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### The Survival of the Unfittest by Unnatural Selection

by JAMES GUTHRIE

(Continued)

The British do not realise that they are trying to operate under unnatural political and financial laws nor that these laws are governed by a fixed policy. Governments change, but the policy has not changed. Whatever the long term plan may be, we can easily recognise the direction in which it is going—downwards; we can recognise the people who are being singled out for destruction—the British; and it is very obviously the work of people who have an inveterate hatred for what the British people stand for.

I have used the word unnatural with respect to laws, meaning by that a law which does not fit reality, which is not part of the “nature of things.” Such artificial laws introduce strange perversions, and in the attempt to meet hostile criticism, more laws of like nature are imposed on the helpless public. Thus instead of a few new laws to fit the revolutionary change caused by replacing man power by solar power, we have a multiplicity of laws based on conditions prevailing before the Industrial Revolution. The result is the disruption of society from top to bottom and a universal contempt for law.

The managers of the factory which churns out these laws year by year know very well that they lead to chaos and to contempt by the public, but any person who has the temerity to point this out, not only gets into serious trouble with his own political party, he gets into trouble with all official parties political or otherwise.

The persistence, over many years, of a course of action which leads consistently to disaster is neither fortuitous nor inevitable; it points conclusively to a consistent policy ruthlessly carried out against a people robbed of all defensive weapons; it points to the destruction of that vital integrating force which we call our cultural inheritance.

Our cultural inheritance consists of a body of experience accumulated over thousands of years, and handed down in practical form from generation to generation. It is designed for one purpose—the survival of the tribe or nation.

A well integrated tribe, or nation, can seldom be destroyed by war, but they have been destroyed by “other means.” Separated from his base, i.e., from his cultural inheritance, civilised man becomes more helpless than an animal robbed of all natural protection, hunted by machine guns. The inability of a virile, active and inventive people like the British, to protect their vital interests in any way whatever shows clearly how far advanced is their destruction by “other means.”

The British are not the only people being destroyed; I have mentioned them, because their history is more familiar to us. What is being viciously attacked and de-

liberately destroyed is the whole basis of Christian civilisation.

The halting of the allied armies at the end of the last war to allow the Russian hordes to enter and rape the capital cities of central Europe was probably one of the most despicable acts in recorded history, and is an essential part of the *same* picture, an essential part of the *same* policy, directed by the *same* men.

### OUR CULTURAL INHERITANCE

“Civilised man is no better than primitive man—he is only more civilised.” What is meant by this is that, although civilised man may not be much more intelligent than primitive man and is probably much more helpless, he has the advantages of a cultural inheritance, i.e., the advantages of thousands of years of gathered experience, “laid on” as it were, like plumbing in his house. This should ensure for him a vastly higher standard of living; but in return for this he becomes more dependent on “society” for the means of existence.

Our cultural inheritance manifested itself in what was called the “British way of life,” or the “Australian way of life”; it represented the slow organic growth of a culture which has been adapted to the country, the climate and the people. Our cultural inheritance hands on to each generation a vast treasure-house of knowledge, especially that particular kind of knowledge which gives men power over their environment.

Since our cultural inheritance represents the practical results of thousands of years of human activity, any discussion of it can only hope to cover small fragments of the whole. Further, a discussion limited to one institution alone, however scientific it may be, must give a false impression unless it is interrelated with those institutions which decide its policy.

If, for example, we select what appears to be one of the simpler aspects of our cultural inheritance—the use and development of tools—the discussion does not get us beyond the aspect of a new set of toys for the amusement of technicians, unless we examine very carefully why we make tools, and for what purpose we use them. According to all the political and financial leaders on both sides of the Iron Curtain, the purpose of tools (our industrial equipment) is to ensure (1) Full Employment, i.e., that labour-saving tools shall provide no leisure; and (2) that any increase of production shall be exported, i.e., that labour-saving tools shall produce no profit for the ordinary man, his family or his country.

It should be noticed how violent is the contrast between the official policy and the policy of private individuals. In

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fact this official policy is so contrary to all human aspirations, so contrary to everything which our cultural inheritance was designed to give us, that it can only be imposed by brute force and fraud.

Throughout history, ambitious men have caught a glimpse of the tremendous power which lay in that vast treasure-house of knowledge which we call our cultural inheritance, and they have seen in the institutions of the group the perfect instrument for exercising absolute power over their fellow-men. History is the story of how society has tried to protect itself against such men.

