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## FOR POLITICAL AND ECONOMIC REALISM

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### The Survival of the Unfittest by Unnatural Selection

by JAMES GUTHRIE

*(Continued)*

One of the most desperate needs of our civilisation is that at least a small section of the population should be able to drag their noses out of technical journals, raise their heads above the exigencies of day-to-day living and take time to find out why our Christian civilisation is disappearing so rapidly. Concentration on technological development is an insidious form of materialism which has removed from the direction of community affairs some of our best brains. What we need is not more science, but more intelligence.

It is commonly known that our universities, where they have not degenerated into glorified technical colleges, have been very efficient mouthpieces for the official policy of centralisation. Whether all the faculties of a university have to submit rigidly to the policy of centralised finance, we don't know; all we know is that when it comes to the criticism of the Monopoly of Credit, and of the financial control over governments, professors of economics and of political science have been remarkably silent. If economists know that "Banks lend money by creating the means of payment out of nothing" they must know that this gives banks tremendous power in any community—power to select those who are to survive during periods of "credit restrictions." If professors of Economics know these things they are careful to leave their students in almost complete ignorance of the terrible consequences.

I think it would be a great help if a few people kept on asking a few intelligent questions of those who are supposed to be training our future administrators: ask, for example, some such questions as these:—

Why should all advances in science, technique and management; why should the increasing use of power-driven machinery; and why should every new invention increase the price of every article manufactured by automatic machinery? Or, to put the question in another form: If the issue and cancellation of credit actually reflects the actual production of goods and services, should not increasing industrial efficiency enable us to buy a progressively increasing amount with each £1?

Is the decreasing purchasing power of the £1 over the last hundred years, which robs people of their savings, a flaw in the financial system, or a deliberate policy of confiscation? Whatever it is, do you think that it is realistic, *i.e.*, in keeping with the nature of things?

Perhaps one of the most important questions that can be asked is this: *If those in control of financial policy are so certain that their methods are rigorously correct, why are*

*they determined, at all costs, to prevent any alternate experiment? This does not seem to be very scientific in a "progressive age."*

The financial policy, about which the above questions have been asked, because of the fact that it does not fit the realities of modern life at any point, has disrupted society from top to bottom.

We are interested in the Financial Monopoly because we believe that this monopoly has been mainly responsible for destroying that mental and spiritual environment which makes what remains of our Christian civilisation possible. Because of the over-riding control which Finance exercises over every institution, the real government of a country is removed from its natural leaders and placed in the hands of an anonymous, unelected, irremovable international clique. Any university which ignores this vital problem has refused to present the "facts of life" to our future administrators; it has aided and abetted the severing of the links between one generation and another, and so robbed the people of the most important part of their cultural inheritance—that which gives a nation a means to control its own destiny.

The university professors can take their place among the members of other British institutions who watched without any useful comment one of the most inventive and virile people in history, after two "successful" wars, lose by fraud, in the matter of a few years, the greatest empire the world has known.

We have now indicated the big deal behind the financial policy, *i.e.*, Monopoly of Power. This policy in turn is maintained by the policy of Full Employment which prevents men and women looking after their own affairs, and by artificial credit restriction which creates cut-throat competition, continuous crises and threats of war. These policies are effective in keeping the best sections of the community, and their clergy, cluttered up by day-to-day living so that they have neither the time nor the energy to raise their heads above the daily tasks to watch their civilisation rapidly disappear.

These conditions may, or may not provide an excuse for the majority of the population dodging every problem as it arises. But for the tiny minority, which we may call the "Elders of the Tribe," in whose charge lay the guardianship of our Cultural Inheritance, there is no excuse. They have betrayed their sacred trust. It was their duty to warn

*(Continued on page 4.)*

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### THE SOCIAL CREDIT SECRETARIAT

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. Scoullai, Box 3266, G.P.O., Sydney, N.S.W.

## The Canadian Political Scene

(From Our Canadian Correspondent)

After the Federal General Election of 1935 the Conservative Party in Canada wandered in the political wilderness for more than twenty years. The Canadian electorate refused to support their bids for power. In Quebec it became traditional to regard them as the party that inspired conscription in the first great war. In the rest of Canada they were rejected as the party which under the Prime Ministership of R. B. Bennett was responsible for the great economic depression of "the hungry thirties."

It has been said that R. B. Bennett, supported by his brother-in-law W. D. Herridge, led his party to victory at the polls in 1930 fully determined to deal with the depression by cold monetary action. But at Ottawa he found it too difficult to go counter to the "old guard."

