

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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FOR POLITICAL AND ECONOMIC REALISM

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### NOTICE

From next Saturday, March 27, the public address of The Social Credit Secretariat and of its agents, Messrs. K.R.P. Publications, Ltd., for all matters of business will be:—

**LINCOLN CHAMBERS,  
11, GARFIELD STREET,  
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Northern Ireland.  
Tel. Belfast 27810.**

This office is under the management of Mr. Louis A. Lyons, to whom all business communications should be addressed.

**Under this heading are comprised:—**

Orders and remittances for publications, namely books, pamphlets and periodicals, including *The Social Crediter* and *The Fig Tree*.

Business statements of account.

Donations to The Social Credit Secretariat.

**Not comprised under this heading are:—**

All communications intended for the personal attention of Directors of the Secretariat,

The Chairman,  
The Director of Organisation,  
The Director of Overseas Relations,  
The Director of the Technical Department,  
The Director of Revenue,  
The Directors *ad hoc*, Mr. R. B. Gaudin and Mrs. Geoffrey Dobbs.  
The Editor of *The Social Crediter*,  
The Editor of *The Fig Tree*.

Such communications should be sent, as at present, to 49, Prince Alfred Road, Liverpool, 15. (Tel. SEFton Park 435.)

### Comment

Mr. Lyons is, of course, the staunch supporter of long-standing who succeeded the late Mr. James A. Crothers as Honorary Secretary to the Belfast Group of the Douglas Social Credit Movement. Mr. Lyons has personal and individual responsibility as the Company's Manager for all the arrangements now effected in Belfast.

It is with the greatest satisfaction that we are now able to make an announcement which promises so fortunately to bring to an end a long period of great inconvenience during which altogether insufficient attention has been paid to the main purposes of the Secretariat's existence owing to the drain on the energies of available personnel to meet the exactions of business routine. If any attempt were made to describe the conditions under which the Secretariat has worked since the middle of the late war—*i.e.*, for more than the past ten years—it would fail from sheer lack of credibility. We shall not make the attempt. While we believe a great step forward has been made, others as necessary to security are waiting to be taken, and information concerning them will, we hope, follow this announcement in due course.

The suggestion that Belfast might be considered as the business headquarters of our enterprise was first made last November. Early last month a meeting was arranged at Liverpool between Mr. Norman Webb, Mr. J. Scott-Kyle and Mr. Lyons, representing the position as they knew it in Northern Ireland, the Chairman of the Secretariat, and the Directors, Secretary and Auditor of the Company, the latter being also Auditor of the Secretariat's accounts. The Secretariat's Director of Organisation could not attend through temporary indisposition. At that time there were also under consideration as possible *loci* for a comprehensive business office, London, Newcastle-on-Tyne, Cambridge, Bournemouth or Southampton, Aberdeen and Ross-on-Wye, the situation of the Company's Registered Office. It is not necessary to enter into a comparison of the respective advantages of these centres. The choice of Belfast has, we believe, given great satisfaction to our friends in Northern Ireland, and we are satisfied that the facilities offered outweigh what might have been possible elsewhere, and to make this claim is no derogation from the debt we owe to those who have offered either premises or labour or both in their anxiety to see the Secretariat and its ancillary services properly housed.

We deem the announcement we now are able to make heartening at a time when the 'land-slide' which threatens to engulf true Social Credit in the naked and unfruitful mud of ballot-box democracy discourages many of those who have fought hardest to erect barriers to its impetuous descent. We don't know how many of our readers have seen a real physical land-slide of any considerable proportions. We do know that it is, for the present, whatever it may be for the future,

difficult for us to make our voice heard above the many who are competing with us for a hearing. But we can still say what we have to say, and what we have to say is this: that a land-slide is a natural phenomenon, due to two causes acting in conjunction: a hidden but very slippery slope, offering no resistance to the movement of mere amorphous mass on and over its surface, and thorough drenching with just plain wet water of the loose, absorbant, amorphous mass of superimposed matter. Anyone who lives in a neighbourhood where such events occur knows that you can't shovel the mud back to where it came from. You may try and become buried beneath it, or, at best, escape mud-plastered and well beaten for your pains. And the like is true (and no need to recall Mr. W. J. Brown and his pleasant little story) of the slippery slopes of politics. To talk about balance is not enough to achieve balance, and the human balance can best be maintained on tested ground. Where tried and tested ground is unknown—as truthfully it is in our present world—the first necessity for whomsoever would be saved is to find it. We go to finding it from here, and from finding it to what comes not first but after. And, above all, this is action, not talk. (We must cite Mr. Brown after all: It was the little pig who thought that a good negative policy was preferable to a bad positive policy who recovered his foothold on the Gadarene slope. New Zealand is a long way from Palestine; but everywhere is nearer everywhere else nowadays than it used to be.)

