

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 50. No. 26.

SATURDAY, MARCH 20, 1971

1/3d. Fortnightly

Why I am a Social Crediter*

By BRYAN W. MONAHAN

(Continued)

The other aspect of 'employment' is self-employment, or voluntary employment. We do not think of this as employment; we call it play, or the pursuit of a hobby, or devotion to a cause. Because it arises from personal initiative, it is spiritual activity, in contrast to activity imposed by material necessity.

Thus, from a spiritual point of view, work is bad while play is good. This at first sight surprising proposition is, however, confirmed by experience. We are always attracted, and often enchanted, by the display of free initiative. It is the play of infants and children and even of animals which we love. It is works of art which inspire us. It is the creative aspect of work in progress which draws our attention. Against this, work "for a living" for the most part requires compulsion. This is not because there is something wrong with human nature—for otherwise it would not be "nature". It is because work in excess of what is strictly necessary is unnatural. "Consider the birds of the air . . . the lilies of the field . . ." Will we never take Christianity seriously?

Social Credit is the way to take Christianity seriously.

Social Credit represents the antithesis of the Planned Society; but it is still legitimate to have a concept of a Social Credit Society. The first characteristic of a Social Credit Society is that it takes its form from a profound regard for the supreme importance of the individual. Each individual is to be considered as *potentially* the most perfect of his kind; and Society to exist to enable each individual to develop his full potentiality. This, of course, is the way we regard say the breeding of race-horses. True, in that case breeding is controlled by careful selection of characteristics; but each foal is regarded from the point of view of its possible potential, and its environment is arranged for the sake of that potential. A race-horse is expected only to win races, and, perhaps, to beget other winners, whereas the human individual has wider potentialities than any other creature. His environment, therefore, must be such as to allow those potentialities opportunity for manifestation.

The second characteristic of a Social Credit Society is that it regards each generation as the real and true heir of all the past. Any Society is rich with the accumulated knowledge and possessions of the past. Only a fraction of that wealth is contributed by a given generation—yet, in anything but a hand-to-mouth existence, each generation contributes more than it consumes. Perhaps the simplest way of grasping this important matter is to imagine what we may call the "development" of this planet to be completed; that all

the houses needed have been built, all the roads, ships, factories and everything else. Perhaps all production is done automatically, and all power supplied by "breeder" atomic piles. There would be 'employment' for no-one; and everyone, equally as co-heirs, would have the right to share in the amenities provided. Otherwise, what use would all the productive capacity be?

Well then, we are considerably advanced towards that state of affairs. The fantastic industrialisation that has so far been achieved is the product of a mere two hundred years—and proceeds ever more rapidly. Out of a possible span of perhaps millions of years for the human race, the transference of work considered as necessity from men to machines occupies only a few hundreds. And as those few centuries reach completion, so should succeeding generations be progressively freed from necessity. In any other view, we are merely the slaves of our successors instead of the heirs of our predecessors.

It is as well perhaps at this point to deal with the fallacy that the people of the industrialised countries owe something to those of the non-industrialised. This is an argument developed to rationalise the policy of Full Employment. Full Employment in highly industrialised countries produces more than any sane society can consume; Foreign Aid programmes get rid of the surplus. In fact, however, the industrialised nations have shown the non-industrialised "how the trick is done". We should, on humanitarian grounds, be willing to help the non-industrialised to achieve our successes; but the idea that these few generations have a duty to industrialise other countries, which, as we did, for hundreds of thousands of years have remained in a more or less stationary condition, has only to be stated to be seen to be untenable. It is as if one man in his life-time should have to provide for his own descendants and those of his neighbours.

The technical proposals of Social Credit are clearly adapted to the sort of society we conceive. One proposal is a falling price-level, which obviously would progressively eliminate a number of problems which at present threaten the collapse of the society we know. This proposal, of course, is not a vague suggestion; Douglas demonstrated quite rigorously how it could be done with precision, in accordance with the condition of the economy, and without loss to producers.

The second technical proposal is the distribution of a universal dividend, as discussed previously.

*Originally published serially in these pages in 1957.

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FOR POLITICAL AND ECONOMIC REALISM

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 45/-. Six months 22/6.

Offices—

Business: 245 Cann Hall Road, Leytonstone, London, E.11. Tel. 01-534 7395; Editorial: Penrhyn Lodge, Gloucester Gate, London, N.W.1. Tel. 01-387 3893

IN AUSTRALIA—

Business: Box 2318V, G.P.O., Melbourne, Victoria 3001
Editorial: Box 3266, G.P.O., Sydney, N.S.W. 2001 (Editorial Head Office)

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FROM WEEK TO WEEK

Over a relatively short period of time, the quantity or rate of consumption in a given community is almost constant. Over a long period in an industrialised community the quantity increases, the increase taking the form of more sophisticated consumption, such as the acquisition of labour-saving devices for personal use, more elaborate housing, and items for luxury or pleasure as against the basic necessities of life. In the absence of natural catastrophe, whatever peak of consumption is reached forms a base for a further advance, if such is desired, for the physical basis for the necessary production is in existence. Most units of production can increase their output if a 'market' for that increase exists; a 'market' means an effective *monetary* demand.