The result was the annihilation of the Conservative Party at the next election and their defeat successively afterwards for nearly a quarter of a century. Leaders were changed, manifestoes issued, the name changed to "Progressive" Conservative, to deny any taint of reactionism—all to no avail. First, under W. L. Mackenzie King, then under Louis St. Laurent, the Liberal Party continued to rule the country—to the discomfiture of London and to the satisfaction of Washington.

By one of those curious coincidences in national affairs, George Drew was obliged to resign as leader of the Conservative Party in 1956 for reasons of health. John Diefenbaker the previous runner-up for leader was chosen to replace him, just at a time when the Canadian people were becoming annoyed at the smug arrogance of the Liberal Government which had assumed it was perennial. In the elections which followed a few months later, the Conservatives emerged as the largest single group in the House of Commons but without a majority. St. Laurent resigned as Prime Minister and tendered his resignation as leader of the Liberal Party. John Diefenbaker was called upon to become Prime Minister and form a Government.

A highly publicised convention followed to elect a Liberal leader. Lester Pearson was hailed as the "man of the hour," amid scenes of wild enthusiasm which were broadcast, televised and given wide front page coverage,

he was chosen to replace St. Laurent. His first appearance immediately afterwards in the House was unfortunate. He demanded that the Diefenbaker minority government should resign and give the reins over to his even smaller minority group. Prime Minister Diefenbaker being handed the opportunity to display his *forte*, took advantage of the broadside offered and subjected Pearson's speech to probably the most scathing verbal lambasting heard in the House of Commons for many years.

But it was not until the general election last year a few months after the Liberal leadership convention that their stock at the polls, under Pearson, was shown to have hit a new low. No sooner had the campaign started than the epithets "Suez" and "Internationalist" were associated with his name in British and French Canada respectively. It was commonly said that Diefenbaker's greatest asset in the campaign was Lester Pearson. Diefenbaker led his party to a landslide victory, emerging with the largest majority the Conservatives have ever had in Canada.

That is the background, but nine months after the election the Diefenbaker Government is faced with exactly the same kind of economic crisis, in another form, as R. B. Bennett faced in 1930-35. There are of course constitutional differences which have been inherited from twenty-two years of Liberal rule. There is a civil service which is still very strongly a Liberal machine upon which the Government has to rely.

The continuing rise in prices is rapidly becoming Canada's economic problem number one. It is leading to widespread dissatisfaction, recurring labour disputes and strikes for higher wages, and a steady pressure of increasing unemployment. The bankers and economists are screaming to high heaven for the Government "to do something about it"—but all these experts can suggest is still higher taxation, cuts in Government expenditures and credit restrictions, which they admit will lead again to business recession and to still more unemployment.

Diefenbaker has taken the attitude that as the experts do not seem to have a solution for inflation, his Government proposes to ignore it. That way lies certain disaster for the country and for the Conservative Party—as indeed does the course they are advised to take by "the experts."

Will the Moses that led the Conservative Party out of the political wilderness lead them back into oblivion for another two decades? Time will tell. While neither timidity nor inaction appear to be in the Prime Minister's make-up, there is no evidence at present that he realises either the nature of the problem or the forces with which his Government has to deal.

D. STEWART.

## Errata

In our last issue, June 13, the following corrections should be made:—

p. 2, col. 2, last para., after line 5, line omitted, which was "other men. On us is laid the heavy burden of proclaiming"

p. 3, col. 2, line 4,

fortunately (not unfortunately)

p. 4, col. 2, para 4, penultimate line,

"tame," (not "time")

