

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Volume 43 Number 1

SATURDAY, APRIL 13, 1963

6d Fortnightly.

"CONTROL OF HUMAN PURPOSE"

(Chapter XI of *The Brief for the Prosecution* by C. H. Douglas—1944)

Speaking in the Canadian House of Commons on February 2, 1944, Mr. W. F. Kuhl, M.P. (Social Credit, Jasper-Edson) quoted from the Speech from the Throne as follows:—

"Such a national minimum (of social security) contemplates useful employment for all who are willing to work." The curious resemblance to a P.E.P. manifesto is noteworthy.

Commenting on this paragraph, and others to the same effect, all of which are similar (even in literary style) to official statements of policy appearing simultaneously in every Dominion of the British Empire, as well as in Great Britain itself, Mr. Kuhl said:

"I have yet to hear any individual, either on the Government side or on the opposition benches, indicate what he means by full employment . . . Why do we have an economic system? Judging from most of the speeches I hear both in and out of the House, the complete purpose of an economic system is to keep people at work . . . I wish to dissent completely from that point of view . . . I assert that the purpose of an economic system never was, is not, and never will be that of providing jobs . . . the only sound, sane, sensible, logical and legitimate purpose of an economic system is to provide the maximum amount of goods and services with the minimum of work and trouble . . . it is not 'work' that anyone objects to, much; it is being compelled to work either by Government or nature . . . When a Government, whether it be this Government or any other, seeks to compel the people of the nation to work, whether it be on public works or work of any other kind, then that Government is imposing a condition of slavery upon the people. The Work State is nothing less than a slave state.

"I wish to say with respect to private enterprise that I do not consider it the duty or obligation of private enterprise anywhere to provide jobs . . . there is a lot of criticism being made of private enterprise to-day. The only thing I can see wrong in private enterprise is the abuse of it . . . when the socialists contend that the way to deal with the abuses of the private enterprise system is for the nation to take it over, that is equivalent to saying that we ought to abolish freedom lest it be abused." Mr. Kuhl then demonstrated that the agency through which the private enterprise system was perverted was the financial system, whose defects would remain unaltered by the abolition of private enterprise, and could be rectified without nationalisation.

While to the minority who have avoided the political economy of the London School of Economics in devoting serious attention to the problems which it obscures, there is nothing

in Mr. Kuhl's speech to arouse comment beyond its clarity, it is probable that to the general body of the public such sentiments would appear at the best eccentric, and at the worst subversive. The idea that a leisured class is decadent, and therefore, *a fortiori*, a leisured nation is a nation lost, has been so carefully injected into common consciousness, that evidence to the contrary is powerless to inspire reconsideration of the patent fallacy. It is not so much that an inner ring of clear-sighted and immensely powerful men realise that "employment at a fair wage" is the key to the universal serfdom which they are determined to impose on the world, which is dangerous; it is that large numbers, perhaps the majority of the electorate, are nearly incapable of conceiving of a better condition in life. There is not a newspaper of large circulation, no matter what its alleged politics, which does not stress "the necessity for full employment" while at the same time either openly or covertly hinting that bare work-house maintenance, if that, will be allowed to objectors.

The point is one of major importance. It is not work, or even the proceeds of work with which the planners of the Servile State are concerned. It is that everyone shall work *under direction*. The conception is identical with that of the Great German General Staff.

As it has been suggested earlier in these pages, there are sound technical reasons for regarding the large monopolistic structure of industry, with its universal wage and salary system, as being economically defective, and it is therefore all the more significant that, with a technique which, as such, must exact admiration, the whole body of controlled propaganda contrives to ignore the elementary dilemma in which the planners are placed. Either the factory-world and the mechanised farm are effective in producing an immeasurably higher standard of living under more pleasurable conditions, with much less labour, or they are not. If they are, why more employment? If not, why pursue the policy?

When the Archbishop of Canterbury, Dr. Temple, said "We need supremely the control of human purpose" he merely voiced, doubtless without realising it, the views of the world dominator everywhere. The only distinction which can be legitimately drawn in Power Politics, of which the Archbishop's phrase is a synopsis, is the relative degree of progress to the goal of domination, and in this the Great German General Staff represents the summit of achievement up to the present. To what extent the United States of America is briefed, under the same essential direction, to assume the major role is not so apparent as it was some time ago. There

(continued on page 4)

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This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: Home and abroad, post free: One year 30/-; Six months 15/-; Three months 7s. 6d.
 Offices—Business: 9 AVENUE ROAD, STRATFORD-ON-AVON. Telephone: Stratford-on-Avon 3976.
 Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON N.W.1. Telephone: EUSton 3893.

