

THE SOCIAL CREDITOR

FOR POLITICAL AND ECONOMIC REALISM

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THE SOCIAL CREDITOR FOR POLITICAL AND ECONOMIC REALISM

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March, 6, 1954

From Week to Week

Clearing up, we came across a letter to Major Douglas. At the top: "T. J. to reply":—There are three and a half closely typed pages. We quote:—" . . . Should not the 'English Social Creditor,' which probably sets the standard for the Australian one, take a constructive attitude and should it not give credit where credit is due, and encouragement to those who actively and honestly fight for Social Credit. What is all this academic talk about 'right' and 'correct' action? Who knows what is 'right' and 'correct' action until the results of action are realised? All one can do at any time is what seems to be the best thing under the prevailing circumstances, and whatever seems to be likely to get the desired results. Is not this what any good General does? We all must live by trial and error.

"I ask you, in all seriousness, is it possible that International Finance has infiltrated the Secretariat? It would certainly have been a very clever, subtle and likely move for International Finance to plant an agent in the highest place in the Social Credit Movement, the Secretariat, with the deliberate intention of subverting and side-tracking the Movement from taking effective action of any kind; and delaying, particularly, effective Political action. The longer Social Credit is delayed, means for them time to perfect their own evil plans and realise their ambitions—later, at their leisure, they could deal with the Social Creditors. Is some 'baneful' influence being wrought, perhaps by one member of the Secretariat on all the others, and, if so, is it deliberate? This screaming out all the time about the 'Plot' reminds me of the tactics of the Communists—and have not the Jews often secretly supported. . . ."

Now, where would that have come from?

The writer of the letter told Major Douglas that "The people have no interest in an Open Vote. They are interested in *tangible* things." As Protocol XVI has it: "unthinking, submissive brutes waiting for things to be presented before their eyes in order to form an idea of them."

An enquirer wants to know why we do not discuss day-to-day events as we used to do, and "show, etc., etc., etc. . . ." Well, now, did we really, ever? The answer, if we did and now don't, is that there aren't any. We're standing on a circular revolving platform, looking through a slit at an illuminated point at the centre. However fast we go round, it's the same point all the time, and if you didn't see it yesterday, you won't see it to-day, not because it isn't there, nor because it isn't an illuminated point at the centre, but for some other reason which we cannot explain, and are far too polite to try.

When Mr. Charles Morgan published his "Liberties of the Mind," which, despite its seeming capacity to arouse the torpid and lash the paralysed into activity, was well-received by the popularisers of the press, we offered the suggestion that it served (whether Mr. Morgan understood that or not) a purpose congenial to the Great Evil which possesses us: namely, that it possessed what virtues there may be in *vaccination*. Small doses of the virus of Terror, we pictured, engendered an immunity, in accordance with accepted principles (which may, for all we know, be true politically as well as medically); and this served 'their' turn and deserved a pat on the back and in due time the receipt of royalties by Mr. Morgan.

We have now read "The Burning Glass"; but we have not seen it acted, which *may* make a difference. We have read its magnificent preface, a privilege which the playgoer presumably is denied. We thought the Prime Minister odious, but neither more nor less odious that we believe Prime Ministers usually are. *The Times Literary Supplement* thought him "impressive," a man of "evident genius in practical matters." No official secret seems to have been hinted at, and nothing 'not in the public interest' communicated. Fear is not evoked. The play is a literary challenge to Satanism, Promethianism: Adam, Icarus, Faust, Prometheus, Satan—Modern Science: Power in defiance of Authority: Power unable to distinguish itself from an Authority whose separate existence it cannot or does not recognise. At one point, it is true, an economist is spoken of—or economists are spoken of—with quite clear discourtesy. But surely that would pass in the theatre as being 'funny'? Why, with some notable exceptions, the obviously envenomed press notices? Have the journalists, taken unawares by "Liberties of the Mind," only just 'caught up'? Mr. Morgan has the audacity to hope. It is a very mild hope. If it were all Pandora found at the bottom of her box, she would have said (in Greek, of course)—"Well I never!" We need not "acquiesce in chaos," for "the power phase *may* be drawing to a close." *Zeitgeist*. A congenial enough idea to Mr. Baruch. Will Bloomsbury RISE, and—MARCH!? Not a

Continued on page 4.