### “Though I have all knowledge—”

It has become the fashion to call this age materialistic, the word being used in a derogatory and disparaging sense, laying on man the onus for this development. In a sense the indictment is absurd, since man's dependence upon his basic needs of food, clothing and shelter, has always obliged him to pursue material ends. But it may be argued by his accusers, since science has found the means to satisfy these basic needs with the expenditure of less time and labour, man has employed them to acquire useless wealth and luxuries. The pursuit of these, however, is not peculiar to the present age, as the discoveries of archaeological research reveal, and one may recall the Queen of Sheba who wilted at the spectacle of Solomon's possessions. Nevertheless the greatly increased output and display of material wealth of all kinds made possible since the advent of the machine, and its application to industrial production, has given rise, one may suppose, to this charge of materialism. The charge might hold good if the use of the machine, and its ever-increasing efficiency had not altered the situation radically. Before its advent the stimulus to production would arise from the need and the demand of the consumer. However, industry's enormously increased powers of production, plus a defective monetary system which keeps purchasing power in short supply, have forced the producer, by hook or by crook, to stimulate and increase the demand of the consumer, and the imperative need to sell takes precedence over the desire to buy. Cut-throat competition and the struggle for markets are the inevitable results, and although these are not sought in order to do your competitor down, but to keep your own end up, they give rise to accusations of greed, and love of material gain. Also the contemporary demand for Full Employment necessitates a still greater output of wealth in order to meet it. Thus the curious situation arises in which insistence on man's moral obligation to work for a living results in an intense preoccupation with, and an extravagant output of material wealth, giving rise to the accusation of materialism. (An article in the *Yorkshire Post* of February 16 on American advertising tells us: “All is grist to the mill of the American advertising agency . . . . For the world's richest, most productive country, it is essential to keep people buying—buying more and more . . . .”)

Perhaps because of a distrust of the trend towards which his mechanical powers and rapid technological advance are driving him there are indications that man's attention is being directed to consider the existence in him of certain non-mechanical powers, and their exploration and development, as being the next step forward in his evolutionary progress. An indication of this may be found in an article entitled: “The Evolution of Spiritual Consciousness,” by Sir John Stewart Wallace, in the *Hibbert Journal* for July, 1958.

The title of the article is dangerously misleading, for the author appears to ally Spiritual Consciousness with what he refers to as “great new extra-sensory powers of perception,” some of which he names, as he also names scientists engaged in their research. But these powers are physical, and the word spiritual applied to them is a misnomer, and their possession is no indication of the awakening or evolution of Spiritual Consciousness. Moreover the

mere possession of powers, or “powers,” as such, tends to corrupt, as Lord Acton stated, and the question here at once arises what gauge or guarantee has man given by the use of his mechanical powers that gives reason to suppose he would use and direct these extra-sensory powers\* for the attainment of spiritual ends? To take, for example, the extra-sensory power of telepathy, the first mentioned by the author, and one the existence of which is generally accepted to-day; what an asset this would be for the purpose of brain-washing, and propaganda! For all we know it may be in operation now for that purpose. Grim thought, but less insulting to our intelligence to suppose we are under a spell than to have to conclude, as we otherwise must, that we are little better than congenital idiots in our demand, for instance, for Full Employment. In an age when scientific research and discovery into the working of natural laws, and into their practical application, would release man from the obligation to labour for his living, and allow him instead the freedom and security to live his own life according to his choice and in conformity with his judgment, such a demand borders on the insane, arousing suspicions that it is being induced in pursuit of some ulterior and esoteric purpose. Moreover, when the author tells us that: “Our present consciousness can therefore only give us a partial revelation of Reality”—it would appear to be nearer the truth to point out that our present consciousness has been rendered blind to a sense of “Reality,” both by governmental policy and perverse propaganda.

“This vast Supra-conscious world is now being humbly explored . . . and that in a purely scientific way” . . . . we are told. But what ground is there for putting trust in a “purely scientific way” when our scientists to-day are as blind, apparently, as the man in the street to the real nature of the problem which their discoveries of the laws of the physical world, and their application, have brought about? Will these “eminent scientists” engaged in exploring the Supra-conscious world—however “humbly”—show any more concern for the use to which their discoveries will be put, and the end which they will be made to serve, than have our eminent scientists in the material field? To-day, when science is being given such pre-eminence by Government propaganda, all that is demanded from the scientists is knowledge, and the power such knowledge will give; but the question of the intelligent use of such knowledge and power, and the ends to which they should be put, is one the scientist is not required to ask himself, nor does he appear anxious to do so. Hence, whatever he may have been in the past, to-day the scientist can be seen as a lackey, in the service of politicians and their masters the International Financiers and Controllers of World Credit. It may well be suspected that directing man's mind towards the development of his extra-sensory powers is a lure, calculated to turn it from considerations of the predicament in which the misuse of his mechanical powers has placed him. Unless, however, these new powers are used to awaken his intelligence, and rouse him from his present trance, there is nothing to show that they will not be

\* It may be noted that the possession of these powers characterises many primitive tribes, and that the powers of the Witch Doctor are largely derived from them; therefore, the development of them might be looked on as a retrogressive rather than a progressive step in man's evolution.

used to increase his servitude, and assist in the aims of World Government.