The debate in the House of Representatives of the Australian Federal Parliament on the censure motion on February 17 displayed an abysmal ignorance of this basic fact of political economy. The issue appeared to be who, and to what extent, should be deprived of effective monetary demand—a deprivation which, however implemented, will decrease production. This is an unnatural, a man-made catastrophe, which, if persisted in, is likely to lead to an increase in the suicide-rate.

By far the greater part of prices of goods represents the sum of money *disbursed* in the course of production—that is to say, money that has to be recovered if the producing organisation is to remain solvent. A falling-off of sales because of a lack of effective demand tends to *raise* prices, for fixed overhead charges have to be met from the sale of a decreased volume of goods. As we have several times pointed out in these pages, over a period of time prices show a quite steady rise, monetary 'policy' merely introducing fluctuations in the curve. This in itself should be sufficient to show that inflation is inherent in the financial system as operated. It is not necessary that this should be so; writing off depreciation out of credit, instead of charging it into prices, could stop or reverse inflation; and this in itself would reduce the social frictions which sooner or later are likely to destroy free society, via intensified bureaucratic socialism ending in Communism.

Christians Awake!

Most associations are pyramidal in structure; having at their base the more-or-less subordinate rank and file, and above these, diminishing in area as they increase in influence, are the successive strata made up of (as in churches) Bishops, Archbishops, Cardinals, etc., or if you prefer it (as in businesses), Company Managers, Directors, etc. Many of the latter contrive to simultaneously occupy similar positions at the apparent apex of other pyramidal associations. So that, running through the whole, like a thread in a tapestry, one might find, by way of diligent enquiry, a very few exercising very great influence over the whole. This influence might be exerted in devious ways; un-expected, un-suspected, un-detected.

One such influential person, as revealed in Alan Stang's book *The Actor**, was the shadowy "Colonel" House; a master Politician who never bothered to get himself elected but instead arranged the election of others whom he was careful to choose and school and constantly supervise. Among these, according to Stang, quoting chapter and verse profusely, were such as President Woodrow Wilson (we are going back in time, but Stang brings his facts right up to date as we progress through his pages) who became the Colonel's puppet; and a very satisfactory puppet he must have been—from his master's viewpoint.

House had anonymously written a book entitled *Philip Dru*, and, as is often the case with authors, Dru was in fact House as House would have liked to be, a Marxian Socialist, Dictator of the U.S.A. His aim was the subordination of his country to a World Government composed of such as himself and incorporating the U.S.S.R., and of course, in House's philosophy, the aim always justified the method however inconvenient that might be for others. Much that was forecast in the book has since come to pass, thanks to House and the tools of his choice. Strange though it may seem, many of his associates were moneyed people, connected with Banking and Finance and Big Business, and not above helping him as need arose. Whether he managed them or they managed him is another matter; they all had the same objective. Names like Kuhn Loeb, Rothschild, Rockefeller, Baruch, Lehmann, etc., flit through the pages like vampires in the night.

In *The Actor* Stang reveals that not only did House engineer Wilson's Presidency, but he also appointed the President's advisers, especially in the sphere of foreign affairs. Enter the person this book is mainly concerned with—John Foster Dulles, a pupil who was to outshine his mentor. Dulles used and recommended as a text-book (for instance to President Eisenhower, who was suitably impressed) Joseph Stalin's *Problems of Leninism*, which he kept always at hand. A strange choice, one might think, for an anti-Communist—until it is realised that everything he did eventually favoured his supposed enemies, the Marxists! This was the case in Egypt, Red China, Korea, Vietnam, Poland, Hungary, Cuba, to the satisfaction of such as Chairman Mao, Fidel Castro, and many others; and to the dismay of such as Douglas MacArthur, Chiang Kai Shek, and the disadvantage of countless loyal Americans.

For a supposed anti-Communist he had many strange associates, among them Alger Hiss the spy, Freddie V. Field,

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Soviet Agent, Hans Eisler, to whom top members of the Communist Party reported for orders, Security risk Philip C. Jessup, Soviet Agent Laurence Duggan, also Lauchlin Currie, Owen Lattimore (described as a conscious articulate instrument of the Soviet International Conspiracy) and a host of others. But let us pass on quickly to The World Council of Churches an association which might truly be described as subversive, headed in the main by scoundrels, a word too mild to describe them truly.