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## From Week to Week

A Second International Congress of Catholic Technologists and Graduate Engineers is to be held at Delft from July 22 to July 25 next, when the theme will be "The Catholic Technologist and Human Relations in Industry." It seems that the Newman International Centre, 31, Portman Square, W.1., has programmes.

Shall we see just how much 'mopping-up' of Roman Catholic resistance to the 'Atomic' age has been effected?

The more we read of Roman Catholic journals, the more sure we become that (a) Atomics is either the last stand or the final victory of Finance, and (b) that Finance has at present a major part of its attention focussed in breaking down the incipient Vatican-inspired resistance to ever-new Lucifer. They are working overtime. "Atom Power can Also Smile" (The Devil is a gentleman) is the theme of *The Catholic Herald* of March 12, speaking with the voice of Mr. P. E. Hodgson. "Mr. Hodgson is engaged in full-time research in nuclear physics at London University and is editor of a leading atomic scientists' journal." His article spreads across three columns. It ends:

"Scientists have made possible the utilisation of one of the greatest of God's material gifts to man. It can be used to bring in an era of unprecedented prosperity or it can be used to lay waste the world."

Now frankly, Mr. Hodgson, this is humbug. Without mentioning the steam engine or the dynamo, the now unfamiliar windmill could have been used "to bring in an era of unprecedented prosperity"—but it *wasn't*. Why not? The windmill brought mankind "something for nothing"—that's 'prosperity.' But it didn't. Why not?

According to *The Times* for March 12, Mr. Sandys, Minister of Supply, has announced:—

"During and since the war successive Governments have had to consider methods of defence against all possible forms of attack, including even such forms as biological warfare which are expressly forbidden by the rules of war. Her Majesty's Government cannot neglect consideration of the precautions which would need to be taken should this form of warfare ever be applied against us.

"In recent years trials have been carried out off the coast of Scotland to obtain the technical data on which those precautions should be based. It has been decided that certain further trials should be carried out in 1954 in Bahamas waters, where the climate and other circumstances are much more suitable.

"The area chosen is far out to sea, at least 20 miles from any inhabited island, and is widely removed from any normal shipping route. This decision has been taken after full consultation with, and with the full co-operation of the local authorities."

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## "A National Revolt"

"The truth is that Party warfare today, even more than when Belloc and Cecil Chesterton exposed it, is a pitiful sham-fight. Its moves have become as stylized as the conventions of Chinese drama. The real political issues, thanks to the dewy-eyed enthusiasm of some or the supine defeatism of others of our Members of Parliament, cut across Party-lines and reveal themselves as mere differences of opinion upon the manner and the speed with which we divest ourselves of our age-long national independence, and transfer our terrestrial loyalty to a "higher" authority than Her Majesty the Queen—a junta, presumably, consisting of Dulles, Eden, Spaak, Mrs. Pandit, Major Salem and Uncle "General China" and all. That adherence to some form of greasy internationalism should have become a shimmering political objective for every British political party is the measure of our fall . . . .

"Suggestions about how a national revolt might be organised, and the fruits of victory achieved and preserved, will be offered in a future edition of *Candour*. In the meantime it must hearten our readers to reflect—as the results of *The Recorder's* poll must cause them to reflect—that a fissure has become apparent in the gigantic facade of deception erected between the British people and the realities of their time." (*Candour*, March 12.)

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## Mr. Chris Jukes

Readers may have seen the aero-photographs which have appeared in British newspapers of the first eight-lane mammoth bridge to be constructed in Canada (the nearest comparable construction is, we believe, in New York). The new bridge crosses False Creek, Vancouver, and is known as the Granville Street Span. The cost of building was \$16,000,000. The project engineer, Mr. Chris Jukes, is the 29-year-old Social Crediter son of Major A. H. Jukes, some of whose articles and speeches in support of Social Credit have appeared in *The Social Crediter*.

