

SOCIAL CREDITER

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WHAT PRICE THE VOTE?

This office received a notice from the Foreign & Commonwealth Office, London, the other day. It said:

Elections for the parliament will be held in this country on 9 June. Most people understand the importance of local and national elections. Many, however, are still unsure about the European Parliament. This booklet tries to explain what the European parliament does, and why the elections matter.

You can help by making the booklet available to be seen and read as widely as possible.

Further copies of the booklet can be obtained free of charge by telephone 0800 778866.

This booklet has a foreword by the UK Secretary of State for Foreign and Commonwealth Affairs, Rt Hon Douglas Hurd, MP. Published by the Foreign Office, it is sent out by the production unit, the Central Office of Information, Mr Hurd begins:

"We all have an interest in making the most of Britain's membership of the European Union. This includes taking part in the elections for the European parliament on June 9 this year."

Contrast that with another letter on Foreign & Commonwealth Office headed notepaper, going out from Douglas Hurd. This circular, signed simply 'Douglas' has been received by 'Dear Colleague'. Its last paragraph reads:

"Over the next four months, the responsibility for us all is to campaign for a Conservative victory in June's election. A centre-right majority in the European parliament will strengthen our hand in building the free-market, deregulated and decentralised Europe to which all Conservatives are committed."

This missive is addressed from the Secretary of State. It is significant, therefore, that Mr Hurd feels obliged to rally his party faithful on party business under his government title from his government office.

The question thus arises: is there any difference between the public interest and the British Government's interest in the outcome of an election dealing with the continent? For that is what is on offer. European Parliament members come from various locales, not really constituencies. They are indigenous delegates brought together to give a peculiar input to a common pot, something transcending national interest. Our lot are not there to fight our corner – they are there to make sure that all corners of the European Community know what the centre has decided. Personally, they contribute nothing but presence and an occasional speech. They are there to place a vote from a few cliques of ideological attitudes. It is the clique, their chosen grouping that makes a decision from a caucus, not themselves nor their 'people'. It is the ideological clout, not the national clout that counts here. Douglas Hurd's letter to colleagues makes that clear. The idea that voters are choosing 'their' candidates to bat for 'Britain' is far off the mark. Just as European Commissioners

swear to cast aside national interest in favour of 'Europe' so the persons sitting in Strasbourg are denied partiality by the very structure and nature of their conclave.

Thus, to argue that we are actually 'voting' is to use a misnomer. An appeal to support the hard-won franchise is based on a false assumption. We do not honour the name of Mrs Pankhurst by placing a cross against a fraud. The Euro-poll is not democracy.

It would be easy, in light of this principle, to join the National Abstain Campaign, which says that if we deny the validity of the European Parliament, we must deny the validity of expressions thereof; and we should repulse offers of involvement in it. In this exercise, conscious abstention joins apathy to make a huge majority. Indeed, the Government has not the nerve to make voting compulsory and so risk a mountain of spoilt ballot papers and a show of civic disobedience so widespread and mighty it could not be punished.

And here is the real nub – a compulsory vote would require mandatory release of facts and intentions. The European Community cannot afford to be informative, only persuasive. A voluntary vote is merely a response to persuasion, an acceptance of the chance to raise someone up and do others down. The casual approach means we plump for something that sounds the best bet – there is no scientific assessment about it. As it stands, we are invited to partake in a painless enactment of an ersatz liberty. At worst, we are consenting to mob mentality. There is no sovereignty of individual or of nation in this kind of transaction; no responsibility entailed. The candidate offers a set of propositions without guarantee of them being either truthful or enforceable. In election, the candidate faces the voter with the operation of the party machine, not his own skills or even his own conscience.

In face of this, the obvious response is to abstain. Yet in special circumstances, it would be equally wrong to withhold a vote. And in such instances, Biblical precept can be applied. The Apostle Paul said he became all things to all men so that some might be converted; and Jesus Himself rendered unto Caesar that which was Caesar's. In so adjuring, Jesus was not endorsing the Roman ruler nor was Paul tolerating wrong when obeying the authorities, however they came by their eminence. Both saw these temporal powers in perspective – whatever happens in their petty jurisdiction is nothing to what pertains in the Kingdom of God, and that is our main concern. The Kingdom of God will endure, despite the posturings of modern Babel, whether we consent to its composition or not.