In his chapters "Odor of Sanctity", "Collar on Backwards", and "Holier than Thou", Stang reveals that Stalin began his career in a theological seminary. This was to come in handy later on. When the Marxists captured Russia they tried to destroy religion, but finding it impossible to do so completely, they organised the "living Church" with the help of the Secret Police, having "living Clergy" as lackeys. Many were not Clergymen at all. They were bogus, and the point was to use the belief that couldn't be destroyed, and the respect that people normally had for Clergymen, in order to manufacture support for their Socialist schemes.

In the chapter on The Rockefeller Foundation, one of the many foundations which the ubiquitous "Colonel" had assisted in setting up (tax-free, in accordance with Marx's prescription), we learn that in 1919 a Soviet Agent came to America and instructed the comrades that, instead of depending on Moscow for funds, they were to infiltrate the philanthropic and charitable organisations, grants, foundations, etc., and if necessary to take control of their treasuries! This was done, and the additional advice to prevent if possible critics of the Communist movement from obtaining grants was effected. This stratagem might come to mind when we hear, from time to time, that such an one has been awarded such and such a prize or scholarship, though it must be conceded, of course, that not all such are unworthy.

John Foster Dulles figured influentially in most of the Foundations and their offshoots until the time came for him to take up his post as Secretary of State (in other words, Puppeteer) to Dwight Eisenhower, of whom Winston Churchill has this to say: "I cannot make it out. . . . It seems that everything is left to Dulles. It appears that the President is no more than a ventriloquist's doll. . . ." Naturally Dulles was able to influence many a substantial contribution to his fellow travellers.

Dulles, like Stalin, also had a religious up-bringing. We can hardly hold that against him, but it came in handy, and he was in accord with Joseph Zack Kornfeder who said that the technique (of using bogus clergy) doesn't challenge the concept of the Fatherhood of God—it even, when necessary, pays lip service to it—but it concentrates on all the problems that could be exploited to cause Social strife. It was soon found that the way to fight religion was to infiltrate and operate from the inside. Moscow had decided on this, American Communists concurring. Stalin had learnt from Colonel House. Thus we find the Rev. Harry F. Ward, the "most ardent pro-Bolshevik Cleric in this country" helping run the Methodist Federation for Social Service. He was denounced by a Methodist Ministers' Meeting, but changed his style, perhaps because of his visit to Emil Yaroslowsky of the anti-God Society of the Soviet Union, and became much more effective.

According to Benjamin Gitlow, one of the founders of the

U.S. Communist Party, the Federation's objective was to "transform the Methodist Church and Christianity into an instrument for the achievement of Socialism". There was also the Rev. Jack McMichael, whose record shows him as an important member of the Young Communist League. . . and indicates the firm grip the Communist cell had on the Federation . . . and Dr. Charles C. Webber, co-Secretary of MFSS whose message at that time was that the steel industry would be the first one seized in taking over private property . . . and the five Bishops endorsed the Federation's platform for the overthrow of the present capitalistic system in the U.S. . . . private ownership of property is to come to an end . . . and Jerome Davis who had defended the firing squads and concentration camps in Socialist Russia, when asked about Russia's seizure of Esthonia, Latvia and Lithuania, said that she was entitled to them. . . Issue after issue of the Methodist Federation's *Social Questions Bulletin*, we are told, carried articles by Communist Agnes Smedley, who helped arrange the delivery of China to Mao Tse-tung . . . John Foster Dulles also assisted, through the various Foundations. In 1908 the Federal Council of Churches was formed and Harry F. Ward by 1912 was writing that through this Council the denominational agencies are working together, issuing their literature in common, dividing the work and co-operating at every possible point, both nationally and locally . . . later we find that Ward had a connection with the Federal Council of Churches of Christ in America. One of his colleagues, the Rev. Henry A. Atkinson, had later got himself into the position of Secretary of the Committee on Interchange of Preachers and Speakers Between the Churches of Great Britain, America and France. He was at that time a member of no less than four Communist fronts. Then there was John A. Mackay, a member of the F.C.C., President of the Princeton Seminary and later of the International Missionary Council, who spoke of the excellent behaviour of the Communist armies in their conquest of the Chinese mainland. . . . In the next year, F.B.I. counter-spy Herbert A. Philbrick wrote that Mackay . . . supported not only the complete foreign policy programme of the Soviet Union, but also all the fundamental premises of Marxism, Leninism and Stalinism concerning class struggle, imperialism, force and violence, and revolution. . . . At last, in 1948, they formed the World Council of Churches. Back in the United States, after the World Council's assembly was over, Dr. Charles Clayton Morrison, editor emeritus of *The Christian Century*, modernist independent weekly, appeared before a Ministers' meeting in Chicago and said that the report would be "an embarrassment to the Christian Churches for many years to come" and that it was "overloaded with Communist sympathy". That hasn't stopped the boys of the World Council.

