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FOR POLITICAL AND ECONOMIC REALISM

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## ANNOUNCEMENT

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### VOICE

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## Policy and Strategy

by JOHN MITCHELL.

Social Credit is the policy of a philosophy.

A policy is a course of action designed to secure a particular result.

Strategy is the extension and emphasis of policy in particular directions in the light of an appreciation of all relevant factors at any given time.

Policy grows out of philosophy; strategy is subservient to policy.

A summary of the salient factors which have determined strategy in recent years is contained in the following extract from *The Social Crediter* of July 2, 1949:

"At the present time, when the vast forces which have been generated during recent centuries seem to be moving rapidly towards a decision, the most potent force which it is within the power of a minority group to exert is the power of inherent QUALITY. No confession is easier to elicit from most observers of good intelligence and undoubtedly deeply interested as well as involved in the political drama set before us than the confession of *confusion* of mind which paralyses action or precipitates it uselessly in a direction which serves any interest but the one the individual most truly desires to serve. The average mind seems in the grip of opinions which are *not clear cut*: they lack definiteness and therefore consistency and therefore truth and effectiveness.

"Now, such is the spread of technical information nowadays (perhaps to an altogether undesirable extent, leading to much minding of anybody's business but the individual's own business) that most people know what chemists mean by a catalyst, *i.e.*, some substance present among reacting elements or compounds, which itself may be present in exceedingly small amount, but which, in some way, by its very presence, determines action and reaction which otherwise would not occur. The nature of the more abundant

reacting substances does not seem to be affected in the slightest degree; but by this catalytic link, which itself remains unchanged, these are brought to behave in a way in which they would not otherwise behave. So THIS WIDELY DISTRIBUTED NON-CLEAR-CUT OPINION which displays itself in tragic *ineffectiveness* at the present time can be made *effective* by the presence everywhere of a sufficiency of CLEAR CUT OPINION. The establishment of such a condition is particularly the objective set before the supporters of the Social Credit Secretariat. All the efforts of the Secretariat are turned for the moment upon developing QUALITY OF ACTION of this kind at its highest possible intensity."

It is desired to draw attention to two things in this statement: one is the necessity of the presence and proper distribution of the catalytic substance, and the other is the *kind* of action which constitutes the catalyst. It has been decided that the Secretariat should institute a special service designed to aid Social Crediters in increasing the effectiveness of the catalyst, and to link with it *exemplary* action as well as *expository* action, *i.e.*, CLEAR-CUT OPINION.

Where there is everywhere confusion and corruption of mind the quality especially needed is INTEGRITY—integration of spirit, thought and action. The essence of the question is this: If you believe that you are just a body with a mind then you have just your convenience to consider, and freedom is merely a desirable state. If on the other hand you believe that you are a spirit, of which the mind and the body are imperfect incarnations, but nevertheless that your Creator's purpose is the perfection of that incarnation, then freedom for the individual is an *absolute condition* for a Christian way of life. "Thy will be done in Earth, as it is in Heaven." You believe then that your allegiance is to something greater than your personal convenience, and freedom for the individual is something that *has* to be fought for if you are to serve God, "Whose service is perfect freedom."

It has been decided therefore to publish a new fortnightly entitled *Voice*, which will be the organ of strategy, in external relations as *The Social Crediter*, to be published in alternate weeks, is the organ of policy.

The first issue of *Voice* will appear next week.

The increasing circulation of this paper, although a matter of tactics, is of great importance. In a sense it is a sieve to sort out those members of the general public who in the most active sense are with us, and it is hoped that Social Crediters will make every effort to devise tactics for increasing its circulation, including door to door canvass, for which it is hoped to be able to provide a commission. The price to the public will be in the range of everyone's pocket.

The main theme of the new paper will be integrity of political action, and is intended to serve all those believers in freedom for the individual who individually will *practise*

integrity of action, while providing them with an aid to encourage others to do likewise.

The editor will be especially grateful for factual articles or information on all aspects of individual liberty, including the effects of discriminatory taxation.

### From Week to Week

Omitting those ages called 'dark,' which are kept dark, there never has been a generation in historical times characterised by such poverty of ideas and puerility in the use of symbols to represent ideas as our own. The few pale shadows of ideas which remain current, ghosts blown to fantastic dimensions by the blare of 'new-speak' and loud-new-speaker-noise, are the product of as monstrous a deflation of the depraved symbolism which creeps beside them. To this fact, however brought about, more than to any exhaustion of moral perception which the praters proclaim, is due the ineptitude of all practical life in society, utterly incapable of joining any means to any intelligible ends: in which everything discernible as a structure of any kind whatsoever, physical or metaphysical, is just a bad misfit. The age of precision is at the same time the great age of Incoherence, the precision is a make-believe and a delusion. Chaos is the Emersonian 'compensation' for pseudo-democracy.