And so just as the messengers of the Gospel used the roads built for Roman conquest, just as a Christian radio station now broadcasts from one built for Hitler's wireless propaganda, so anti-EC Members of the European Parliament can use their inflated pay and expenses to travel the continent, spreading the appalling facts of European Union... the billions lost in fraud, the dictatorial tendencies, the lust for power etc. Also, in the specific instance of Ulster, rather the people there should have

(continued on page 12)

The increment of cultural heritage has long been a strong argument in the overall case for Social Credit. It is fairly obvious why, when age-perfected science and technology have improved our lot to the point where work need no longer be sweat-and-blood curse but simply a contribution to ease and quality of life.

With its insistence on a God-given right of sufficiency, Social Credit seeks to make economics facilitate the arts and crafts – but from the direction of revealed fact rather than fancy. In other words, whilst an instinctive love of the arts is no way to be despised, this should be recognised as born of past awareness and experiment down through time; and an understanding of cultural evolution enhances the appreciation. Beauty in the eye of the beholder is founded upon many past beholders, as it were.

This dimension of Social Credit has often been overshadowed by the perpetual crises to be addressed in sociology and politics. Also, it has not been enunciated more, out of deference to our prime concern for the sovereignty of the individual whose most basic aspiration is taste, or 'freedom of choice'.

The movement has, from the beginning, sought to be holistic and if concentration has been mainly upon opposition to false accounting, conspiracy and power blocs, it is because they have been and remain the obstacles that must be cleared before culture can truly flourish.

Cultural appreciation is not mandatory for the Social Crediter, but one of the singular attributes of the Social Crediter is an ability to be both scientific and arts-orientated, pragmatic and visionary.

An outstanding example is Robert H. S. Robertson, early convinced of the validity of C. H. Douglas's arguments and still advancing them in the light of his own octogenarian's experience. The personal odyssey of this long-standing reader of *The Social Crediter* illustrates the points made earlier.

He has produced a vast overview of waves in civilisation, with specific reference to Scotland as his homeland, under the title "*The Cracked Cornucopia*". The contents are "essays towards a cultural history" – and they began, in effect, in the womb. As the author puts it:

"Twenty days before I was born, my parents attended a Friday Evening Discourse by Professor W. M. Flinders Petrie at the Royal Institution on 28th April 1911. The subject, *The Revolution of Civilisation*, was later expanded to a small book, which became the most consulted one at home. My grandfather Hugh Hatton Stannus was Petrie's architectural photographer at Abydos in 1902-3. I am grateful to my father, Sir Robert Robertson, for taking me to meet Petrie, impressive in his old age."

Robertson starts with a revision of Petrie's book. He says: "When his early dates have been corrected, the precise but unexplained pattern of history provides us with one of the most useful tools for studying recurrent phenomena. Kenneth Mees (1946) showed that the pattern could be plotted as a spiral on the outside of a cone. Here this is more conveniently plotted on a triangle, which has to be referred to frequently. Of Petrie's Eight Laws of Cultural History only one has had to be revised by introducing Richard Dawkin's concept of memes (1976), since Petrie had only Galton's ideas of genetics to guide him. The date which Petrie took for a given art was when it developed from an archaic stage, often suddenly reaching a peak of near perfection and 'freedom', and followed by elaboration and gradual decline in taste and execution."

CRESTING

Robertson discusses the mechanism underlying rises and falls in history, covering catastrophe theory; evidence of decline in the West; Scottish distinctiveness and various research and development projects. He ends with Eight Most Desired Features for a new civilisation, deeming we have now reached a terminal stage.

