporating, like the Babylonian and Hindu notations, a zero.

The Maya stelae and their unique carvings are a remarkable link in a chain of evidence from which it has been inferred that human culture—by which is meant the arts, sciences, customs and beliefs we meet with everywhere—the common but varied heritage of civilised man—had a unique origin in the practical necessities of a single people, the pre-dynastic Egyptians. Quite apart from its acceptability as a theory, it is incontrovertible that the data for its construction are all things which are incidental to the development of a technique of government: incidental to the means employed by the immediate entourage of an *enricher* of the community to ensure the continuity of social obedience after the personal influence of the 'enricher' was removed. It is of some interest that the man who elaborated the theory met, on a smaller scale, the same kind of obstruction to the dissemination of his views as Douglas experienced to the dissemination of his. They revealed too much of the hidden workings of mechanisms for the control and distribution of production. The obstruction still continues.

Perhaps I may list some of the points which have a counterpart in accepted practice in regard to money.

- (1) The holy snake is used to decorate the doors of the Bank of England.
- (2) The cross bars are an embellishment of the symbol £.
- (3) Vertical lines traverse the symbol \$.
- (4) Figure A is to all intents and purposes the symbol \$.
- (5) Figure B rotated clockwise through a right angle is the symbol £, with the bar or bars placed within the loop of the L instead of through the stem; but from £, the three balls are omitted.
- (6) The three balls, in a slightly different arrangement, are the familiar sign outside pawnbrokers' shops.

Since this contribution is in the nature of a page from a notebook—a tentative and preliminary note—it is not out of place to say a further word or two concerning the symbol which "my uncle" has adopted as the emblem of his desire to accommodate the public (on terms):

Transposition of recognisable features is a prominent

characteristic of the 'evolution' of mythical monsters, and is said to be a sign that the artists who constructed them were working to dictation. They had never actually seen the things they were told to draw and did not understand the significance of features deemed important by their instructors. Thus the African cobra forms an intelligible part of the 'winged disc' of the 15th century B.C. in Egypt—an orb (the Sun) supported by lateral feathered wings bounded above by the cobra's tail. In the Javan form, the jaw is missing; in the American form the eye is the only part of the head which persists, while the tail has become a meaningless bar transferred from the upper to the lower border of the wing—i.e., to the tips of the feathers. There are many other instances of such transpositions. Although accorded a (doubtful) Italian origin, the pawnbroker's three balls might well be both a sexual and a financial symbol, the first and more obvious to the uninitiated transmitting an understanding of the second to the initiated. I need not stress the point: frustrated superabundance is much the same thing as poverty 'in the midst of plenty.'

(7) Both figures, A and B, are admittedly associated with the idea of the facilitation or restraint of agricultural fertility. But there is, moreover, a direct link with money. A spiral ornament which has given rise to much speculation has been treated in much the same way in the carving of the elephant's head in the stelae at Copan as the cobra's tail in the winged disc. "It is possible that its [the spiral ornament's] special association with the elephant . . . may have been crystallised, so to speak, by the coinage of Ptolemy I, and diffused abroad to Scotland in the West and Central America in the East, almost synchronously." The coins here referred to were struck in 323 B.C. and bear the head of the deified Alexander the Great, combining on the head the attributes of the sky gods of Greece, Egypt and India. Tied around his neck is the Aegis of Zeus; from his temple grows the ram's horn of Ammon, and as head-covering he wears the scalp of an Indian (small-eared) elephant.

Whether you call them 'coincidences' or, with Dr. Jung, examples of 'synchronicity,' the parallels here discussed are remarkable. The creative forces in human society could not have been kept in check by a handful of 'rulers' for fifty centuries without the employment of profoundly subtle means, ruthlessly exercised and yet easily intelligible to a select number of initiates.

I wonder whether when in 1693 the Bank picked the symbol £ from the pages of 'a London merchant's journal' to decorate its own private correspondence it did not say to the public of both the old and the new* world, with characteristic insolence:



And who was the 'London merchant'?

* Mayflower, 1620.