Reading the columns of letters to *The Times* on the hydrogen bomb, and what to do about it now that, if everybody hasn't got it, they are sure to get it (the play must go on), one would think the writers were a lot of thimble-riggers. You can't banish war, so the only thing to do is to banish war. Well, banish it! (No, you lose!).

"Both [J. G. de Beus's *The Future of the West* and Douglas Jerrold's *The Lie about the West*] reaches the conclusion that European civilisation, far from being in an irredeemable condition of disintegration, still has incomparably more life in it than its chief adversary. The difference is that Mr. de Beus is deferential in his approach to Dr. Toynbee, whereas Mr. Jerrold has plainly set out to write a polemical pamphlet worthy to succeed his famous assault on the pacifist *intelligentsia* after the 1914-18 War, *The Lie about the War*. Mr. Jerrold says that Dr. Toynbee is always persuasive (he is, in fact, careful to observe the conventions of polemical writing by continually calling him Professor Toynbee) even when it is not clear of what he is trying to persuade us. What Mr. Jerrold is trying to persuade us of is always unmistakably clear, yet it would be hard to describe the result as persuasive, not because it lacks anything in logical rigour or historical judgment—in both these respects it is pre-eminent—but because he assumes with too much zeal the role of a prosecuting counsel. According to him Dr. Toynbee's views are not merely wrong, they are a strategic disaster; the B.B.C., it is hinted, should not give its most distinguished forum to the enemy within the gates. It is a tragedy, Mr. Jerrold insists, that Dr. Toynbee should be so widely regarded as the semi-official spokesman of European liberalism. All this imparts to an otherwise forceful and, in general, irresistible attack a flavour of what is now called McCarthyism." (*The Times* Library Supplement.)

The B.B.C. in its early morning news bulletin for April 7, and *The Times* a day later, announced a curious item from Coventry. *The Times's* report, dated April 6 (*The Times*, April 8), is as follows:—

"By 32 votes to 13, the Socialist-controlled Coventry City Council decided to-night to send a resolution to the Home Secretary stating that, in view of reports of the devastating effects of hydrogen bombs, they consider that the continuation of civil defence in Coventry is a waste of time and public money. They propose to take steps to disband the local civil defence committee.

"Alderman S. Stringer, the leader of the council, who moved the resolution, said that this would not mean the immediate stand-down of the 3,000 civil defence volunteers at Coventry. The resolution was designed to strengthen the hands of international statesmen in their efforts to outlaw the bomb. It was framed with knowledge of the gravity of the step which was being taken . . ."

Other speeches are briefly reported. "A most fantastic piece of political window-dressing" was a Conservative speaker's view.

Mr. Aldous Huxley's idea of a solution in 1947 was *satyagraha*, a non-violent direct action "involving the cheerful acceptance of sacrificial suffering." Even to Mr. Huxley it was to be, we presume, a voluntary matter. Vicarious *satyagraha* at the behest of party politicians doesn't make any more sense than the other ideas they get.

" . . . That meeting instructed the Steel Committee to examine questions relating to the expansion of steel consumption in the principal steel consuming industries. The instructions reinforce a re-orientation of work already undertaken by the Committee and the Secretariat to face the urgent new task of promoting the consumption of steel, now that major problems of overall steel production and the supply of steel-making raw materials are well in hand." (The emphasis is ours.)—Press Release, Geneva, ECE/STEEL/37.

"That meeting" was one last month of the U.N. Economic Commission for Europe. Pity there's so little steel in hydrogen bombs; but they can destroy quite a lot when trade needs.

Dr. E. V. Rieu, Editor of *The Penguin Classics* and Translator of *The Four Gospels* has been saying some interesting things in the 'Lift Up Your Hearts' feature of the B.B.C. On April 10 he remarked that the Greek verb used in the last clause of St. Matthew XI, 5: ("The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.") is in the active, not the passive voice, and the passage should be translated "and beggars preach the good news" implying that beggars might give as well as receive. In harmony with this philosophy, he translated St. Mark's verse at Chapter IV, 24:—not "Take heed what you hear," but "Give your minds to what you hear, for as you give so shall you receive: measure for measure." It occurs to us that our generation has taken its intellectual ethics from the bankers, and only lends, anticipating interest at a high rate, payable in its own coin. No, it doesn't get it. Why should it?

## Money: An Historical Survey

Notes for Major Douglas's speech on July 26, 1936, at the Social Credit study course for Conservatives at the Bonar Law College, Ashridge.\*

(Conclusion)

In brief, the creation of money, once performed by the producer of wealth, then by the custodian of wealth, who fraudulently issued more paper than the wealth he guarded, has passed to a set of people who neither produce, nor own, nor guard the wealth, but are merely book-keepers.

