

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### From Week to Week

*The Times Literary Supplement* for September 17, with one hundred additional pages devoted to "American Writing To-day," weighs 1 lb. 2 ozs. By one of those coincidences which perpetually cause a spasm in one of the little muscles which lift the lid of our right eye, leaving the left uncompromised, *The Times* advertiser of daily texts has for the same date "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"—incidentally a good motto for bankers (and the Archbishop of York, who is about to address Liverpool businessmen on the subject of "The Church and Industry," with particular reference, we gather, to the 140 millions or so of Stock Exchange securities in the hands of the Church Commissioners, from the interest on which the guaranteed £550 a year to beneficed clergy is in part paid). The Church should assess its own wealth-creating powers, write 80 per cent. off as a concession to the ideal of Christian charity, and monetise the rest, just as the banks do (omitting of course, the gesture to Christian Charity, and doing what they do to the glory of the wrong Lord). Instead it goes cap-in-hand to the Devil, and takes us with it.

*The Times* makes a great song about the 'vigour and independence' of present American writing. Without looking too closely at the 'independence,' we notice that the newspaper which is kept permanently in 'the right hands' by a trust deed, does not splash itself with the vigour and independence which lies nearer to its doors seemingly unnoticed.

The number of patients in mental hospitals (*arch. asylums*) increased during 1953 by 2,096, compared with an average increase during the past five years of 1,309. This acceleration in the rate of confinement does not appreciably affect the number of insane still at large in parliament, Fleet Street and elsewhere.

Have you seen *The Social Crediter's* cartoon of "Mr. Eden Bringing Home the Sheaves"? No?—Well, that's all right—perhaps even better.

After addressing seventeen hundred people in Christ Church Cathedral, Victoria, B.C., the Archbishop of Canterbury was presented with six garnets (which will go into the primatial cross) and a nylon rochet.

According to the *Vancouver News-Herald* for Sept-

ember 13, "Still clad in ecclesiastical robes . . . his Grace said of Premier Bennett: 'If all premiers were like you, they would be a very fine lot.' He said just a brief phrase regarding the premier's Social Credit politics: 'I couldn't discover what it meant.'" Just fancy—and after going all that way. If only Mr. Bennett had known, he might have told the Archbishop.

"Eighteen thousand titles are to be published this year"—Why do they say 'titles'? If it were only titles, it wouldn't be so bad, but, dash it!, it's books, books—eighteen thousand multiplied by *n* more books.

It is stated on the authority of Mr. John Christie, of Glyndebourne, that, although it has since been collaborative, the Arts Council was originally strongly opposed to the launching of the Edinburgh Festival.

The Edge Hill district of Liverpool is honeycombed with 'caves' cut for a great part in the solid red sandstone which may be seen in the deep railway cutting between Edge Hill station and Lime Street. The 'caves' are the result of a programme of work-making carried out by a nineteenth-century eccentric in conjunction with the unemployed of the neighbourhood, for whom he thus 'made work.' There is no plan of the excavations, which are extensive (showing how much work had to be made in those bad old times); and every now and then a new 'cave' is discovered. This has just happened, and, war, preparations for war, and other modern refinements having dispensed with the need to dig holes to make work, a gap is to be left in a new building programme to avoid the expense of filling up the 'cave.' (*The Social Crediter* has given details of a similar scheme near Dublin.)

As they teach in the university a stone's-throw away:—

"Work without Hope draws nectar in a sieve,  
And Hope without an object cannot live."

It takes an economist to translate Coleridge's lines into terms of reality:—Twenty Objects, one Hope; Twenty Hopes, one unit of work—It is Objects that make Work. Now, if the eccentric of earlier days had merely given the unemployed, whom he desired to benefit, their wages, there would have been less work for pick and shovel makers. So there you are!

According to the *Daily Telegraph* for September 11, Frederick Neilson was charged in Melbourne with having counterfeited 745 sovereigns and the Judge directed the jury to find him not guilty. He held that the Australian Federal Banking Act had destroyed the sovereign as a medium of exchange—it was not legal tender.

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### The Best of Both Worlds?

*Ultimately* (a blessed word, like Mesopotamia), the pragmatical test—"does it work?"—has always seemed to us the only possible test which does or can satisfy. However fanatically a man may profess to be above or beyond experience and accessible exclusively to Revelation, his very profession is, in fact, rooted in pragmatism. The real objection to pragmatism as it is understood on the part of (say) a Catholic seems to us to arise from neglect of a factor present in all experience, the time factor. *Pragma*, "that which has been done," is quite unnecessarily associated with the market-place, the world of business, and, derivatively, from the nationality of the author of philosophical Pragmatism, James, with the American world of business. Thus it shares the uncertainty of the stock markets. There, what 'works' on one day, does not work the next, and the gainer from the sale of shares on Monday may be a heavy loser from the repetition of his action on Tuesday. There is, as the translators of the Epistle to the Ephesians had it, 'a fulness of times,' and it is not until that fulness is attained that judgment can rightly operate.