It is relevant to the subject of man's present state of consciousness to point to signs indicating that he is becoming infected with a kind of hubris; more exactly that this hubris, or '*folie de grandeur*,' to which he appears to have been always subject, is increasing, and both feeding his pride and destroying his intelligence. This is being manifested in his grandiose schemes to explore outer space and visit the planets, whilst in the 'ordering' of the planet on which he has been destined to live he has not shown enough sense—in brief and in sum—to come in out of the rain!

An example of this state of hubris is evident in the following passage from Gerald Heard's essay *Vendetta of the West*, quoted in an article in the *Hibbert Journal* for January, 1958, entitled "Evolutionary Man." There we read "... the end of evolution is not the creation of bigger and more complicated societies and more elaborate economic structures but the attainment of a higher and intenser form of consciousness, a consciousness, as much above that of the average man to-day as that is above the animals." It is not clear from this quotation whether (1) man, as man, being superseded by this creature with a higher form of consciousness, will continue to exist in his own right as a separate and inferior species, as animals do in relation to man—(2) whether the "average man of to-day" is to attain, in time, this higher form of consciousness, and transcend and supersede himself—or (3) whether, as Dr. Schweitzer has predicted, and the scientist has rendered more than possible—"We are at the beginning of the end of the human race," and man, making way for the Superman will, as it were, bow himself out. However envisaged, this apotheosis of self-effacement marks the end of hubris beyond which it cannot go. It also marks the end of Christianity, for the business of the Christian is with man—made in the image of God, the pattern of whom is Christ.

In striking contrast to these predictions, fruit of man's inflated and perverted pride, stands Douglas's modest disclaimer of all knowledge of the end of man, when he said at Swanwick in 1924 "that the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality, and that, therefore, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities." There is no hubris here, nevertheless this confession of ignorance did not engender doubts of man's progress, nor misgivings as to the nature of his destiny, *provided the conditions he mentions could be observed*. But these conditions are ignored and the "free expansion of individuality" and "other functional activities" frustrated by the policy of Full Employment, which must be supported and kept going by an expanding industry creating ever new wants which lead to extravagant and grandiose schemes appealing to man's pride. But could the conditions Douglas mentions be observed it might then be seen that man's destiny is not one of self-aggrandisement, nor of self-immolation, but one of self-realisation and the freedom to work 'for the glory of God and the relief of man's estate.'

B. C. BEST.

## Waal

Former New York State Governor, Mr. Harriman, said last night that the late President Roosevelt was a "bit of a sadist who enjoyed digging the knife into Sir Winston Churchill, over the British Empire's end."

Mr. Harriman was U.S. Ambassador to the U.S.S.R. in Mr. Roosevelt's days of office.

As such, Mr. Harriman attended many of the Big Three wartime conferences.

He said that Stalin treated Mr. Roosevelt "almost with awe" because his methods and objectives were "not in the Communist book."

A.A.P., quoted in *The Canberra Times*, April 4, 1959.

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## THE SURVIVAL OF THE UNFITTEST BY UNNATURAL SELECTION— (continued from page 1.)

the British people that the vital controls of the nation were in alien hands; that our institutions had become what Douglas Reed called "Faked antiques," which meant that the ancient façades of our institutions indicated a background of continuity and tradition and purpose which did not, in fact, exist; that such institutions as Parliament, Universities, the Bank of "England" were being consistently used to undermine that which they were supposed to strengthen and support.

Parliament, in the name of Democracy and Reform, instead of raising the proletariat to the status of economic independence which the Industrial Revolution had made easily possible, had used the mob to back vindictive laws to reduce the entire population—outside the Chosen Few—to the status of the proletariat. In this manner Parliament has been used to eliminate the independent minority which alone could challenge the Monopoly of Power. The people in Great Britain and U.S.A. are being rapidly reduced to the same condition as the people in Russia—a dumb, highly-organised, brain-washed proletariat *vis-a-vis* a small all-powerful elite in charge of the police force.

The professors of our universities were so busy debunking their forefathers that they did not appear to have noticed the vast wealth of knowledge which their forefathers had entrusted to their care, and their students did not seem to know they had been left any heritage to hand on—and naturally it was not very long before there was no heritage left to hand on.

The professors in our universities, in the name of "Science," "Enlightenment" and "Progress," challenged every authority—well almost. They did not challenge the Money Monopoly, which challenged them at every turn in their own universities.

These great men enhanced their own and their students' ego when they described, in lurid detail, the evil men of by-gone days; but about the evil which haunted every page they wrote, and which stalked them round their own cloisters they were silent.

(To be continued.)