The great thing to notice about this situation is that the creation of wealth—the real creation of goods and services which go to make a standard of living, the thing which makes the difference between starvation and comfort, and makes all those things that we call civilisation—the actual making of these things is carried on by one organisation, but the making of money, by which alone these things can be transferred from the producers of wealth to those who wish to consume it, is carried on by an entirely separate organisation, having no real connection with the production of wealth at all, not even as its custodian.

It is exactly the same position as if you had a railway in which one set of people were providing trains, rolling stock, permanent way, signals and railway stations—everything in fact, including both men and material, necessary to operate the railway—and you had a totally separate organisation, not fundamentally connected with the railway system at all, which had got control of the ticket office and was making its own terms in regard to the tickets, and was saying, "We don't care how many seats in the train there may be; we don't care how many people want to travel on the train. We will alter the number of tickets, restrict them, or do anything that we like with the tickets just to suit our conception of the best policy from our point of view, and if your population wants to travel on those trains, even if there is sufficient accommodation on those trains, well, that is just their bad luck. They may or they may not, according to *our* policy." That is not an exaggeration and it is not intended to be even a condemnation of any organisation in particular. It is just a plain statement of fact, of the conditions which obtain at the present time. I am certainly not here as a moralist; but as an engineer I have an appreciation of the importance of foundations. I find it incredible that a stable society can persist founded on the most colossal lucrative fraud that has ever been perpetrated on society.

It is one of the tragedies of this fraud upon society that the control of credit and the control of information in all its forms—education, publicity, etc.—are concentric and interdependent, and it is obvious that the primary use which is made by the financial hierarchy of this control of information is to mould public opinion into channels which will buttress the usurped authority and hypnotise whole communities into asking for what they do not want. A commonplace instance of this is that of referring to the "unemployment problem" when the achievement of leisure is meant. I have even heard it stated that the proper object

of labour-saving machinery is to increase work; but it is not necessary to emphasise that the idea in the mind of the inventor of a labour-saving device is to save labour and therefore to achieve leisure.

The mechanism by which finance moulds economic thought is well exemplified in the London School of Economics. Its chairs were endowed by Sir Ernest Cassel, on whose behalf we fought the Egyptian War of 1882 with its present repercussions. So successful is this hypnotic process that, so far as I can judge, a thorough academic training in economics—so-called—is almost a fatal handicap to a commonsense apprehension of the subject. Only a brilliant economist like Mr. Hawtrey, with all the orthodox training, familiar with the thought of other brilliant economists, and steeped in the tradition of the Treasury—which is the Tweedledee to the Bank of England's Tweedledum—would suggest, for instance, that a country like Great Britain, with a National Debt of £8,000 million, which is increasing daily, has on the average paid for, and is paying for, what it produced.

If I manage to live by increasing the mortgage on my house, it seems to me a misuse of language to say that I am paying my way. Might I add that despite his heavy handicaps, I perceive signs that Mr. Hawtrey will join other economists who are becoming and have become realists! He was good enough to send me an advance copy of his remarks, which I have read with interest. I do not propose to deal with them in detail here because I do not consider this occasion as a debate, but as an invitation to state my views. If he *should* desire it, however, I will see that his objections, which are not new, are *again* answered categorically.

The core of the *technical* accusation made by us against the present financial system is *that prices contain items not represented by money anywhere, and that these unmonetised items are represented by debt which is increasing and which cannot be liquidated.* Mr. Hawtrey has not in my opinion dealt with this core of our charge, and, as it is a patent fact, he cannot possibly deal with it. It is from this fact that the major evils of civilisation arise, including war.

The Social Credit technique is simply a method of dealing with the defects disclosed by the analysis. I believe it to be logical, sound and practical, but I am willing to discard it tomorrow in favour of anything which is based on an admission of the analysis and which achieves effective distribution *and, at the same time, release from regimentation.*

For those who wish to pursue the matter into technical detail there is now a large bibliography available, and in my opinion the matter is better pursued in this way. The principles involved are simply (a) that provision shall be made for the purchase of all consumable goods *at the rate at which they are produced;* (b) that the debts created by the inevitable creation of capital assets (which Mr. Hawtrey calls fixed assets) shall be distributed and not annexed by a predatory banking system, thus providing the population with the economic security they have earned, and abolishing "the struggle for markets."

If we hypocritically claim that the employment system is a moral system and that man must be *kept* at work, rather than *choose work*, we are sealing the doom of this civilisation.

\*This address was first printed in *The Fig Tree* for September, 1936.

### Can You Write?

Can you write?

