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FOR POLITICAL AND ECONOMIC REALISM

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From Week to Week

Wouldn't it be terrible if the Russians didn't let the Australians feed and clothe them!

There is talk in the . . . States that scientists may be placed in 'protective' custody—so as to be 'free' of course.

Appeasement is here, chaps:—

Fifth Columnation From the Sixth Form

UNO

Unesco

Unite

Unanimous

You veto

They won't

If these scholars did not waste their steam in wit, they might do something.

Dudley T. Dougherty, an oil man, is to challenge "tall, dark, handsome" Lyndon Johnson elected to the United States Senate in 1948, when an injunction was sought, obtained and stayed barring his name from the ballot until two Masters in Chancery had looked into it. Later, when Senate investigators headed towards Texas, the State concerned, the ballot boxes were imprudently burned. That is the background. Johnson is reported to be still a slavish partisan of F. D. Roosevelt. *Human Events* for April 14 gives Mr. Dougherty's pledges as follows:—

"(1) Get the U.N. out of the U.S. as quickly as possible thus terminating its vital usefulness to the Russians as a spy base in the Western Hemisphere; demand of the U.N. that it either expel Russia and all Communist nations or we will withdraw; cut off all financial support of U.N. agencies like UNESCO; revise U.N. dues so that the U.S. will cease to be a 'sucker' for the greater part of its costs—costs that benefit only Europe and Asia.

"(2) Promptly wind up all government aid programmes to Europe and Asia. The only real defence for America is American air power. Our alleged Allies have no intention of building up real military resistance to the Kremlin. Last year England was spending more than twice as much on socialised medicine and pensions than on armament; and the obvious power of Communists and Socialists in England,

France and Italy makes them poor risks as Allies. Spend what money we have on American military power.

"(3) End diplomatic relations with Russia and all Communist nations. When we recognised Russia, the Reds solemnly promised to cease their revolutionary activities in the U.S.—a pledge immediately broken. For twenty years Russia has steadily expanded its revolutionary activities in America while we foolishly continued recognition. Our embassies in Communist countries are worthless to us—but Communist embassies here are worth their weight in gold to the Hammer and Sickle. All are bases for espionage and the distribution of Communist propaganada in the Western Hemisphere. Ending diplomatic relations with Communist countries would deal world Communism a strong blow.

"(4) Outlaw the Communist Party in the U.S. and jail every known Communist; repudiate Yalta and Potsdam agreements as soiling our national honour; repeal the Status of Forces Treaty turning American soldiers over to the prejudicial juries and judges and the often unfair procedures of foreign courts; pass the Bricker Amendment to the Constitution—the Amendment drafted by the ablest lawyers of the American Bar Association and overwhelmingly ratified *three times* by the Association's House of Delegates.

"(5) Enthusiastic support for congressional committees investigating Communist infiltration of the nation. Dougherty however, would demand that these committees also expose *socialist infiltration*.

"(6) Vigorously uphold the McCarran-Walter immigration law; adhere to limited immigration; report illegal entrants; maintain adequate border patrols. Experts estimate that hundreds of thousands of illegal, permanent immigrants pour into the U.S. each year across the Mexican border, that tens of thousands walk across the Canadian border, and Canada has practically no security checks on European immigration. It is estimated that there are now from three to five million illegal entrants in the U.S. Dougherty would force them out partly because many are dangerous radicals, also in order to preserve economic opportunity for legitimate Americans.

"(7) On domestic issues Dougherty is for real tax cuts achieved by business economies in the military and the cutting off of foreign aid; getting the Federal Government out of private business, tax ceilings on Federal spending; thorough revision of social security on a pay-as-you-go basis, confining its benefits to the lowest income classes, pruning away absurd handouts for misfortunates which self-respecting people should bear themselves; fair play for small business men by enforcing the anti-trust laws against unfair trade practices; tariff relief for American industries suffering from unfair competition."