A carbon copy of the article below was posted on February 18 to the Director of the Organisation in the Secretariat, marked "copy for information." The author's permission was sought for printing it in *The Social Crediter*, and a conditional assent was given by Mr. Mitchell on February 23. The condition concerned the right of reply to criticism. If at any time references of a critical nature should be made to the article in *The Social Crediter*, Mr. Mitchell will be given opportunity to reply.

The Usurpers of God

God made man in His own image: (*The Book of Genesis*.)

The Catholic Faith is this: that we worship one God in Trinity, and Trinity in Unity: neither confounding the Persons; nor dividing the Substance: (*The Athanasian Creed*.)

He therefore that will be saved: must thus think of the Trinity—(*Ibid*.)

In the course of a recent article a brilliant and much respected Social Crediter said that he believed "that the profoundly important thing is the depth of Social Credit, what matters is the existence of understanding individuals." If I do not name this person or the organisation with which he is connected it is because primarily I do not want to take issue with him or any organisation, but with the idea expressed in his statement. In another part of his article he says: "Christianity is concerned with the Law of the Love of God; Social Credit with the Law of Society." Continuing he might have added "Science with the Law of matter."

Putting things into departments has its uses; it also has its dangers. We have the position today wherein the Churches adopt the attitude that religion has nothing to do with politics or science, and the scientist has nothing to do with religion or politics. The extreme products of these two attitudes are monks in monasteries and cogs in machines.

A basic dogma of the Christian Faith is the doctrine of the Trinity of God, and in the Athanasian Creed we find it stated "And in this Trinity none is afore, or after other: none is greater, or less than another." In a remarkable book by Miss Dorothy Sayers entitled *The Mind Of The Maker*, we find this conception of the Trinity, which Christian doctrine affirms as the integral structure of the Universe, revealed as in fact existing in the mind of the human maker—man, who is believed by Christians to be made in the image of God. The Idea (the father) is rendered incarnate by the Activity (the son) and results in the Power (the ghost). The inevitability of failure resulting from being ridden by any one person of the trinity is shown with great clarity.

The "understanding individual," as such, is an individual who has the Idea, which is only one person of the trinity. For what purpose has he the Idea? Social Crediters have to make up their minds whether they are merely intelligences understanding an Idea, or whether, having received the Idea, they have not individually to shoulder the responsibility themselves of reincarnating that Idea by their own Activity. If they accept the responsibility they will find that the Activity is *equally* a profoundly important thing, requiring sweat and passion no less than the Idea, if Power is to pour out from their efforts. To quote Miss Sayers:

"Writer after writer comes to grief through the delusion that what Chesterfield calls a 'Whiffling Activity' will do the work of the Idea; that the Power of the Idea in his own mind will compensate for a disorderly Energy in manifestation; or that the Idea is a book in its own right, even when expressed without Energy and experienced without Power. Many an unreadable monument of scholarship is exposed as the creature of three fathers; many a column of sobstuff betrays the uncontrolled sensibility of three impressionable ghosts; many a whirlwind bustle of incoherent epissode indicates the presence of three sons at the head of affairs."

The work of the son does seem to be an aspect of the Social Credit Movement to which conscious attention has not been given. By becoming Idea centred the movement will stultify its Power. We need to beware of it, if not wary of those who encourage it.