For this reason, we do not dissent from the pragmatical note which is sounded continuously in an article by Mr. Christopher Hollis in the September number of *Encounter*, entitled "Catholicism, Communism, and Liberalism." There are in this article many good things. We agree, for example, when Mr. Hollis writes that "*La démocratie est une chose beaucoup trop sérieuse pour qu'on la laisse aux politiques, and la trahison des clercs* is writ too large over history for us to entrust the defence of the intellect solely to intellectuals. A society only possesses the self-confidence to defend itself in adversity if it contains within it at least a core of those who believe, rightly or wrongly, that that for which they stand comes from beyond this world and that the destiny of an immortal soul is staked upon their fortune." It is, as he says, an advantage that an 'intolerable instability of opinion' should be confronted by an opinion which does not change from day to day. Obviously, the wisdom of allowing the wheat and the tares to come to the harvest would be frustrated, after all, if, as the grain passed from hand to hand, there was no constant opinion that it was wheat, not tares; and all Mr. Hollis's piety will not convince us that he is not himself in the grip of such an inconstancy of opinion when he comes to deal with the all-important question of the authority of the State. To say that "the distinctive contribution of the Christian Church to political philosophy is the teaching that there are two authorities—that both the Church and the state have real authority, each in its own sphere" is, we submit, mischievous

nonsense. The New Testament, in the famous phrase which alone might support his theory, is very subtle. All that was asked was: "Whose image and superscription is this?" The answer was: "Caesar's." "Well," said Jesus, "give Caesar the image and the superscription, if they are his,"—that is to say, if they belong to him. This is a question of ownership, not of authority. What Mr. Hollis is preaching is rank Manicheism. If there were two authorities, there would be two Creations. There may be two *powers*, or many powers (as princes and principalities); but there is *one* authority, and the problem of human life and society is to canalise it. There is the power to be wheat and the power to be tares; but there is no *power* to convert the wheat to tares, but only power to destroy both wheat and tares, or to preserve either, or to grow either; but authority, not power, decides which it is that may "feed my sheep."

### Musings from a Seat on the Powder Keg?

"The modern party is the child of democracy—of adult universal suffrage—and it is not surprising that those who feel disquiet about the present condition of democracy should put the blame on the parties and seek the remedy in some revision of their organisation. The outraged indignation expressed by a few politicians at the party oligarchies and party machines is the symptom of a dissatisfaction which is very much more general."

"Month by month in academic quarterlies, year by year in monographs and books the research workers pour out their findings. No one will wish to deny that they are valuable; but a serious criticism of contemporary political students is that the ever-increasing accumulation of facts about the working of the parties has so far led to no theory of party government."

"The political research worker may lay bare the machinery of parties; but he never reveals the real springs of behaviour. The modern engineer, it is worth recalling, would be helpless without a theory of dynamics."

"... your Correspondent claims ... [to] ... point to the kind of questions which should be being asked. The most important of these questions is whether there is any relation between the manner in which British parties have developed in the past 80 years and the democratic principle that sovereign power resides in the people as a whole and is exercised by them through representatives of their choice."

"... there is nothing in the democratic principle—in the granting of sovereign power to 35,000,000 people—which implies that these millions of individuals should be or can be initiators or formers of policy. Indeed, if this function is ever claimed for the mass of the electors, then democracy ... is absurd. The only function that can be assigned to them is the fundamental function of choice, the only power is the sovereign (and indispensable) power to dismiss their rulers."

"The only justification of any form of government is that its policies are rooted in the national temperament, the national needs, and the national customs."

Ostensibly directed to criticism in advance of policy-making by the forthcoming Labour Party Conference, a Special Correspondent of *The Times* introduces the above passages in an article published on September 25. He has the impudence to say there has not been a "serious major work of political theory in this country during the whole of the past 70 years of political experiment."