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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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'Recoverable' Dividends

In introducing the current budget Mr. Manning, the Albertan Premier, said "It may be that the time is coming when the interest of responsible self-government will be better served by levelling off the measure of provincial financial aid and distributing directly to the individual citizens of each community an equitable share of the revenues accruing from the development of their natural resources in the form of citizen's participating dividends." *The Calgary Herald* comments "The province has received \$271,955,853 as a direct result of oil and gas development. It feels that the municipalities are making too many demands for assistance as a result of this wealth. Should the proposed scheme be put into effect the government would say to the municipalities 'we are not going to pay you any more money. We are going to pay the money to the individual citizens and then it will be up to you as a municipality to tax those citizens or do as you see fit.' . . . The government feels that municipalities have been placing the blame for extra taxes on the government rather than at their own back door."

The natural wealth of Alberta might have been used to build up a *sanction* against financial power for the introduction of Social Credit. Instead, some of the revenue from the oil and similar natural resources is to be distributed as 'dividends,' so that the local authorities can tax them.

The Court of Criminal Appeal and Money

(*T.S.C.*, April 10). As stated, a copy of *The Control and Distribution of Credit* by C. H. Douglas was sent, with cuttings from *The Social Crediter*, to the Lord Chief Justice. We deem it right to place on record, without comment, the following from Lord Goddard's Secretary:—

"ROYAL COURTS OF JUSTICE,
" LONDON, W.C.2.

" 8th April, 1954.

" Sir,

" The Lord Chief Justice desires me to return this book to you as it has nothing to do with his duties. He does not find that economic theories are of much assistance in considering the technicalities of the law of larceny.

" Yours faithfully,
" P. Stephenson, Secretary."

"Jesus Wept" (St. John. XI. xxxv.)

By kind permission of the author, we print below the text of a broadcast by E. V. Rieu, C.B.E., Litt.D., Editor of the Penguin Classics and Translator of The Four Gospels. The talk was one in the series 'Lift Up Your Hearts' in the Home Programme of the B.B.C. on April 8:—

I told you yesterday how much I had been impressed by the care and consistency with which the Gospel-writers present their portrait of Jesus as the complete and perfect man. To-day in a spirit of no disrespect for them, I am going to enquire whether they omitted anything from that portrait. They tell us that Jesus wept; but they leave later writers to tell us that Jesus laughed.

In pursuing this enquiry, we must remember several things. The reported sayings of Our Lord are so short that they can be read through in an hour, and they include only what the original eye-witnesses passed on to others as being of the greatest importance and spiritual value. This was right and proper. But it means that the Gospel-writers did not possess the materials to make what we should call a full biography of Our Lord, even had they wished to do so. And as a result we have no account of what we might call Jesus's everyday conversation; for example, we know nothing of the way in which He talked when He sat down to dinner with His friends, the outcasts and the tax-collectors, who flocked to His side, in order, as Luke says, to hear Him speak. If we possessed such records, I for one feel that we should be able to correct the somewhat one-sided impression of Our Lord as the Man of Sorrows which tradition has fostered, and banish for ever from our dictionaries of quotations Swinburne's baleful line: 'Thou hast conquered, O pale Galilean, the world has grown grey from Thy breath.'

As it is, we have to read between the lines of such records as we have, and in the quiet humour that pervades so many of the parables, find evidence that Jesus, if He did not laugh Himself, at any rate took full advantage of His power to make other people laugh. I myself have even suggested that Matthew's story[*] of the silver coin that Peter was instructed to discover in a fish's mouth (a story that has never been explained on a serious level) is the confused report of a light-hearted remark that Jesus made at the expense of Peter or his tax-collecting friends.

I hope that you will not accuse me of irreverence in making such suggestions. Nevertheless you may well wonder why I attach so much importance to the question whether Jesus laughed. I will tell you why I do so. In common with many others I have sought all my life to discover whether this precious faculty of laughter, which we so much enjoy, and which we use to such healthful effect, is restricted to our lower nature, or will be found in the end to be part and parcel of our higher selves. It has been said of laughter that it is a sovran corrective when our sense of values has gone out of focus. I can say even better things of it than that. It is the great solvent of personal misunderstandings; a quick finisher of quarrels. Its sudden and incisive logic provides short cuts through many an intellectual quandary. And finally, and best of all, it is the playmate and the bosom friend of love. If Jesus laughed at Peter when the tax-collectors had been worrying him, it was because He loved him much.

That is the reason why I wish to satisfy myself that Jesus laughed on earth. And if He laughed on earth, why should we not believe that He had brought laughter with Him from the Kingdom of Heaven.