Robertson has lived through both glory and debacle in world events yet his own small corner has been particularly blessed. His interest in science and the arts as a cohesive whole began with his parents. His father was awarded a KBE for explosives research yet was immersed in Homer, the Waverley novels and history, especially of St. Andrews. His mother was a professional artist, whose father was a close friend of Petrie for many years. Robertson went to Rugby and Cambridge, became a consultant in raw material development and founded The Resource Use Institute in 1969. He is a Fellow of the Geological and Galton Societies, the Royal Society of Edinburgh; and a member of the Royal Institution of Great Britain and the Athenaeum Club in London. He succeeded Sir Compton Mackenzie as honorary president of the politico-cultural movement the Scottish Patriots whose vision for an independent Scotland is based on Social Credit.

It may be noted from this that Robertson is no run-of-the-mill academic or intellectual, and his book exudes an endearing quirkiness. It is laced with idiosyncrasies and proof-reading slips in a privately published format, this giving the impression of a personal relationship between author and reader that something out of the University Presses cannot reach. His style is chatty, his sources wide and handsomely acknowledged. As he puts it:

"I use the word 'I' where I am the author or discoverer; and the word 'we' where I mean you, the reader, and myself travelling together on this unconventional quest for knowledge about the past."

But the present is necessarily child to the past and he never forgets this. For example, mentioning the Roman Empire, he draws the inference for today: "it can be said that politics is not a cause of cultural expression but a consequence."

He goes on to quote Oswald Spengler (1917):

"the more formless and feckless the electoral mass, the more completely is it delivered into the hands of the new powers, the party leaders, who dictate their will to the people through all the machinery of intellectual compulsion; fence with each other for primacy by methods which in the end the multitude can neither perceive nor comprehend; and treat public opinion merely as a weapon to be forged and used for blows at each other... But this very process, viewed from another angle, is seen as an irresistible tendency driving every democracy further and further on the road to suicide."

Further on, Robertson quotes *The Scotsman* television critic, Stanley Eveling (1984):

"A society is in a state of irreversible decline when it gives itself up to the making of crude, violent musical sounds as its primary aim of artistic, energetic expression. *Top of the Pops*, with its cretinous, burbling DJs, continues to send out distress

THE WAVE

calls, the death chants of a dying culture. Hordes of ambiguous, garishly-gear'd savages howl and whine and unintelligibly thump out their banal noise; and millionaire teenagers entertain the young unemployed."

Robertson, however, is not in the business of hand-wringing. He not only diagnoses ills, he offers remedies. About half-way through his book, he introduces Social Credit and aspects of monetary reform including Peoples' Capitalism and Unitax.

So wide-cast is his net, it is hard to do justice to the whole in focusing on a specific. So it must be said: there is something in this for everyone, especially its bibliography.

However, it is rather more than that for the Social Credit cause when our analysis and remedies are found naturally integrated in a world survey such as this, though Robertson says there is room only to touch lightly on monetary reform.

He starts with The Guernsey Experiment in 1815 when the island government issued its own money, in face of a collapsing infrastructure that commercial loans could not viably accommodate at current interest. The island thus escaped the Great Depression of 1930 and any kind of jobless total. And in 1903, a Calcutta businessman leased three uninhibited islands from the Indian government. Based in Gosaba, far away from the banks, he issued his own currency and attracted enough Indians from the mainland to come and work for him and accept the notes he brought out as valid. Eventually the HQ island had 12,000 of a population, debt-free. A further remarkable local endeavour on the Bavarian-Austrian border was scuppered by banking's big guns in the early Thirties.

Robertson mentions various authoritative thinkers but especially recommends Thomas Robertson's *Human Ecology*. Two books from 1976-7 are also described:

"Eugen Loeb had been Czechoslovakia's minister for foreign trade. The Soviet invaders imprisoned him for eleven years, the first five of which were in solitary confinement. He had time to think..."

The result was *Humanomics* wherein he exposed the fallacies of orthodox economics and favoured the democratic control of the economy for the benefit of consumers. He favoured no income tax and a social wage and set his thinking in terms of reason, logic and philosophy for an alternative system.