IN AUSTRALIA—

Business—Box 2318V, G.P.O., Melbourne.

Editorial—Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).

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Economics

The following notes, from Douglas, appeared in these pages in 1947:

"It is with a feeling almost amounting to nausea that we write of economics in these days. How much of the vicious mental and moral poison which is distributed by authoritative and orthodox institutions such as, e.g., the Westminster Bank, is due to that awful blindness of the Pharisee—"Lord, forgive them, for they cannot see" we do not know. But we have no doubt as to its effect. Anyone of elementary and unspoiled common sense, if such a thing still exists in our educated masses, after reading the article by F. W. Paish (yes, the boy guessed right the very first time—"Sir Ernest Cassel, Reader in Business Finance, University of London") in the August issue of the Westminster Bank Review, "Planning and the Price System", could not fail to comment:—

"If the fundamental idea of a price system is to produce a political result, not to conform to a principle, why not wangle all accounts, as well as the content and value of both the debit and credit items, so that all business becomes a nightmare played with a crooked cue, and elliptical billiard balls." That is to say, the rot of disbelief in any rule of honesty spreads, as it has spread; and the ordinary man says that he has no grounds for supposing that the game will not be rigged every time a fresh set of gangsters acquires control. As, of course, it is.

"Perhaps this consideration may indicate why the request to 'explain Social Credit' under present conditions produces on the writer of these notes the effect of a mild emetic; and the statement that 'Alberta certainly has the most honest and successful Government of any of the Canadian Provinces, but it really has nothing to do with Social Credit', a slight desire to scream. We are now one hundred years behind 1923. But time may be an illusion.

"Meanwhile, consider the position in these islands when the status of the gentry was unquestioned 'at the end of the 15th century, the handicrafts-man could earn enough in ten weeks

to provision himself for twelve months, while the labourer could support himself for a whole year, by what he earned in fourteen weeks.' Tory propaganda? Not at all. The *Manifesto of the Socialist Party of Great Britain, 1920*. But don't make the mistake of supposing that the gentry whose position was unquestioned, and who existed side by side with the craftsmen and labourers whose condition is quoted, bore much resemblance to any dominant class of the present day."

Britain—Once Great

Upon the whole, it appears to us that the British empire has made an advance in all the prime elements of greatness during the last hundred years, such as cannot be found paralleled on the same scale in any history. If we look into the past we nowhere see such a bound forward made by any country; so we may fairly say that here is a new exemplification of the power of a naturally well-endowed race to advance in national greatness when circumstances of a greatly unfavourable kind, such as war, are not allowed a strong operation. It is very clear that no persons living in 1645, and looking abroad on his past and present, could have seen grounds for supposing that a century later was to commence such a period as we now see closing. Does not that period argue a degree of national improbability to which it might be difficult to set limits? Does it not show that, if no worse catastrophe than has marked the past century shall mark the future career of this empire, the condition at which it shall have arrived in 1945, in physical and moral greatness, must be something of which we would vainly at present endeavour to imagine the particulars? What, this great and still increasing London may in 1945 be a town of eight million of inhabitants—a phenomenon which the world has not heretofore witnessed. A vast amount of the waste barbarous parts of the earth—perhaps all Asia, excepting that belonging to Russia—shall have yielded to the British sway, and begun to adopt the manners, language, and moral ideas of this people. To how many of distresses of the sons of earth will remedies have then been applied! How many great questions in physical science and ethics will then have been solved! How sweetly will the wheels of the social machine, as well as the current of individual life, then move!

Alas, why have we been condemned to live in the early part of this darkling century, streaked but with the dawns of so much glory! How enviable those who shall be born unto our children's children!

—Chambers's Edinburgh Journal, March 1, 1845.

Capital Tax

The following letter appeared recently in *The Times*:

"Sir, We have already a capital tax. One hundred years ago the economist Lorenz von Stein (1815-1890) defined: 'Inflation is a capital tax which is not properly authorised by Parliament.'