[*] The reference is to St. Matthew XVII, 24-27:—"And when they came to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

"Can You Write?"

The Editor, *The Social Crediter*,

Sir,

I have not found Arnold Bennett's prescription sufficient, though perhaps others more liberally inspired may do so. Will they, with Herbert, remember that

*When Thou dost greater judgments Spare
And with Thy knife but prune and Pare
Ev'n fruitful trees more fruitful Are?*

Yours, etc.,

Malmesbury, April 18.

Jacqueline Lalaing.

Sir,

"Can you put down on paper what you think" is the question in last week's issue of *The Social Crediter*. Then you go on to say that by right thinking our writing will adopt a life of its own, and so independent of ours, that it may speak to us. In other words, we may see ourselves in our works as in a mirror, and thus learn to perfect our selves.

Is this not true of all our labours? Under natural conditions, when the extravagant abundance of nature mocks at the politics of scarcity, the work of the hand would be an expression of the soul.

According to the early Brahmins the individual soul is part of the Over-soul, the Great God. In a community of individuals the spirit of harmony, or the Great God is felt. As the branches and twigs of the tree, none of which are alike, offer a perfect pattern and a unity rising from a myriad variety, so are we individuals, every one after his own fashion, meant to create that variety out of which a spontaneous Unity might arise. And what is spontaneous—the smile of an unaffected child or the growth of a plant—holds us in the grip of wonder:

"And faith has wonder for her dearest child."

The work of our hand should be a duplication of the individual and a multiplication of the human phenomena of Godliness. We put our whole heart into our work because it is as much a part of us as our child, and by it, as well

as from our child, we learn more of ourselves and thus improve ourselves.

When we are economically independent we express that Voice within us

"Who taught the nations of the field and wood
To shun their poison, and to choose their food,"
and thus create the maximum variety. We are then creators and have God for a prototype. Man is never closer to the Creator than when he looks upon his newly born son.

It is the infinite variety of colour, form and sound of nature which adds divinity to its order.

Create a state of scarcity and we have to turn our hands to work that serves an end other than ourselves. We have to renounce ourselves, assimilate the new creed of scarcity, and now put this creed into our work. Our work is no longer our idea, our child, but that of another, and we lose enthusiasm, vigour and health of body.

Under the dead hand of the State, planned uniformity shifts the origin of goodness from the individual heart to the ruler.

When we are "closing the dollar-gap" or serving the State under some other misguidance, the end we achieve is planned and has none of that spontaneity which justifies and sanctifies our efforts.

When we work with the ennobling of ourselves as the object a State arises of itself. When we serve an already described State we place that State as our master and ourselves as its mere functionaries. Having abandoned our inner Kingdom we lose self respect, and without self respect we lose our will to self-conquest—to the defeat of our lower selves and the supremacy of our nobler selves. The political machinery swallows us, and our nation is made subservient to another until the world is made into one empire under a centralised power. Then, having failed to overcome ourselves, and having renounced our noble or divine selves, we are overcome and disciplined externally. All that was once offered to us direct from nature and by our own effort shall then be given to us by a centralised power.

From dependency springs worship, and when a centralised power is personified in a world monarch, grateful nations, already harassed by atomic missiles, shall bend the knee and embrace him who has brought to them redemption.

Satan is the middleman who stands between us and God, and he craves for worship because he is nothing within himself and would compensate his inferiority with an external superiority.

It is the Natural Order of things that unless we discipline ourselves we are ruled externally. Under mass-production, the instrument of self learning is denied to us, and without knowledge of the self we cannot rule the self.

While we serve Money we work for Satan; we substitute the true reward of labour—the satisfaction that springs from accomplishing—with a wage-packet which only serves to foster the appetites of our lower natures and compels us, like scavengers, to form unions and demand more and more. And whoever gives to us incapacitates us, and makes us dependent upon him.

The tyrant is only too pleased to give us the whole world as long as we are prepared to call him Comrade,

Messiah, Fuehrer, with our arms aloft in gratitude and supplication. He offers to us the whole world at the price of our own souls.

When the creeds of the past have crystallised politically, and the world is enslaved by a central purse-holder, Jesus tells us that this giver of the good things of life "shall deceive even the elect were that possible."