## Against Centralisation

by LOUIS EVEN\*

The centralisers, and their loud-speakers, consciously or unconsciously, love to proclaim that the tendency of mankind is towards federations, centralisations; towards the disappearance of small associations, or at least towards the diminution of their sovereignty, in the interest, they add, of humanity at large.

When these gentlemen speak of federation, they think fusion. They wish to federate the nations in order to suppress them. Among us,† federation of the provinces is practically suppression, by moulding them in such a way as to be nothing more than mere geographical divisions—departments as they say in France.

If by mankind one means men, this may be said to be a tendency. It is the tendency of some men, centralisers, who wish to control the others. It is a manoeuvre; the tendency is imposed.

The best proof that it is not a natural tendency is that, in spite of all the forces of which the world's centralisers dispose—finance, the press, central government—they have not yet succeeded. Upon this objective, their hearts have been set for over forty years. The centralisers have opened the door to wars and crises to create the conditions which would throw individuals into the hands of the State, without, however, achieving their ends.

Centralisation goes 'against the grain.' The individual does not run after it. He wishes to be, on the contrary, master of his own life. But the farther a government is removed from individuals the less chance they have of making themselves heard by the government. That does not help democracy.

Social Crediters are resisters. They resist centralisation, as they resist everything which goes against someone, everything which leads to the tightening of the grip of institutions or of governments over somebody. They combat all conscription, civil or military.

The resistance may seem to be a war of retreat, particularly when too few take part in it, when the mass remains unconscious, or apathetic or fatalistic: "What would you have me do?"

But it must not be forgotten that the resisters have for such the intimate hopes of the individual; liberty oppressed yet lifts its head. History shows it. Tyrants have centralised great power in their hands; but their tyranny has been defied. They have had their victims, but they have fallen in their turn.

Every act of resistance fortifies the resister and creates an obstacle in the path of the centraliser. It raises up other resisters. Resistance develops all at once with the quality and number of the resisters. But always there must be guidance for there are many athirst for power, and a sleepy people is soon bound.

In the forefront of Social Credit is the pursuit of personal liberty, in order that the individual may expand fully through the means of his own choice.

"Social Credit," wrote Major Douglas, "is a new strategy in the great struggle between the will to domination of the tyrant and the desire for freedom of the individual."

If Social Credit insists so much on the recovery of control of credit by members of society, it is because Finance has become the instrument of domination *par excellence*. It is financial centralisation which has decided the programme. That is what holds all the countries of the civilised world under its thumb. All march in step with Finance. All walk into crisis together, with no trace of natural cause to justify the privations thus imposed.

But even financial centralisation is defied, and more and more. Its tyranny is more and more exposed and better and better known. It feels the need of governmental support. It desires a world government disposing of the material power of the world, to dictate the lives of men by legislation, as it dictates the lives of men by the control of credit and by the threat of starvation.

Social Crediters do not approve of political centralisation any more than they accept—even while they submit to it—financial centralisation.

It is not the politics of the Parties that can best resist centralisation. The Parties seek power. And power corrupts. The more power anyone has, the more he desires to have. The provincial governments which have most to say against federal centralisation are those which themselves practice centralisation most at home.

The battle against centralisation cannot be well conducted but by individuals who do not seek to impose themselves on others, that is by citizens detached from the pursuit of power. They comprise the Social Crediters of French Canada.

## 'Culture and Anarchy'

by H. SWABEY

Matthew Arnold's book has probably had as much influence over English minds as any other of a similar length. Barbarians, Philistines and Populace are almost household words. The Preface gives great promise, and lists incompatibles, with reservations. On one side we find Hebraism, Non-conformity ("the Nonconformists have got provincialism and lost totality"), Philistinism and Puritanism; on the other, Hellenism, an Established church ("one brought into contact with the main current of national life"), and the culture of the whole man. The style of the Preface anticipates perhaps the wittiest prose of T. S. Eliot, as do its judgments on America those of Henry James. Arnold says, "From Maine to Florida, and back again, all America Hebraises . . . the university of Mr. Ezra Cornell, a really noble monument of his munificence, yet seems to rest on a misconception of what culture truly is, and to be calculated to produce miners, or engineers, or architects, not sweetness and light." Major Douglas indicated the confusion between the functions and the purpose of man. As for Dissent, "Clarendon says that if Bishop Andrewes had succeeded

\*A resumé of a talk by M. Louis Even at the Foyer Créditiste de Montreal on January 27.