"Your obedient servant,

"WALTHER S. BAER.

"3, The Ridgeway, N.W.11."

Good for Mr. Baer!

About Leisure

The following extract is from an essay contained in a collection called *ADRIADNE IN MANTUA* (*The Week-end Library*—John Lane The Bodley Head Ltd.,: 1930) by Vernon Lee (pseudonym of novelist and essayist, Violet Paget: 1856-1935)

The worst enemy of leisure is boredom; it is one of the most active pests existing, fruitful of vanity and vexation of spirit. I do not speak merely of the wear and tear of so-called social amusements, though that is bad enough. We kill time, and kill our better powers also, as much in the work undertaken to keep off *ennui* as in the play. Count Tolstoi, with his terrible eye for shams, showed it all up in a famous answer to M. Dumas fils. Many, many of us, work, he says, in order to escape from ourselves. Now, we should not want to escape from ourselves; we ought to carry ourselves, the more unconsciously the better, along ever widening circles of interest and activity; we should bring ourselves into ever closer contact with everything that is outside us; we should be perpetually giving ourselves from sheer loving instinct; but how can we give ourself if we have run away from it, or buried it at home, or chained it up in a treadmill? Good work is born of the love of the Power-to-do for the Job-to-be-done; nor can any sort of chemical arrangements, like those by which Faust's pupil made *Homunculus* in his retort, produce genuinely living, and in its turn fruitful, work. The fear of boredom, the fear of the moral going to bits which boredom involves, encumbers the world with rubbish, and exhibitions of pictures, publishers' announcements, lecture syllabuses, schemes of charitable societies, are pattern-books of such litter. The world for many people, and unfortunately, for the finer and nobler (those most afraid of *ennui*) is like a painter's garret, where some half-daubed canvas, eleven feet by five, hides the *Jacoda* on the wall, the *Venus* in the corner, and blocks the charming tree-tops, gables, and distant meadows through the window.

Art, literature, and philanthropy are notoriously expressions no longer of men's and women's thought and feelings, but of their dread of finding themselves without thought to think or feelings to feel. So-called practical persons know this, and despise such employment as frivolous and effeminate. But are they not also, to a great extent, frightened of themselves and running away from boredom? See your well-to-do weighty man of forty-five or fifty, merchant, or soldier, or civil servant; the same who thanks God *he* is no idler. Does he really require more money? Is he really more useful as a colonel than as a major, in a wig or cocked hat than out of it? Is he not shuffling money from one heap into another, making rules and regulations for others to unmake, preparing for future restless idlers the only useful work which restless idleness can do, the carting away of their predecessor's litter?

Nor is this all the mischief. Work undertaken to kill time, at best to safeguard one's dignity, is clearly not the work which one was born to, since that would have required no such incentives. Now, trying to do work one is not fit for, implies the more or less unfitting oneself to do, or even to be, the something for which one had facilities. It means competing with those who are utterly different, competing in things which want a totally different kind of organism; it means, therefore, offering one's arms and legs, and feelings

and thoughts to those blind, brutal forces of adaptation which, having to fit a human character into a given place, lengthen and shorten it, mangling it unconcernedly in the process.

Say one was naturally adventurous, a creature for the open air and quick, original resolves. Is he the better for a deliberate, sedentary business, or it for him? There are people whose thought poises on distant points, swirls and pounces, and gets the prey which can't be got by stalking along the bushes; there are those who, like divers, require to move head downwards, feet in the air, an absurd position for going up hill. There are people who must not feel aesthetically, in order (so Dr. Bain assures us) that they may be thorough-paced, scientific thinkers; others who cannot get half a page of fifty dates by heart because they assimilate and alter everything they take in.

And think of the persons born to contemplation or sympathy, who, in the effort to be prompt and practical, in the struggle for a fortune or a visiting-list lose, atrophy (alas, after so much cruel bruising!) their inborn exquisite powers.

The world wants useful inhabitants. True. But the clouds building bridges over the sea, the storms modelling the peaks and flanks of the mountains, are a part of the world; and they want creatures to sit and look at them and learn their life's secrets, and carry them away, conveyed perhaps merely in altered tone of voice, or brightened colour of eye, to revive the spiritual and physical hewers of wood and drawers of water. For the poor sons and daughters of men require for sustenance, as well as food and fuel, and intellect and morals, the special mysterious commodity called *charm*...