Also cited is James Sacra Albus, designer of electronic systems for over 15 spacecraft. His *Peoples' Capitalism* could take place under an American constitutional form of government as it now stands. He sees it as re-vitalising free enterprise and realising "the ideals of Jeffersonian Democracy in post-industrial America."

It seeks to deal with the twin scourge of recession and inflation simultaneously; resolve the conflict between economic growth and preserving the environment; provide a personal source of independent income for every adult citizen; and so on.

Coming home, as it were, Robertson describes the confluence of new lines of thinking and research, noting the "observation that all commercial and manufacturing activities can be measured in terms of energy. Professor Malcolm Slessor had become an

authority, known the world over, for his researches, which measured all changes in state in gigajoules and no longer in national currencies."

Slessors's computer can calculate efficacy over succeeding decades of various political and economic options. Though used in other countries, it is not utilised yet by the UK Government.

Robertson goes into engineer Farel Bradbury's UNITAX scheme with John P. C. Dunlop's applications of it from his accountancy background. Their position holds that "the physical wealth of the country is created and maintained by the exploitation of energy. A minimum amount of energy is required for all persons to survive. Sensible people are coming to realise that this (minimum amount) should not be taxed. That is why the Resource Use Institute proposes that a minimum income should be available to all. Thereafter the surplus energy used to create extra incomes and disposable and capital wealth is available for taxation and our proposals for Energy Excise Duties are the only way which does not put a brake on that process. They do not inhibit or tax the individual desire or ability to improve his share in the wealth creating process."

Benefits accruing from UNITAX are claimed to be less pollution and damage to wild habitats; The Common Agricultural Policy can be discarded; curb on intensive, over-producing farming; end to inflation; no recessions; Third World debt eased; less bureaucracy; basic income for all; increased quality of life.

The Resource Use Institute has passed a resolution pressing world governments to examine The Resource Economics Proposition which is "designed to operate at the nucleus of any separately defined economic system: it can be adopted by any single nation or group of nations. It entails a simple inversion of basic economic factors systematically located above party political activity. The REP is victimless: it requires no tax targets, official redundancy or institutional reform. The REP instigates a process of change which is automatic, evolutionary and egalitarian with a natural tendency to promote a democratic free market: it is non-investigatory and is not dependent on general clerical literacy. It is self-stable and politically durable: it is easier and more visibly beneficial to adopt than to reverse. It self-optimises to worldwide sustainability."

Details of this and the book itself are available from Robert H. S. Robertson, c/o Resource Use Institute Ltd, Dunmore, 25 Bonneathill Road, Pitlochry, Perthshire, Scotland PH16 5ED, phone 0746 47 2569. The book, 208 pages, 46 illustrations and 12 tables, comes in high quality hardback at £20 inclusive of packing and posting. ISBN 1 872579 03 5 (1993).

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WHAT PRICE THE VOTE?

(contd. from page 1)

godly representatives than give place to terrorists and those who sup with terrorists. The plight of Northern Ireland needs all the publicity it can get and the Strasbourg Assembly is as good a place as any for that.

Indeed, to have a Christian presence of any sort there amid erratic dogmatists is something to be upheld. It is worth a thought that even in the Tower of Babel, God does not leave Himself without a witness. It may well be that one or two called to that position should have our vote – and our prayer that such a representative of our 'ideology' would be a converting agent before the end of term. What goes for faith goes equally for Social Credit – we cannot ignore any chance of having our say anywhere on earth.

It may be, therefore, that Mr Hurd's little booklet would repay attention. What does it actually say?

The cover bears a cartoon of a typical British couple on board a ferry, with the wife asking: "Are you sure we have to go all the way to Brussels to vote, Jim?"

That says it all. Note the stereotype: little ignorant wife, hanging on the word of dim Dad. The worldly-wise Jim might well have responded:

"Not all the way to Brussels, dear – all the way **with**."

The booklet is a plethora of hidden truths. The foreword is undoubtedly Douglas Hurd's own words. You can hear the distinctive tones throughout. First there is the doctor's bedside voice, sympathising, understanding:

"The European Parliament is not yet an institution dear to the hearts of the British public. Many people would be hard pushed to name their MEP, or even the party and constituency he or she represents..."