†In Canada.

Bancroft at Canterbury, the disaffection of separatists might have been stayed and healed."

The rest of the book contains more, of course, than Arnold's expansion of his reservations. We agree that 'the Dissidence of Dissent and the Protestantism of the Protestant religion will never bring humanity to its true goal.' And the reader's attention grows tense—although the style sags here and there—when Arnold searches for a *principle of authority*, adding that the principle he seeks as a defence against anarchy is *right reason*. (Authority comes from right reason, Erigena said.) Yet he finds his principle in the State embodying the best self or national right reason.

Bearing this abstraction in mind, Arnold admires the Prussian educational system, where "the best schools are Crown patronage schools." After criticising the newspapers for their endorsement of the idea of necessity, he commends the reforms of von Humboldt when he became Minister of Education in Prussia: "From his ministry all the great reforms which give the control of Prussian education to the State—the transference of the management of public schools from their old boards of trustees to the State, the obligatory State-examination for schoolmasters, and the foundation of the great State-University of Berlin,—take their origin." In France, he adds, "the action of the State on individuals is yet more preponderant than in Germany." Renan was fearful that the State might withdraw its action too soon.

Hebraism, says Arnold, deals with conduct ("this paramount sense of the obligation of duty, self-control and work") while Hellenism deals with intelligence and seeing things as they are. Yet, he argues, they are complementary. The Renaissance reinstated Hellenism, the Reformation contributed a mixture of both. Puritanism was "a reaction of Hebraism against Hellenism," wherein "they have made the secondary the principal at the wrong moment . . . the world by Puritanism knew not God." The Puritan is "a victim of Hebraism . . . only in right reason can we get a source of sure authority." Arnold probably ascribed a good deal too much of what he called Hebraism to Christianity. Dante, let alone St. John, tried to see things as they are.

Arnold, writing in 1869, gives a faithful enough account of the motives for disestablishing the Irish Church. The Liberal statesmen had proposed something quite different from what they were then proposing, and beyond dispute "the real moving power by which the Liberal party are now operating the overthrow of the Irish establishment is the antipathy of the Nonconformists to Church establishments." A matter of vote-catching. Arnold would have established several churches, or two at least. But he throws off the strange maxim in italics that, *The State is of the religion of all its citizens without the fanaticism of any of them*. He adds that man "worships best with the community; he philosophises best alone."

He discusses other bills of 'Our Liberal Practitioners,' rather failing to note the safeguard that property provides against centralised tyranny, but distinguishing ably between means and ends. "Trade, business and population are mechanically pursued by us as ends precious in themselves, and are worshipped as what we call fetishes." Despite this legislating, one in nineteen of the population is a pauper, constituting "those vast, miserable, unmanageable masses of sunken people, to the existence of which we are, as we have seen, absolutely forbidden to reconcile ourselves, in spite of

all the philosophy of the *Times* . . ."

The generations of students who have read the book in whole (with Preface?) or in extract would appear to have neglected the wisdom that it contains and to have seized, or been directed to seize, upon only one point: the abstract fetish of the State.

We may note some of the results of Arnold's doctrine forty years later. G. K. Chesterton, for instance, in *What's Wrong with the World* (1910) says that Lord Milner "has sincerely attempted to introduce German efficiency," and that Lord Rosebery represents a school which has tried to substitute "efficiency" for previous moral and social ideals. He notes too that the Rothschilds and Rockefellers are obviously the enemies of property; because they are the enemies of their own limitations." Monopolists, in fact.

His remarks on education itself, in a chapter entitled *The Outlawed Parent*, anticipate those of Mr. Wyndham Lewis: "The only persons who seem to have nothing to do with the education of the children are the parents . . . The master at Harrow is *in loco parentis*; the master in Hoxton is rather *contra parentem*." These words of Chesterton suggest that some persons have for long been pursuing a clear policy with undeviating patience. The policy has not deviated since he wrote, but has advanced relentlessly, grinding very small. Moreover, the persons mentioned could afford to disregard protests that ignored the monopoly of credit, for they could use ill informed discontent for their own ends.

## BOOKS TO READ

By C. H. Douglas:—

The Monopoly of Credit.....	12/-
The Brief for the Prosecution.....	8/6
The Alberta Experiment .....	6/-
Economic Democracy.....	(edition exhausted)
Social Credit.....	3/6
Credit Power and Democracy.....	(edition exhausted)
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