

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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PERVERSION

Whether we look at the structure of this world from the religious or scientific point of view, we cannot help being impressed by the incredibly grand scale of the reserves behind this universe. For millions of years the Sun has been pouring its life-giving energy upon this planet; from this lavish supply we obtain not only the food on which all life depends, but also our petrol, coal and hydro-electric power. According to estimates made by scientists the supply of energy from the Sun is likely to last for millions of years.

Sir Albert Howard, who studied plant diseases most of his life, found that nature never tackles a job unless it has abundant reserves in hand. Abundance seems to be an essential feature of the organisation of men. Men have usually found means of producing much more than they can use and one of the chief problems of modern governments is how to get rid of the surpluses. In the face of the continually increasing flow of wealth from automatic machines driven by solar energy, rationing of goods by means of our money system is causing a great deal of strife among producers and retailers.

Rationing abundance is an impossible task, and it is turning industry and commerce into a nightmare of perversions. The official policy of Full Employment in an age of automatic processes is something so diabolically stupid that it makes co-operation from intelligent men impossible and the consequent struggle to get rid of surpluses by export and dumping is developing into a dangerous trade war.

The ridiculous basis of our production system is such that it can only be made to function by some kind of totalitarian régime, and the rapid take-over by monopolies. The demand for a centrally planned economy is a measure of the recognition that co-operation is no longer on a voluntary basis.

People will only submit to unnecessary rationing and the humiliations of the centrally planned state through fear and panics produced by crises. The art of producing crises is now an essential part of government.

The only alternative to a free society is a regimented society—a society ruled by brute force imposed from the top by a small élite. In Russia the overwhelming power of brute force is no longer questioned; in other states it is very thinly disguised.

It might be said that it is very easy to talk about a free society but another thing to define it. G. H. Douglas defined the essentials of a free society when he defined liberty as the

“freedom to choose or refuse one thing at a time.” This does not mean that we can dispense with the restrictions and disciplines of an organisation, but it does mean that an individual can choose his own disciplines, which incidentally may be more severe than those imposed upon him by society. He can choose which organisations he shall patronise, and for how long; in other words, he is a volunteer, and not a conscript; he is a willing worker, not a serf.

To say we have freedom of choice does not mean we can defy the laws of nature, and to say that because we have to conform to these laws there is a limitation in our power of choice is merely to talk about things that have no practical meaning.

As has been pointed out by several writers, the fixity and uniformity of the laws of nature are not really limitations; they are essential preliminaries for any kind of arrangement. If these laws were to change from day to day we could not arrange to catch a train, meet a friend, or repeat, with the same result, any common process. Running throughout the large variety of observed phenomena in the inorganic world are the same physical laws; and because every part of the microscopic and macroscopic world conforms to these laws we have order, permanency and predictability over thousands of years. We all know where we stand. Writ large across the physical universe for all to see is the word ‘Integrity.’ Into this physical framework men are born to make a heaven or a hell for themselves.

As in the organic world, so in the world of human affairs, to arrange anything at all you must know where you stand with other people. It is a very great convenience to deal with men of integrity because not only do we have a sense of security, but events are predictable years ahead. This supplies a valuable and very essential labour-saving device; it supplies a grand simplification which produces that secure and leisurely background which is so necessary for growth of a society which is something more than an an heap. Out of this environment we can see things grow as inevitably as plants grow out of a fertile soil.

Where there is integrity there is no such thing as chaos; chaos for any length of time is neither natural, reasonable, accidental, human nor divine. Writ large across the organisation of our chaotic society is the word perversion. Chaos, to be maintained for any length of time among men or animals or plants has to be organised.

—JAMES GUTHRIE

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From Week to Week

"... To disbelieve in the Resurrection is to reject *a priori* and without evidence the possibility of divine revelation, divine salvation, divine creation, which is to say that there is no loving God but Man. This is the consummate anthropomorphism, the complete idolatry and the final sentence of inanity on human judgment and experience. But it is also the quickest way to calculable and visible profits. It is far easier to make sense of a world without the living God, and if we wish a short-term victory or a prompt and ephemeral publicity, we are well advised to stay within the clear and familiar confines of ourselves. We are thus provided with conventions, weights and measures and with transactions which we can manage more and more expertly as we ourselves become more automatic and mechanical. Along this road we can reach integrations and certainties in proportion as we conspire to abandon hope and faith, and charity, and it is by means of such expertly managed mechanism that we prepare the extinction of appetite, culture, civilisation and at last the human race. The perfect integration is a round O."