There are two main reasons why no nation has been able to build a constitution capable of protecting itself against the usurpation of power by a small group; one is the general lack of correct information concerning the nature of "democracy," and the other is ignorance of the over-riding power of financial control. I propose, therefore, to examine the two vital problems.

### DEMOCRACY

School children are taught that in a "democracy" people elect their representatives, and that those representatives elect the cabinet and the prime minister who are to govern the country. Actually, what happens is just the reverse of this. No prime minister, or president, has the remotest chance of being known to many people, let alone being elected, unless his photograph and his name is publicised for years; this demands control over publicity costing millions of pounds. The only people capable of doing this have financial monopoly; no man can rule unless he has the consent of those who control publicity and party funds. Every man in the caucus is carefully screened before he reaches the first few steps in the ladder; similarly, candidates for election are pre-selected. The few who "beat the machine," and squeeze into parliament, find themselves in a hopeless minority, and relegated to the back benches to be removed on a suitable occasion.

Any back-bencher who tries to force the "leaders" to implement their "Party Platform" soon finds what the real position is; the back-bencher is treated with more hostility than the alleged Opposition. The rule of the majority, therefore, is a mere trap, set by knaves to catch simpletons. The rule of the majority never has existed.

It is under cover of this definition, however, that unscrupulous men in every country are enabled to evade the

consequences which anti-social intriguing would bring upon them by working up a spurious, because ill-informed, public opinion, which is the greatest barrier to effective and rapid progress known to the hidden hands of finance and politics.

Those in power say they represent the majority, and immediately start to penalise mercilessly every minority. Power belonging to millions of people has been taken from each individual and concentrated in the hands of a few; the majority and the minority have no protection against this dictatorship. The legal machinery grinds relentlessly on, centralising all power in fewer hands. The ever-increasing power of large scale organisations makes the individual completely powerless to call a halt to the liquidation of his natural rights; he has no redress because he has no means of sending his own representative to parliament. The Opposition party, which also believes in the centralisation of power, never cuts the bonds forged by the previous administration. In large "democratic" governments we have something more difficult to fight than an open dictatorship; always between us and the controllers of policy stands the government official with a legal document in his hands which is used to smash our every argument.

When the Australian government acquired the right to collect taxes on behalf of the States, the backbone of the Australian constitution was broken, and that independence of the States which the constitution was specially designed to preserve intact, was lost. The States became very junior partners of the all-powerful centralised government, and with the continuous devaluation of the pound the States' fight for the right to exist is continuous. This is an interesting illustration of how power can be removed from the people to the State, and thence to the Federal government on its road to a World government. Each move seems perfectly harmless, "reasonable" and "logical" and in this case each move had the backing of the universities.

It is said that there are two reasons for everything men do—a good reason and the real reason.

Every State government and every municipal council is ridiculously short of money to carry on necessary services and urgent maintenance: they have been left with the maintenance of a vast road structure, the funds for which have been misappropriated by the Federal government.

That the power exercised by any centralised authority is the power of the purse, or cheque-book, is well known. It is seen from the expression used by party officials—instead of saying "when we control parliament" they say "when we capture the treasury benches."

Although the State governments have the men and the machines to build new roads, they cannot use them without permission. Finance, *i.e.*, money, is the starting point of every action which requires either the co-operation of the community or the use of its assets.

Unless the banks issue the necessary tickets the community is powerless to start any new project. Although the community supplies the labour and materials and all services for road building, the bank, which parted with neither its own savings nor those of clients, claims that the community is in debt to it for using its own labour.

(To be continued)

## Boris Pasternak

WE ARE INDEBTED TO AMERICAN OPINION FOR THE FOLLOWING PARAGRAPHS FROM THE "IF YOU WANT IT STRAIGHT . . ." FEATURE IN THEIR FEBRUARY, 1959, ISSUE. RE-PUBLICATION IS MADE WITH THE KIND PERMISSION OF THEIR EDITOR.

(concluded)

And if any reader thinks that Pasternak, while getting a huge audience and its favourably inclined attention by denouncing the cruelties of the transient lords of the Kremlin, is not selling the "line" of Marxism, allow us to offer just a few sample passages from *Doctor Zhivago*.

"Of course," one of his characters pontificates, "it wasn't only in Moscow or in Russia that there existed these elegant Tverskaia Yamskaia Streets with young rakes in fancy hats and spats rushing about with their girls in cabs. That street, the night life of the street, the night life of the past century, and the race horses and the rakes, existed in every city in the world. But what gave unity to the nineteenth century, what set it apart as one historical period? It was the birth of socialist thought. Revolutions, young men dying on the barricades, writers racking their brains in an effort to curb the brute insolence of money, to save the human dignity of the poor. Marxism arose, it uncovered the root of the evil and it offered the remedy, it became the great force of the century.