### Quis Custodiet Ipsos Custodes?

A series of type-written bulletins entitled *Social Credit Research*, emanating anonymously from 2124 W. 39th Ave., here in Vancouver, has recently come to my attention, and now, I myself, at my own request, am one of the recipients. Volume 1. No. 19, under the title "The Enemy Within," professes to deal with the "worst enemies of Social Credit . . . within the movement" who are asserted to be guilty of "monumental boners" such as the "flat declaration that the shortage of money in Canada in 1953 was six billion dollars." (A billion in Canada as in U.S.A. means one thousand millions.) Now the amazing thing about the Researcher's criticism of this statement, which may or may not be an exaggeration, is that while the anonymous critic states that the addition of six billions to the money in Canada that year "would have raised the general price level 120 per cent.," no reference is made to the fact that under Social Credit, this six billions—if that is the correct figure—or most of it, would be used to reduce prices. It would not be an addition to money but a deduction from prices and therefore an addition to purchasing power. Surely such an omission coming from one of "those within the movement" complaining of "those within the movement," is not less harmful in its effects than the "fantastic boner" ridiculed, especially as it originates within a professedly research group the members of which prefer to remain anonymous to the public.

Another paragraph of this S.C.R. bulletin, No. 19, is as follows:—

"The upper limit of the deficiency as shown by our table is less than \$600 million; not \$6,000 million, as stated in the incident to which we refer. There may also be an illusion that in putting the banks on a 100 per cent. reserve basis, a sum equivalent to current bank credit must be created and put into circulation, and the national money will be put behind it. It will not leave the books of the banks, and it will simply create a situation in which the banks will be able to pay their depositors on demand, not 10 per cent. of their deposits, but 100 per cent., i.e., "sound money."

This implies that Social Crediters are in favour of a 100% bank reserve, a proposal which reminds me of Professor Soddy's £ for £ scheme but is nowhere to be found in Douglas. Common sense suggests that if an exponent of Social Credit wishes to confine his instruction to the financial proposals, as the writers of S.C.R. seem to want to do, his best beginning would be to make sure that his pupils familiarise themselves with the evidence of the bankers themselves that bankers are unique among manufacturers in that they are the only ones who (a) get their raw materials for nothing ("Banks create the means of payment out of nothing."), (b) show no processing costs in the manufacture of credit on their balance sheets, and (c) have no distribution costs in the ordinary sense of the term, and, then, with this conception of the function of banks in their minds as a foundation laid by the evidence of the bankers themselves, reinforced by a determination on the part of the class to verify facts at first hand, where that is possible, and by their own actual experience of banking, introduce his pupils to Douglas's financial proposals only, and call these by their proper name. If it is the lecturer's purpose to elucidate

Professor Soddy's proposals also, these should obviously be treated separately, and given their proper name.

The importance of this insistence on strict differentiation impresses itself strongly on the student who has familiarised himself with Douglas's writings, and is in a position to compare them with this bulletin, for an unfortunate reader who has had no contact with Douglas's own work, or with the publications of the Secretariat, might believe that these S.C.R. sheets are issued by Social Crediters. Alternatively, a discerning reader, with no background of Social Credit might conceivably be diverted from direct contact with Social Credit by such "research."

I write these words with feeling as, if it is the purpose of the S.C.R. to give a misleading impression of Social Credit, it falls into a pattern forming an established historic continuity with much that has happened in Vancouver during more than twenty years. It was here that, during the wave of Social Credit publicity in 1933-34, a locally written pamphlet was distributed by the *Vancouver Sun* delivery vans, along with the daily issue of that paper, for sale at the corner drugstores, while at the same time the *Southampton Chamber of Commerce Report*, a copy of which I had sent to the group leader, was knowingly disregarded by the pioneer group, until Douglas himself drew public attention to it during his visit. It was here, too, about the same time, when pamphlets on Social Credit were still in demand, that the manager of the book stall in the Hudson Bay Company Store in the centre of the town, showed me stacks of copies of *An Outline of Social Credit* by H.M.M., with its foreword by Douglas, not on display, but concealed in a cupboard for sale only to those who knew enough to ask for them.

There can, of course, be no objection to the publication and wide distribution of locally written pamphlets, rather the reverse, but when this synchronises with the deliberate suppression of other pamphlets which have the backing of authority, the suggestion that these incidents and many others for which I have no space here, are coincidences, kindles my interest in the antecedents of the advocate. Paley's argument from design in the universe as proving the existence of a Divine Being is not more substantially convincing than the evidence of design in the history of Social Credit in Vancouver, proving to the hilt—granted, of course, conditions of freedom of speech—the existence of a long, secretly-planned opposition to Douglas's teaching, stretching back probably for years before his visit in 1934 and synchronising with similar opposition originating elsewhere. Synchronisation, anonymity, suppression, flouting or denial of authority, misrepresentation like this "Research," whether deliberate or not, in so many different quarters about the same subject—what do these add up to if not design? Is history a series of disconnected episodes, or what Douglas suggests it is, the crystallisation of policy? And is it really difficult, with such clues at our disposal, to trace the pedigree of such determined opposition? "They love the dark because their deeds are evil." I do not think I am taking too great a liberty with Juvenal's aphorism which heads this article when I render it, "Who's going to protect us from our protectors?"