* * *

The above is from an article "Resurrection" by T. S. Gregory in *The Tablet*, April 1, 1961. We quote it because manifestly we are preparing "the extinction of appetite, culture, civilisation and at last the *human race*." Perhaps, as animals of a sort, our descendants may survive in the flesh; but Spirit is being driven out of our world.

"There are many evidences that for some rather obscure reason, the British people are the object of an attack not merely of a military and economic nature but directed even more against their culture, which is to be broken down and obliterated by cross breeding with inferior stock, as well as by subversive propaganda." The attack in the 14 years since C. H. Douglas made this statement has quite clearly spread

to include the whole of Christian civilisation, and it seems more than ever probable that the apex of its direction transcends, as Douglas suspected, normal human activity.

Those Belgians!

THE CONGO CRISIS

The extent and nature of the problems which arose can be appreciated by considering the situations before and after independence in the medical field. Under the Belgian system the health services, both on the curative and on the preventive sides, were highly developed and organised. While government services played the major role, there were, in addition, a number of non-governmental health agencies, such as medical foundations of the Belgian Universities, Red Cross and missionary medical bodies, subsidized and supervised by the Government. As well, there were private medical services consisting of private practitioners and the organisations of private societies and industrial concerns. Medical care for the population of nearly fourteen million people was provided by a series of establishments, including hospitals, both urban and rural, an extensive network of out-patient clinics and health centres, as well as by mobile medical teams. The bed-to-population ratio in the country towards the end of 1959 was 6·2 per 1000, and the total expenditure for medical services in that year was about fifty-five million U.S. dollars or nearly four dollars per head.

The key to an understanding of the partial collapse of the health services is found if figures relating to the numbers of medical workers in the Belgian Congo towards the end of its days are examined. The following categories and numbers of personnel existed in the country in December, 1959, that is, six months before independence:

| <i>Medical Personnel</i> | |
|--------------------------|---------------------|
| Doctors | — — — — — — — — 761 |
| Pharmacists | — — — — — — — — 75 |
| Dentists | — — — — — — — — 44 |
| Biologists | — — — — — — — — 11 |
| Assistants-médicaux | — — — — — — — — 136 |

| <i>Paramedical Personnel</i> | |
|------------------------------|----------------------|
| European nurses | — — — — — — — — 1223 |
| Congolese trained nurses | — — — — — — — — 1001 |
| Nurse midwives | — — — — — — — — 25 |
| Nursing aides | — — — — — — — — 3852 |
| Midwives aides | — — — — — — — — 466 |

| <i>Public Health Personnel</i> | |
|--------------------------------|---------------------|
| (Doctors) | |
| Sanitary agents | — — — — — — — — 623 |
| Sanitarians | — — — — — — — — 112 |

All the doctors, pharmacists, dentists and biologists (bacteriologists, entomologists, parasitologists, etc.), were Europeans, as were the midwives and over 50 p.c. of the trained nurses. On the public health side all the sanitary agents, who comprised two-thirds of the total personnel, were Europeans. They were lay persons who had undergone a course of training at a school of tropical medicine, either in the Congo or in Belgium, and worked under the direction of the doctors (*hygiénistes*) in the service.

—The Medical Journal of Australia, March 25, 1961.

The Word

The importance of words is shown by the use of "Word" to describe the divine, as well as by the actions for slander and libel which follow the misuse of words. Yet those who trade in words—the politician and the author for instance—are applying them more loosely minute by minute.

A Member of Parliament, who is also a Knight, recently said that he hoped the Santa Maria incident would result in the "liberation" of Portugal. Unless they were completely meaningless and idiotic his words meant that he encouraged murder, violence and war in a friendly country. I know little of Portuguese affairs, but a child could see that a movement of "liberation" would, and could, only draw its main support from Communism. There would be a few "liberal" phrases, but the instruments of death and the professional agitators would originate with the friends of disorder.