" . . . . . —all of this was absorbed and expressed in Lenin, who fell upon the old world as the personified retribution for its misdeeds.

"And side by side with him there arose before the eyes of the world the vast figure of Russia bursting into flames like a light of redemption for all the sorrows and misfortunes of mankind."

It's true that Pasternak is willing to concede error in theory as well as crime in practice, in the course of his attempted conversion of a sordid conspiracy into the stuff of an epic saga. "I think," he puts into the mouth of the same character, speaking of the 1930's, "that collectivization was an erroneous and unsuccessful measure and it was impossible to admit the error. To conceal the failure people had to be cured, by every means of terrorism, of the habit of thinking and judging for themselves, and forced to see what didn't exist, to assert the very opposite of what their eyes told them. This accounts for the unexampled cruelty of the Yezhov period (1936-38)." But the glorious war wiped out all of that. ". . . the war came as a breath of fresh air, a purifying storm, a breath of deliverance." . . . "And when the war broke out, its real horrors, its real dangers, its menace of real death were a blessing compared with the inhuman reign of the lie, and they brought relief because they broke the spell of the dead letter.

"It was felt not only by men in your position, in concentration camps, but by absolutely everyone at home and at the front, and they all took a deep breath and flung themselves into the furnace of this mortal, liberating struggle with real joy, with rapture."

And if there has ever been a more colossal falsehood than that last paragraph, as spoken by one of Pasternak's characters for him, anywhere in the pages of world literature, it has escaped this editor's fifty years of omni-

vorous reading. For those who do not remember that, despite Krushchev's most emotional exhortations, the city of Kiev surrendered to the Germans without a shot; that Russian officers had to put pistols to the backs of Russian soldiers at Stalingrad to keep them fighting for Stalin's namesake city; that if Hitler had been willing to liberate the Russians from Stalin's rule, instead of re-enslaving them under his own, his eastern opposition would have completely collapsed; that as late as 1945, when Goering did finally have the sense to put the anti-Communist Russian, General Vlasov, in the field, the Russian soldiers advancing westward with victory in their grasp still went over to Vlasov in droves; for the readers of *Doctor Zhivago* who do not remember or never knew this history of a dozen years ago, Pasternak has quite a phoney bill of goods to sell, about the enthusiastic support of the Russian people for the despotism that took them into the war—a war which this despotism had largely contrived to bring about.

"The war has its special character as a link in the chain of revolutionary decades. The forces directly unleashed by the revolution no longer operated. The indirect effects of the revolution, the fruit of its fruit, the consequences of the consequences, began to manifest themselves. Misfortune and ordeals had tempered characters, preparing them for great, desperate, heroic exploits. These fabulous, astounding qualities characterize the moral elite of this generation."

Yes, indeed. The moral elite of the Communist regime can be very proud of such heroic exploits during the war as the brutal uprooting of 1,200,000 citizens of eastern Poland and shipping them off to Siberia; of the coldblooded murder of several thousand Polish officers at Katyn Wood, and the attempt to blame this crime on the Germans; of the betrayal into a futile death of the 250,000 members of Bor-Komorowski's Home Army in Warsaw, which was fighting as allies of the Kremlin; of the murder of the Polish patriots who liberated the city of Poznan from the German conquerers and turned it over to their "allies" under Krushchev. Pasternak of course doesn't mention any of these things. He would have you believe that all the suffering caused by the Communist tyrants was experienced by the Russian people, and should now be regarded by them and by the world as something like labor pains, whereby Russia gave birth to the glorious ideal of socialism.

For while the nobility of Marxism as an ideal, and the justice of Leninism as a retribution on the capitalist establishment for its crimes, are both part of Pasternak's "line," he is even more concerned with showing the *importance*, to the contemporary world and in world history of this Marxism storm. In fact, one of the Kremlin's primary purposes in so cleverly and effectively promoting *Doctor Zhivago* into a huge vogue has somehow found expression in one paragraph of the blurb about the book by its American publishers:

"Pasternak's superbly evocative style is equal to the grandeur of his theme. 'Storm' is the recurring key word

of his book—the storm of war, of revolution, of human passions, of nature. With awe and terror he recreates history's most titanic effort to bring forth a new world from a deliberately created chaos." Those are pretty fancy phrases with which to describe the actions and purposes of a bunch of power-drunk criminal gangsters who want to ride herd on the rest of us. And they are exactly the phrases with which these gangsters want to have their cruel conspiracy described.