It is not my intention in this article to go witch hunting into where and when concentration on the Idea, to the exclusion of the Activity started. But I think it is desirable that someone should point out that the Social Credit Idea is revealed in the works of Douglas; and that therein it is accessible to those who have integrity, without the need of interpretation, whether they belong to this or that organisation or no organisation at all; and that deviation from or corruption of that Idea is as likely in a monopoly of responsibility for it as in any other monopoly.

The Christian Idea had its birth under a totalitarian regime, when any open avowal of a political conception in opposition to that regime was punishable by death. And the same conditions applied to the subsequent development and spread of the Pauline version of the Christian Idea, with its adoption of and concentration on Original Sin.

These conditions do not apply today in those countries not dominated by Communist governments. The individual Christian is accorded and recognised to have political responsibility and power.

The Christian Idea is inseparably bound up with the sacredness of human personality, which it owns as a created work of God, created in His own image, with a creative mission. Even if we ignore the evidence provided by recently discovered manuscripts indicating that Jesus was associated with a political movement, the Christian Idea cannot be dissociated from the Law of Society, and hence from politics.

As Social Crediters and Christians we know not only the desirability of the development of our own individualities; we know that the development of individuality in freedom is in accordance with the Law of Creation. To interfere with it is to interfere with God's creative purpose. To attempt to improve on God's creation is to grasp at equality with God, which is a different thing from propagating ascertained spiritual laws, obedience to which fructify the enjoyment of freedom.[*] This conception is murdered politically under Communism; under the Welfare or Managerial State it is dying by slow attrition, as it is by the worship of the God of technical efficiency in the United States.

The human individual is God's Idea. His is the only

[*] In a later letter concerning corrections to his article, Mr. Mitchell writes:—"Perhaps not very clearly put. The point I am trying to make is that freedom without obedience will become anarchy: that there can be no real freedom without obedience." (Editor, *T.S.C.*)

Mind that knows His Idea. Those who attempt to deprive the individual of freedom of choice, and thus compel him to do what in full consciousness he does not want to do are trying to be "as God." They are usurpers of God. "The mind of man has always appreciated this ascending scale of Evil, from the material through the intellectual to the moral. It recognises that the moral Evil is the worst, because it is associated with more will and more self-consciousness, and consequently with more Power."

This is the issue of our times. It is a spiritual issue. The challenge is to the spirit primarily, not to the reason. It is a challenge to each individual.

"Christianity is concerned with the Law of the Love of God. It is the essence of Law that consequences inexorably ensue from disobedience to it. Prayer and worship may create a frame of mind conducive to obedience, but they do not in themselves constitute obedience. It is the integrity of our *actions* which counts; it is the honest use of our power according to our responsibility which is the measure of obedience. If we fail to exercise our power according to our responsibility to oppose the sacrilege of destroying God's creative purpose—the self-determining, self-conscious individual—we are not obeying the Law of Love. This is the central issue, and organised Christianity ignores and evades it.

Recently I asked the Bishop and the Dean of Winchester, as responsible authorities on Christianity, the Christian attitude to individual liberty. I put to them questions on the principle of liberty and also on the practical application of this principle in a concrete example where the individual is being deprived of freedom of choice, namely the compulsory medication of bread and water. They were obviously much embarrassed, and their evasion of the questions, repeatedly put, amounted to a refusal to answer them.

In entering into the Activity of our Trinity as Social Crediters the first thing we have to be sure about is the honesty of our practice of those responsibilities which we seek to enjoin in others. The Social Crediter who joins an organisation, whose policy is not his, in order, supposedly, the better to reason with others, is not doing so.

We want to get people conscious of, and consciously using in the correct way their responsibility and power—first of all on a simple issue. We want to get them doing this as a matter of individual decision, even if they are only in a small minority, for the sake of the inherent "rightness" of the action. What we look for to get them to do that is an activity of the spirit. We can do nothing if we cannot evoke "a response in the lively soul" of others. To do that we have to present the spirit in others with a challenge, and we have to present that challenge with all the Power of the spirit that we can ourselves demonstrate.