Lord Montgomery's television interview about his recent book had its startling moments. When his interlocutor, an American asked him about the loss of life involved in the new Chinese régime, the author admitted that a million may have died, but asked: "How many millions have benefitted?" I do not see how he could possibly know, from a short visit to China, that millions had benefitted, except on the word of the executioner.

According to the book *Forty Centuries of Farming*, the Chinese had evolved methods of dealing with their land which were amazingly productive, and the "natural disasters" may not be entirely responsible for the recent results there, said to be disappointing. Indeed, the theories applied to Chinese husbandmen may well have contributed to a poorer yield by disturbing traditional skill. However this may be, the death of a million people could only be accepted without complete disgust on a purely quantitative and instrumental view of humanity.

Yet I suppose the M.P. and the Viscount would claim to be far more gentle and humane than their detractors, because the objectors do not swallow their whole unlikely outlook at the drop of a hat. "Liberation" and "leadership" may be a bit tarnished terms by now, but the modern technique of using a word to disarm criticism is too successful not to be worth a try.

Children and half-wits use very few words, but those they know, such as "food" and "drink," have a powerful impact. Our political intelligence is now being reduced by confining the people to a few evocative words, repeated over and over again. Like children, the people are expected to learn their lesson: they are to believe in "employment," "exports" and "trade," like fetishes. Other words that pack a punch are "peace," "race-colour-creed," "the bomb." To satisfy their curiosity, "sputnik," "space," and "lunik" are novel and interesting objects of speculation.

We read in the Epistle to the Hebrews, as set for Ash Wednesday, that the word of God is "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," and we may be sure that antagonists have also read and perverted the thought. Men are divided, by words of deceit, from what is nearest to them, and blindly betray their country's secrets to rival powers. An induced schizophrenia prevents them from seeing that they are cutting their own throats.

But words have a still more intimate effect. Nothing threatens absolute control more dangerously than the human intellect, and no belief is more ancient than that man has a spirit in some manner independent of his body and even surviving it. Plato often referred to this belief which he held unwaveringly. It is a creed that determinism finds inconvenient, and it interferes with the technique of the carrot and the donkey. Direct words may fail to extirpate the outlook, though they fall by catafalcs. A more subtle form of attack is to tamper with the spirit, and if not destroy it, at least to neutralise it well before death. "Fear him who is able to destroy both body and soul in Hell"; the powers of distortion are having a good try at destroying the soul upon earth.

To restore and cleanse the language is the work of poets and writers generally, and it has been claimed that Ezra Pound restored the verb to our tongue. To restore people to the full use of their powers of perception should be the work of education and the Church. As it is, a person has only to say "discrimination" or "prejudice" and his view is accepted. Without a vast and costly manipulation of words, the rejection of such simple propositions as that *freedom of choice is the contrary of the beehive state*, would be completely incomprehensible.

Words explode and reverberate and are aimed with the deadliest malice to destroy our civilisation more thoroughly than the effects of nuclear fission. The deliberate muddling of the terms "wealth" and "money" led to needless suffering and stirred up the crudest passions. But the current perversion involves continents and races. In Africa, it seems, the terms *tribalism* and *nationalism* have been deliberately confused. Tribalism means ultimately that a rival tribe is exterminated or rendered helpless; nationalism is quite different because it emerges after centuries of civilisation that has grown.

We have seen the lowest manifestations of tribalism at fairly close quarters, for the "class war" is a reversion to a tribal state of bitterness and fission, and can only result in power falling to a tribal type of agitator who has had no training or experience as a member of a "ruling class" or responsible class. The same type of dementia afflicts those who desire single-chamber government, for in their will for absolute power they are unable to see that unchecked and unbalanced rule is another name for tyranny.

H. S. SWABEY.

Africa

The Prime-Minister of the Rhodesia-Nyasaland Federation, Sir Roy Welensky, said on his arrival for the Prime Ministers' Conference that if the British constitutional proposals for Northern Rhodesia were not "modified within reason" they would mean the destruction of the Federation.