Pasternak also mouths a lot of "religion." It all seems to us a bit vague, unexpected, unconvincing, and dragged in by the hair. But maybe in this connection we are prejudiced instead of reasonably objective. There is enough lip service and great-depths-of-the-soul service to Christianity to enable the *London Times* to say that the one word to describe the book is "religious"; to impress the reader that Christianity is no lost cause in a Communist world; and even, perhaps, to supply the World Council of Churches an argument for taking some of the Kremlin's clerical stooges into its upper circles.

Maybe the above results, too, were all by design. Or maybe they were just incidental to expressions of entirely honest religious outlook. We don't know. For it seems to us that the chief propaganda goal of the Kremlin, in its clever exploitation of Pasternak's slavepiece, is more direct and obvious than anything we have mentioned so far. It follows the thought of the American politician who says, "I don't care what they say about me as long as they talk about me enough."

It is a visible aim of the Kremlin today to keep Russia and Russia-based Communism ever more prominently in the limelight and ever more emphatically in the forefront of men's minds. (And even those of us fighting the Communists in every way we know cannot avoid promoting that purpose for them.) Their reverse-English drive behind Pasternak's *Doctor Zhivago* serves that aim magnificently: by having a book written by a Russian Communist, about the Communist revolutionary storm, become a huge best seller in the United States; by making more hundreds of thousands of Americans talk about and think about this storm as the most "titanic" event in modern history; by bringing the whole question of the present "culture" and "morals" and "ideals" and "grandeur" of the Communist fatherland and of the Communist-socialist "dream" into the reluctant consciences of those "provincial" Americans; by making literate Americans aware of a Russian Communist novelist who presumably knows more about Shakespeare than a Harvard professor; by bringing those same Americans to realize that whether the Kremlin (supposedly) likes it or not, the Russian genius under Communism is producing novels to match its Sputniks; and by producing those same effects in varying degrees, everywhere else, that we have specified here particularly for the United States. Those specifics would seem to constitute together the main objective, based on the fundamental psychology of politics that attracting enough attention spells success.

Finally, since the Soviets always look to squeeze every last drop of benefit that they can out of whatever sacrifice play they make, there is one other plus to this operation, and a significant one from their point of view. For the loudest noise directed at Pasternak by the spokesmen of the Kremlin, while calling him all kinds of names, has been made up of sneers urging him to leave Russia for

"the fascinations of the capitalist paradise." This is highly ludicrous on the brazen mendacity of its implications, for if there is one word in the 559 pages of *Doctor Zhivago* showing any favourable attitude of Pasternak for capitalism or capitalistic countries we couldn't find it.

Since the Nobel Prize was offered to Pasternak these ex-coriations of him have made headlines. And equally loud have been the pronouncements of the Kremlin's spokesmen that Pasternak was free to leave Russia at any time. But Mr. Pasternak has ostentatiously and just as noisily begged Krushchev not to make him leave his wonderful Soviet Russia. He has shouted for all the world to hear that he had rather continue to live in Soviet Russia, even when regarded as an enemy by the Kremlin bosses, than live as a rich and honoured recipient of a Nobel Prize in any capitalist country. So who says the Soviet homeland is not now a beloved paradise for everybody? Just look at Pasternak! And even some of the very smartest of our analysts of Communist maneuvers, taken off guard, fall for that shell game as if they were "born yesterday."

For forty years the Communists have run the most daring and successful bluff in history. From the very beginning they have proceeded on the assumption that if you can make enough people think you are winning a particular battle, or the whole war, then you *are* winning. To that end they use every psychological trick that has ever been discovered by scientist or charlatan, and have invented quite a few themselves. Boris Pasternak and his *Doctor Zhivago*, and all the acclaim for both which has been won in America and the rest of the free world, are part of the design to make non-Communists open their eyes still wider at the Communist pretences of greatness and success—and to blink with increasing wonder as to whether after all, these pretences may not be true. The whole episode is another clever psychological trick of the Kremlin's propaganda machine, but it seems that "the West" will never learn.

## By Accident

Correction: T.S.C., May 16, 1959, p.1, column 2, line 5 to end of paragraph, should read:

goal. Here we see the clash of the giants—the clash between two philosophies. Our tragedy is that these two philosophies have been symbolised for us as a clash between Russia and America, between Communism and Capitalism; nothing could be further from the truth. No information could be more carefully designed to prevent people protecting themselves against coming events.

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