Then the schoolmaster, deploring past poor polls:

"This year we need to do better".

Then the captain of rugby, urging us on:

"There is a greater need than before for a strong British voice".

Finally, selling soap – think of the lather to be whipped up:

"We care about the future shape of Europe. Our views are central to discussion of the future of the Union."

Here he is citing how we brought the Single Market upon ourselves. He goes on to claim we should be "equally pleased with our part in establishing the principle of subsidiarity."

Of course, there is a difference between central discussion and decision, between establishing a principle and helplessly watching it being ignored.

In primary school simplicity, Mr Hurd explains: subsidiarity "lets governments get on with things at a national level when that makes better sense than activity in Brussels."

He neglects to say Brussels decides what makes more sense, not the national governments. Mr Hurd admits as much, though, when he proceeds:

"Britain must continue to be heard loud and clear in Brussels."

Honesty will keep breaking through – to be heard is different from being listened to.

Again, he speaks of our Euro-reps "working to ensure that our interests are protected." And again, the truth can't be entirely masked: all they can do is "work to ensure", not actually ensure.

Further, note how he confesses that our interests have to be "protected". That presupposes an assault upon them – so much for our "partners".

Mr Hurd puts the best face he can on the trouble. Accepting that past battles were "in blood", he says comfortably they are now "in words and ideas". But they are still battles, are they not? Talking of which, we are reminded that British interests rest primarily upon stability and peace – "War in Western

Europe is now unthinkable". Is it – with Bosnia just across the border, Russia potentially in turmoil, Ulster in the grip of terrorism and American pressure for unification with the south, France driven by riots from farmers to fishermen?

The booklet turns to brighter things: Prosperity. Under this heading, we are told this means "British people can work wherever they want in the European Economic Area".

Big deal! Some people, about three million of us, just want to work in Britain, where we used to work.

Prosperity, however, is touted as more than just the jobless urged to trek into the camp of 300 million strangers, speaking other tongues, claiming our rights; prosperity is also – through the Single Market – "more and fairer competition". This is said to be "helping to keep down prices for the consumer".

Yet how can competition ever be fair – by definition it is always a division between winners and losers. And what is the advantage in keeping down prices for those who can't afford to buy at any price?

Glib deception pervades the whole booklet. Were it a trader's catalogue, it would be hauled before the courts. A glaring example is:

"by electing MEPs who reflect your interests, you increase your influence."

But there is no guarantee that we get someone who reflects our interests when we have specifically voted for another. But, in any case, what single person can adequately reflect a hundred thousand others' interests? And how do we measure influence?

The spurious arguments, an affront to our nation's educational system, are in the same league as the promoters of a monster draw who keep piling on extra numbers to favoured customers assuring them these are more chances, when mathematically they grow slimmer.

This slick and shoddy booklet, this despicable con, is of a piece with its subject matter. The whole is reminiscent of what a show called "Cabaret" exposed.

Iain McGregor

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This journal expresses and supports the policy of the Social Credit Secretariat, founded in 1933 by Clifford Hugh Douglas. The Social Credit Secretariat is non-party and non-class, neither connected with nor supporting any political party.

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BOOKS and booklets on the subject of Social Credit and allied subjects are available from Bloomfield Books, 26 Meadow Lane, SUDBURY, Suffolk, England, CO10 6TD; and in Australia from The Social Credit School of Studies, 3 Beresford Drive, Samford, Queensland 4520.

ADDITIONAL COPIES of THE SOCIAL CREDITER and back numbers are available from the above addresses.

U.K. enquiries phone 031 657 4740.

RECOMMENDED READING

Douglas, C. H.	The Development of World Dominion. Economic Democracy. The Monopoly of Credit. The Policy of a Philosophy. Social Credit.
Maré, Eric de	A Matter of Life or Debt.
Monahan, Bryan W.	Why I am a Social Crediter.
Robertson, Thomas	Human Ecology.
Social Credit Secretariat	Elements of Social Credit.