The case he could present was almost unanswerable, he said, and added, "The shortest cut to dictatorship is on the basis of one man, one vote."

One man one vote is the objective of the African Nationalists in the Federation.

He described as basically untrue the charge that there was an attempt in the Federation to keep control in the hands of the whites. —From a report in the *New Zealand Herald*.

Logic and Propaganda

(Originally published in *The Australian Social Crediter* in 1950).

Bertrand Russell, no doubt one of the foremost theoreticians of logic of our day, appears to us as the *reductio ad absurdum* of the logical method applied to living phenomena in general, and sociology in particular. The reason is that logic manipulates premises, and gives equally valid *logical* results working with anything, from an unknown to a prejudice, as a premise. But the data of life and of behaviour are endlessly complicated, so that there is seldom or never any assurance that what are extracted from the total complex to serve as the premises of logic are in fact elementary. This is true even on the relatively simple level of bio-chemical phenomena, so that were it true that behaviour is 'nothing but' the resultant of physio-chemical reactions, there would still be much that is inexplicable about the behaviour of an amoeba.

One of the most elementary logical deductions is the Malthusian doctrine that populations outgrow resources, which is derived from the premises that populations increase faster than resources. The further deduction, which Bertrand Russell makes and advocates, is that the rate of increase of populations should be artificially restricted, preferably by birth-control. There is certainly a certain logical force in this argument; but it overlooks the fact that such a solution is likely to be adopted much more rapidly by the intelligent and sophisticated white peoples than by the central seething millions of Asia, so that the difference in the rate of increase of the two populations, already unfavourable to the whites, would be likely to be accentuated. The logical conclusion of those premises is not difficult to see. But it is worth recalling as Douglas Reed recalls in his recently published *Somewhere South of Suez*, that the destruction of white people formed part of the programme of the French Revolution.

"I spoke a moment ago," said Bertrand Russell in a recent broadcast, "about food and shelter and security being all we desire. We seek these things in practice by destroying each other's crops, bombing each other's houses, and killing each other in vast battles, which is absurd."

"But for our own evil passions we could build a society of human beings."

"Having all these excellencies in the world has become technically possible; the only thing that stands in its way are the evil passions of mankind, especially the evils of hate and fear."

Some of the premises of these statements, which must impress many of us as pure nonsense, are implied; but it is not difficult to infer what they are; and most of them are to be found repeated *ad nauseam* in the typical literature of Socialism.

Now by contrast consider another view of war. "I suppose that about two thousand millions of individuals are affected by the present [1939-45] war. I should place the number of individuals who would be quite unable to say with approximate accuracy what it is about at roughly nineteen hundred and ninety-nine millions, so that we are left with this simple alternative. Either the total population of the world likes war without knowing what it is about ['our

own evil passions']; in which case it is obviously absurd to do anything to abolish it, or, on the other hand, we can find the causes of war if we examine the actions of a minority hidden amongst less than a million individuals.

"It appears to me, (but, of course, I may be wrong) to be elementary and incontestable that it wouldn't matter much what this minority did or thought, if they were not in control of mechanisms which enabled them to force the other nineteen hundred and ninety-nine millions to take part in a war they didn't understand and didn't want. If I am wrong in this, it appears equally incontestable, that you can prevent war amongst the nineteen hundred and ninety-nine millions if you destroy the power of the small minority over them . . ."

"Now it is equally incontestable that every effort possible is being made to increase, and, in fact, render impregnable this power of the minority over the majority." (C. H. Douglas, *Programme for the Third World War*).

World Government is the impregnable power of the minority over the majority, and Bertrand Russell's view that men must be saved from themselves by other men is of enormous service to that objective. That, and not his demonstrations in mathematics, is the reason why broadcasting and the Press [*] are at his disposal. Does he imagine that were his scientific achievements the same he would yet receive the same facilities to advocate, no matter how brilliantly, progressive de-centralisation of political power? Professor Whitehead, Russell's collaborator in *Principia Mathematica*, in our opinion a much deeper philosopher who in many aspects of a world view deviated from Russell's opinions, never received the same syndicated fame as Russell. He was much less serviceable to the World Government.

[*] and now television (Ed. T.S.C.)

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