To those who doubt, the evidence of the overriding importance of the spiritual is in the arid Hell which results when it is denied and when God's purpose is disowned—the materialist Hell of communism. To those who believe, but lack understanding, the need is to challenge their leaders to a practical application of their Christianity on some simple issue of current importance, and mercilessly pillory their falsity where they do not live up to the Law of Love which they preach.

We are Christians first; and Social Crediters because we are Christians.

JOHN MITCHELL.

Deflection of Aim in New Zealand

Much work is being done and much money raised and spent by Social Crediters in New Zealand, who are entering party politics with a large number of candidates in the general elections which are expected this year. Their objective is to follow the example of Alberta and their publicity is a mixture of programmes of the same 'welfare state' description. In these proceedings there is the inevitable dislocation of effort which follows a fundamental misconception of the position.

The introduction of corrective financial measures (the dividend and the compensated price) which were proposed by Douglas involved a point blank contest with the financial system and its backers. In the early days (1936-7) the struggle in Alberta began to assume this authentic aspect, but after the death of Aberhart the 'showdown' between Social Credit and Finance was evaded and the objective of Social Credit was lost sight of in the provision by the state of the ameliorative measures now current. In recent years the procedure has been carried even further by the followers of the Social Credit Party in British Columbia and their government appears to be determined to avoid the essential conflict. New Zealand Social Crediters are now taking the same path, some evidently not realising at all what Social Credit means; and most of those who do, concealing their dangerous knowledge. Amelioration can never provide or sustain the quality of freedom which is the essence of Social Credit. This divergence of policy is radical.

It seems likely that this change is imperceptible to many of those who are subject to it. Along with this deflection of aim from the target the politicians have found from experience that amelioration can be secured by persuasion and negotiation with our masters (finance) and anyone can see that the more the bulls-eye of Social Credit is forgotten the larger and easier becomes the target of welfare projects. To this way of thinking, it must seem that Social Credit is just a little more 'amelioration' and can also be obtained by persuasion.

Reasonable argument has a part to play in the preliminary ventilation of the idea; and as the circle widens and understanding increases there is always a place for it. But persuasion has no more part to play in action to *establish* Social Credit than it had at Gallipoli or Alamein. Verbal argument will not shift an enemy from an entrenched position. After mistaking (where it is nothing more) the target, this is the subtle and tragic error which leads the Social Crediters of Alberta, British Columbia, and now New Zealand on towards catastrophe or, less dramatically, to quiet absorption in the accepted degree of socialism; and it is to be remembered that any degree will be willingly accepted by finance; but the freedom to choose which is implicit in the dividend *plus* the compensated price will be withheld. It will not even be considered. That changed objective may easily be gained but persuasion can never gain Social Credit from an enemy who is more insensate and as it were more automatically unrelenting than Nazi or Japanese.

It is not much use attempting to eject the enemy when he has all the weapons and your troops are as likely as not to slide over to the other side without knowing they have faced about. They must at least learn to identify the foe, to face him and to fight him; and, to do so successfully, better weapons are needed than a parliamentary majority which turns against its user and breaks in his hand.

The key to the future lies, as always, in *sanctions* and ultimately the effective sanction lies in responsible electors, each choosing what he wants.*

H.E.

Patience

To the cold marble of thy monument repair,
O Patience. Sit. And, sitting, smile—with Winter,
As Winter slumbers in the open air.
Smiling Winter dreams of things in leaf:
The pangs of the unborn are naught to Winter—
A fig for Fig Trees' leafing! O Patience, smile at grief.

Action

A New York message dated February 28 to *The Times* states:—

"The Roman Catholic Archbishop of Philadelphia, Mgr. John F. O'Hara, has recommended in a pastoral letter to the million Catholics in his archdiocese that in addition to observing Lent by the usual fasting and abstinence they disconnect their television and radio sets for a week 'and then take an honest appraisal' on the lines: 'Have you missed anything worth while? What have you gained?' The art of conversation is restored in the family, perhaps; many duties are performed that might otherwise have been neglected; your own judgment may be more sound because you have missed thousands of words of propaganda."