Almost the last directive given us by Douglas concerning our hopes for the future was that there might be some justice in them if we could pull the 'movement' out of 'Little Bethel.'

What is 'Little Bethel'?

'Little Bethels' are places where great enthusiasms are generated for very small creeds. Inclusiveness is obviated by fragmentation. Considered as architecture, 'Little Bethels' proclaim themselves in the shadows cast by the great cathedrals—Chartres, Lincoln. Social Credit is not a small creed, and is uneasy in a setting too small for it, as the denizens of Little Bethels are uneasy in a world too large for them.

Can you write?

*The Social Crediter*, *Voice* and *The Fig Tree* need the assistance of people who can write.

Can you put down on paper what you think?—Not what you think you think, nor what your fans are willing to think you think, but what you think? And put it down according to the established rules of writing, which have not changed since the time of St. Augustine, who clearly set forth what they were and still are? The rules of writing are like the rules of cricket, and exist for the same reasons: When they are observed, the players on the other side can tell when you are cheating. When they are observed, the players on both sides can tell who has won—not which team has won, the Readers or the Writers, but which side has won, Truth or Error.

If you can't write, can you learn to write?

Shakespeare learnt to write, but he has not told us how he did it. Arnold Bennett learnt to write, and was modestly willing to tell us how he did it. According to him, there is not much of a secret about it: banishing the ghost of 'inspiration,' you dip your pen in ink and begin to write on the paper before you. Having started, you go on . . . and on . . . . The day comes when the mechanical procedure falls in with the rhythm of your life and thought, and you are astonished to discover that the words live a life which is independent of your own, yet harmonious with your own. They come to life, instead of life coming to them. Instead of speaking them, they speak while, entranced you listen—with a listening ear. Hearing them, you can call them to judgment. What you can hear, all can hear—who have ears to hear.

People who have no ear are not accustomed to read—indeed, they cannot—and we need not consider them.

### The Spirit of Jazz

From *Music Ho!* by Constant Lambert: First published 1934. Pubd. Penguin Books (3rd Edition) 1948.

(p. 153) . . . "In point of fact, jazz has long ago lost the simple gaiety and sadness of the charming savages to whom it owes its birth, and is now for the most part a reflection of the jagged nerves, sex repressions, inferiority complexes and general deariness of the modern scene. The nostalgia of the negro who wants to go home has given place to the infinitely more weary nostalgia of the cosmopolitan Jew who has no home to go to. The negro associations

of jazz, the weary traveller, the comforting old mammy, the red-hot baby, have become a formula of expression only, as empty and convenient as the harlequin and columbine of the nineteenth century. The pierrot with the burnt-cork face symbolises not the England of yesterday but the Jewry of to-day.

"The importance of the Jewish element in jazz cannot be too strongly emphasised, and the fact that at least ninety per cent. of jazz tunes are written by Jews undoubtedly goes far to account for the curiously sagging quality—so typical of Jewish art—the almost masochistic melancholy of the average foxtrot. This masochistic element is becoming more and more a part of general consciousness, but it has its stronghold in the Jewish temperament. As Blaise Cendrars has said: 'Y a-t-il eu un peuple au monde plus profondément masochiste qu'Israël? . . . Israël se contortionne, Israël verse de larmes de sang. Mais Israël jouit de sa bassesse et se delecte de son avilissement. Quelle volupté et quel orgueil! Etre le peuple maudit . . . avoir de droit de se plaindre, de se plaindre à haute voix. . . avoir la mission de souffrir. . . Les juifs seuls ont atteint cet extrême déclassement social, auquel tendent aujourd'hui toutes les sociétés civilisées, et qui n'est le développement logique des principes masochistes de leur vie morale. Tout le mouvement révolutionnaire moderne est entre les mains des juifs, c'est un mouvement masochiste juif, un mouvement désespéré, sans autre issue que la destruction et la mort; car telle est la loi du Dieu de Vengeance, du Dieu de Courroux, de Jehovah le Masochiste.'

"There is an obvious link between the exiled and persecuted Jews and the exiled and persecuted negroes, which the Jews, with their admirable capacity for drinking the beer of those who have knocked down the skittles, have not been slow to turn to their advantage. But although the Jews have stolen the negroes' thunder, although Al Jolson's nauseating blubbery masquerades as savage lamenting, although Tin Pan Alley has become a commercialised Wailing Wall, the only jazz music of technical importance is that small section of it that is genuine negroid. . . ."

### Correction

T.S.C. April 10, page 1, col. 2, paragraph 3, line 9:—headed god (*Chac. the outpouer*), restricted rain in the coils, which appears correctly again lower down the column, should be: *headed serpent represented in these pictures with its coils*. The fact that both lines begin and end with the same words seems to have confused the printer.

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This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

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