Philbrick, abovementioned, relates that he was sent to a secret place where there was a special subversive cell of hardened disciplined, trained agents of Stalin; men who were Ministers of the Gospel. "They were Clergymen because it suited their purpose, and that of their superiors. . ." And, according to Gitlow, ". . . over 300 Methodist Clergymen from all parts of the country, including some of the Church's most prominent Bishops, participated in Communist Front organisations, collaborated with Communist Party leaders. . . The record proves how effective the Methodist Federation for Social Action was in the Methodist Church. . ."

Well now, all of this and very much more in the pages of *The Actor*. Can any real Christian afford to ignore it? My feeling is that every Clergyman should have a copy, and read it, so that he may be in no doubt as to where he stands. Parishioners would also do well to read it if they wish to avoid support for evil-doers. This is putting the matter very mildly.

—W.H.P.

Why I am a Social Crediter

(continued from page 1)

Let us look at some effects of these proposals. On the birth of a child, it would become the recipient of a periodic cash payment. This, of course, would be spent by its parents, so that the child would not be—as so many now are—a “burden” on its parents. We are already familiar with this idea in principle through Child Endowment; but Child Endowment has become quite inadequate through inflation. Here again, the importance of a falling price-level is apparent.

As, over the years, the purchasing power of the dividend increased, it would come to cover more and more of the expenses of rearing and educating a child. Received, at first, by the parents on behalf of the child, it would nevertheless help to establish the essential independence of the child. We are not unacquainted with such a situation; some children are heirs to an income from birth, and this provides for their upbringing in almost any circumstances, and gives them a feeling of security and independence as they become old enough to understand these circumstances.

The National Dividend, beginning as a relatively small amount, would need to have a purchasing power just sufficient to maintain an individual. It appears to be desirable that it should increase only slowly much beyond this until society had become adjusted to new concepts, and had outgrown the more prominent evils which have appeared as the result of materialism and ‘Welfareism’. But at a low initial level it would give the recipient a degree of true independence and yet leave him with an incentive to earn more. He would be more free to choose how to earn more.

I think there can be no doubt that the basic security and independence conferred by the Dividend, together with the confidence in the future which would result from the knowledge that the purchasing-power of money would steadily increase, would effect a rapid transformation in Society.

Under the present system, there is every incentive to waste the resources of the earth. The more copper, tin and oil that can be mined and consumed, the better. It is one thing to build a bridge of iron, but something quite different to use iron in motor engines, and build these to wear out in a limited time so as to ensure continuity of production. Immense quantities of oil are consumed in transport to and from ‘employment’, much of it not only unnecessary, but wasteful. All this and much else arises mainly from making income a function of employment. We owe it to the future of mankind that we should in our generation conserve the resources of the earth, and make the best use possible of those we draw on.

Now many a man can best develop himself by creative activity within the productive system, and it is in the in-

terests of society that production should be in the hands of such people. They would work towards the highest attainable efficiency in the use of both energy and materials.

The fundamental need is to change the objective of industry from that of providing employment to that of most efficiently, automatically, and economically meeting those genuine needs of society, which can best be met by power production. But much that Man requires as a spiritual being can best be provided by his own creative activity. We have at present a vicious circle, where men are forced to buy what otherwise they might make, because too much of their time is taken up in the mass production of what they must buy.

As against this, Social Credit envisages a Society where the child is educated to understand himself as primarily spiritual and creative, whose prime task on earth is to create and fulfil the meaning of his own life. He would learn to treat his own existence as the painter treats pigment and canvas.

Many people who are generally sympathetic to the Social Credit view are yet deterred by the question—Who would do the dirty work? But there is no real difficulty here. The Social Credit technical proposals offer the possibility of a gentle transition from the conditions we know to those we hope for. Conditions, indeed, have been becoming increasingly difficult for large numbers of people for many years; we have, on the whole, been better off in the past than we are in the present. This in the main is simply a financial phenomenon—rising prices and vicious taxation. Falling prices and decreasing taxation would produce an immediate amelioration for everyone, without anything else being changed. The “dirty work” would continue to be done.

But it is to be expected that with the progress of industrialisation “dirty work” will be eliminated. Road-making once was the task for gangs of convicts; now it is done by machines; and to participate in the creation of new roads and other projects, will be for some people an adequate expression of their creative impulse, when they participate by consent instead of compulsion. Children instinctively take this attitude to projects, and long to grow up to take part in them. Current education largely kills this instinctive attitude by conditioning them to “earn a living”—to regard a job as a means to an end, instead of as an end in itself, an expression of creative activity.

(To be continued)

R.I.P.

We salute the passing of our gallant friend Pasco Langmaid. “P.L.’s” spirit of loyal service extended to his voluntarily housing and “working” K.R.P. Publications from October, 1960, to May, 1964. We send our sympathy to his daughter, who partly bore the brunt of these adventurous activities.

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