Harvard

"It is private talk among Harvard alumni that their alma mater is facing great danger, as a result of the university authorities' 'liberal' handling of the subversive problem. Professor Pusey, put on the griddle by Senator McCarthy, has testified that he was once a Communist party member, but declined to reveal his companions in the party. Possible contempt proceedings are threatened, which would bring further adverse publicity for Harvard. All this has caused grave apprehensions among many graduates of Harvard. Some are inclined to let President Pusey off easily, claiming that his predecessor, Dr. Conant, and the Harvard Board of Overseers were at fault in establishing the 'liberal' line of dealing with the subversive problem. On the other hand, it is noticed that Pusey, in his recent report to the Board, lavishly praised Conant. New elections to the Board of Overseers have just been announced to take place in the next few months. This unrest of the alumni on the subversive matters may well be reflected in the polling.—(*Human Events*.)

"Warning Democracy"

Since the removal of K.R.P. Publications, Ltd., from Victoria Street, Liverpool, to its present temporary address, a sealed envelope ordered some years ago to be placed in security but, later, missing has been recovered, with a general description of the contents in the original handwriting still on the outside. The envelope, however, has been torn open,

and it appears that a second-hand copy of the third edition of *Warning Democracy* bearing at least some marks in the handwriting of Major Douglas has been replaced by a new copy enclosed in its original dust-cover. The rest of the contents (possibly more important) are intact.

It is surmised that the missing copy may have reached the second-hand market. Any person into whose possession the book may have come who returns it to the editor of *The Social Crediter*, will be suitably rewarded. The handwriting is distinctive and its features may be inferred from Major Douglas's well-known signature. Anyone unfamiliar with them will be supplied, on request, with a photostatic record for comparison, and, generally, any information will be gratefully received.

FROM WEEK TO WEEK— (continued from page 1.)

bit of it: it wouldn't know where to march to or what to take with it in its handbag. The order still is: "you may *think* what you like; but you mustn't act. If you act you must act only as though you did not think."

• • •

"One more observation. In the critical days in Britain, it was the leadership that broke up into factions." (John P. Van der Hoop, Sr., writing about "Irresistible Force" in the *Canadian Social Crediter*). We refer him to "This Leadership Nonsense," *The Social Crediter*, September 24, 1938. The article is by Major Douglas. "There have been two attempts 'to wrest the Leadership of the Social Credit movement from Douglas'—all with the best intentions be it understood. One of these, that of Mr. Hargrave and his little band of Greenshirts is quite orthodox, honest and intelligible. It is of the type familiar to everyone from the days of Brutus to Baldwin. I am surprised that anyone can fail to see the pathetic fallacy under which Mr. Hargrave's followers labour, but I should be the last to complain. He is, at any rate, an honest opponent, and there is no nauseating 'loyalty to Douglas' about him.

"The more recent attempt, from another quarter, frankly makes me retch and beyond an expression of genuine thanks that I am thereby relieved of further contact with the tools of it, I do not propose to refer to it further, unless compelled by necessity"

There is more that is pertinent. Mr. Van der Hoop, Sr., might look up the file copy available not far from Penicton, B.C., where he lives.

SOCIAL CREDIT LIBRARY

A Library for the use of *annual* subscribers to *The Social Crediter* has been formed with assistance from the Social Credit Expansion Fund, and is in regular use. The Library contains, as far as possible, every responsible book and pamphlet which has been published on Social Credit together with a number of volumes of an historical and political character which bear upon social science.

A deposit of 5/- is required for the cost of postage which should be renewed on notification of its approaching exhaustion.

For further particulars apply Librarian, 67, Glanmore Road, Slough, Bucks.

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*See *Realistic Constitutionalism* by C. H. Douglas.