A. V. McNEILL.

## Volunteers Wanted

The Secretariat has so far failed to obtain decentralised personal assistance of a kind easily given according to the varying circumstances of individuals in regard to aptitude, leisure time available, and so on, and, when performed under supervision in a centralised office, routine and almost automatic in character.

The establishment of a Belfast headquarters for the Secretariat's publishers and business agents now provides for essential services which do not impinge on policy. There is every indication that this experiment under Mr. Lyons's management, is successful, and doubtless its range and scope will increase.

What is now highly desirable is the organisation of work of quite a different kind, performed voluntarily but punctually, as the volunteer may arrange for himself, avoiding, nevertheless, the temptation which seems from experience almost irresistible, to convert an agreed task to some not only subordinate but totally divergent end—and, incidentally, to neglect it or throw it up if there should appear any check upon this kind of exploitation. Holidays are now, in most cases, over for another year, and it is deemed a suitable time therefore to ventilate this matter. A list of required services is appended:—

### List

(1) SINCE THE PRIVATE POSSESSION, ALMOST THE SECRET POSSESSION, OF IDEAS IS OF NO SOCIAL IMPORTANCE UNLESS THEY ARE TRANSLATED INTO ACTION, FIRST PLACE ON THE LIST MUST BE ACCORDED TO THE VOLUNTEERING OF ASSISTANCE TO THE DIRECTOR OF CAMPAIGNS MR. JOHN MITCHELL. Volunteers should write direct to Mr. Mitchell at Rockhouse Farm, Lower Froyle, Alton, Hants.

Subordinate functions, each of which is of importance in its own way, are as follows:—

(2) Cutting, from papers provided (*e.g.*, *The New Age*, *The New English Weekly*, etc) letters, articles and reports of addresses by the late Major C. H. Douglas; pasting on sheets of uniform size, with source and date entered in ink. Forwarding to agents. (Confidential: not to be duplicated, except on instruction.)

(3) Collecting from published books and articles in *The Social Crediter* by Major Douglas, statements of an axiomatic order, or aphoristic order, according to given examples, classifying and indexing them. (Confidential: etc.)

(4) Copying documents by photostat methods. (Confidential: etc.)

(5) Undertaking responsibility for safe storage (exceptional risks excepted), with liability for expeditious accessibility to accredited persons. (Confidential: in this and other matters out-of-pocket expenses may be claimed by previous arrangement.)

(6) Duplicating (equipment, excepting typewriter, provided).

(7) Assistance to Mr. C. G. Fynn and under his direction in soliciting advertising for *The Fig Tree*.

## An Outspoken Editor

—It is only in *The Scotsman* that we have seen reported the courageous presidential address of Mr. Douglas C.

Stephen, editor of the *South Wales Echo*, to the annual conference of the Institute of Journalists meeting at Cardiff.

Remarking that it was not clear what part the Foreign Office played in the attempt to ban a book on German War crimes by Lord Russell of Liverpool, Mr. Stephen went on (*The Scotsman*, September 17):—

“The net result is that the book has received infinitely more publicity than it would have done in ordinary circumstances, so that the would-be censors have thwarted their own designs and created an effect exactly contrary to what they originally intended.

“Censorship in war-time for reasons of military security is a necessary evil, but censorship in peace-time for reasons of political expediency, or for any other reason, is monstrous.

“There is, perhaps, another lesson in the case for us all. It shows how we can stand on our own feet and make our own protest without waiting for the Press Council to do it for us. There are many other ways, involving the problems of good taste and good manners, which arise from the very nature of our profession, in which I suggest we could do likewise.

“An even more impressive example of how effective newspapers can still be in exercising their powerful influence on events, when it is used responsibly, is the Cichel Down case, which will surely become famous as an outstanding example of how private rights can be vindicated even against the most persistent and tenacious of the bureaucrats.

“It is a sad and chastening thought that if we had only had the courage to fight with the same tenacity in defence of our own professional standards as we have for the righteous causes of other people, the demand for a Press Council would never have arisen.

“I am glad that some of the more responsible papers have had the courage to show that they are no longer prepared to be bound by the docile theory that dog does not eat dog, and have had the courage to expose the exploitation of the criminal and notorious people who will sell their souls and garnish their sordid stories for huge sums which are wholly disproportionate beside the rewards of the working journalist.”

## THE FIG TREE

*A Douglas Social Credit Quarterly Review.*

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