Invective

They say there are only seven archetypal jokes. Lady Astor's "I wish it were poison," alleged to have been uttered in handing Senator Joseph McCarthy a drink, seems closely related to "If I were your wife I should poison you," a gently expressive sentiment reported of the same Lady to (then) Mr. Churchill. Churchill's "And if I were your husband I should drink it" is (in our opinion) less good than Mr. McCarthy's "I understand that some nice old lady made that remark, but I didn't hear it." Perhaps it all depends on whether you think wrath should be turned-on or turned-away.

The poor old world hears far too much. There are too many "Masterpieces of Invective."

These paragraphs are from our "Week to Week" notes for October 17, 1953.

Negative Capability

"At once it struck me what quality went to form a man of achievement, especially in literature, and which Shakespeare possessed so enormously—I mean Negative Capability, that is when a man is capable of being in uncertainties, mysteries, doubts without any irritable reaching after fact and reason"

—Keats.

"CONTROL OF HUMAN PURPOSE" (continued from page 1)

is nothing like the same homogeneity either of race or sentiment as in the case of Germany.

But in any case, the important point is that the object of Power Politics is Power. It is sheer delusion to suppose that men ultimately mould an organisation. The exact contrary is the case. The *effective* man is moulded by his pursuits, and the only result of a dichotomy between a kindly, tolerant, individuality, and a power social and economic system is nervous instability; a fact of which the Germans are both aware and resentful. The well-known remark, "We Germans will never be gentlemen, and you British will always be fools" was, in the sense in which it was intended, a scientific statement of fact.

But it must be conceded that we have been brought to a difficult situation. The wage system could have been quite a good form of organisation if it had not been perverted in two major directions. The first, and for some time the lesser evil of it was that a man became an employer of labour by accumulating "savings", miscalled capital, with which to finance a new production venture, and the "savings" system was and is an economic fallacy resulting in restricted distribution. But a far more serious evil developed with the removal of the guild control of wage rates, accompanied by the systematic debasement of the unit of currency by the financiers. This was the inability of the wage-earner to contract out of a starvation wage. It is this inability to contract out, which has enabled the plotters to staff the police forces, reaching their apex in the Russian OGPU and the German Gestapo. It is by police power that the serfdom of the world, the Socialist State of Sir Ernest Cassel, Sir William Beveridge and the other surprising allies of the submerged tenth, is to be maintained. Everything will bear a façade of legality. It is interesting to notice the resemblance, amounting almost to identity, between the methods of expropriation employed in Great Britain since 1931, under the direction of P.E.P. and those employed by Hitler. In his revealing book, *The Germans and the Jews*, the Jewish writer, F. R. Bienefeld, remarks "The tactics which Germany has adopted towards the Jews are no longer those of the mediaeval pogroms... First it is made clear to the German people that the Jew is the attacker and that the peace-loving German Government is only defending itself. Whereupon, no illegal spoliation takes place, but the law, justice itself, organises robbery... The property of the Jew is not confiscated, but under threat of imprisonment he is made to sign an agreement by which he sells it voluntarily for one-hundredth part of its value... the fact that the property is sold on the same day to an Aryan at its full value and that the Aryan has to pay two-thirds of its full value to the German State is given a legal justification." (Foreword, p. xi.)

That is an almost exact description in essence of the methods employed in the last twelve years to expropriate the ordinary British property owner, and is almost word for word the proposal of Lord Hinchingsbrooke and his so-called "Progressive Conservatives."

"Sticks and Stones..."

"... and even Social Credit—the neo-Fascist inheritor of Major Douglas Funny-Money..."

—*New Statesman*, June 15, 1962.

The Will

Despite popular belief to the contrary, enlightenment and reform by no means always require one to be "positive", to have a programme and make converts. In the most important matters persuasion is an offense. But addressing the will and showing it the conditions and connections of its object—if—then?—is possibly a service. This seems especially appropriate today, when childishness of will and apathy of mind countenance a blunt belief in the unconditioned...

—Jacques Barzun, *The House of Intellect*,
(Mercury Books, London, 1962).

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