Yours truly,

King's Heath, April 21.

R. L. Parry.

[The Editor hopes that Mrs. Lalaing's reminder will comfort the patient in suffering, and the writer of the advertisement says, concerning Mr. Parry's letter:—

"I can see where Mr. Parry's letter faithfully reflects the underlying philosophy of Social Credit; but I do not know enough about the post-Vedic religions of India to enable me to say where it also reflects Brahmanic ideas. Mr. Parry's simile of the branches and the twigs may serve to illustrate a point I should like to make. It is one point, not half a dozen; and if what I wrote has any importance, I want to emphasise what I did write, not something else. Each branch issues in twigs, and each twig in buds, and so on and on as long as the tree lives. The bud can never un-bud itself and become again the twig *from* which it budded, or untwig itself and become the branch, and so on to the point where branching occurred. The differentiation which may exist even between the fruits of the same tree cannot 'turn round and go back and take the other way.' Nor can some difference, however happy or excellent, jump across the gaps in 'the pattern,' however much the gaps are merely part of the pattern, to blend with other excellent differences. Mr. Aldous Huxley, in our own time, is one of those who regrets the feature, and sighs for what is to me a sort of cultural miscegenation. 'He [Belial] saw to it that mankind should make the worst of both worlds. Just think if they'd made the best! . . . Eastern mysticism making sure that Western science should be properly used; the Eastern art of living refining Western energy; Western individualism tempering Eastern totalitarianism. . . . Why, it would have been the kingdom of heaven.'

"We bud from a Christian tree. A much simpler explanation than Mr. Huxley's for the fact that neither in the East nor in the West is there a kingdom of heaven [on earth] is that the differentiating buds of human culture have been arrested in their growth, or turned back like ingrowing toenails encroaching upon the flesh which bore them. Perversion.

"So now, assuming that Mr. Parry's words are at least as worthy as mine of close inspection, to come to his suggestion that we may see ourselves in our work 'as in a mirror': Psychologically, this is narcissism; theologically it is gnosticism; and in Social Credit it is the Ev'l From Which We Suffer, and the ground from which springs the confusion among us between a policy of freedom of association and a policy of freedom *in* association. The Social Credit 'movement' believes it can establish freedom of association by actively asserting freedom *in* association. It can't. The only freedom there can possibly be *in* association is the free-

dom to remain *in* association or to get out of it: *i.e.*, freedom of association. Looking in a mirror, all you can see is yourself, and even that image is in reverse. Even so, the image is exclusive of all other images whatsoever: a vacuous *ego in vacuo*. What I tried to say was very much better said in a little cutting I have from *The Social Crediter* of some years ago:—

" 'A wood carver made a post to hang bells on. When the post was finished, all people admired it as a miraculous work of art.

" 'Also the Prince of Lu looked at it and asked the carver: 'What is your secret?'

" 'The carver answered: 'I am a simple artisan and do not know of secrets. There is only one thing to be considered. When I was about to make the post, I was on my guard not to allow my energy to be diverted to any other idea. I fasted in order to bring my mind to balance. When I had fasted for three days, I did not dare any longer think of reward and honour, after five days I dared no longer think of praise or blame; after seven days I had forgotten my body and my limbs. At this time I did not even think of His Majesty's court. In this way I identified myself completely with my art, and all temptations of the outer world had vanished. After that I went into the forest and looked at the natural shape and growth of the trees. When I happened to see the right one, the post for the bells stood ready before my eyes, and I could go to work. Otherwise I would have failed. And the people hold my work divine because my innermost nature became merged with the nature of the material.'

" 'There is no mergence in a mirror. Vanish, and your image vanishes with you: only the mirror remains to treat all objects presented to it indifferently in the same way. But when something is written correctly it remains when the writer has departed; and even as he writes it, it has an independent life which 'can be called to judgment'—and must be, before its life is complete—before 'it can be heard.' That this judgment is at the same time a recognition (of Truth, not of Self) must be the source of the artist's satisfaction—the only 'reward' possible.]"

"Whoever They May Be"

"It is of no use to tell people that civilisation is heading for destruction, and that its fall is imminent, unless at the same time they can be brought to see that the events leading to this end are, in the last analysis, the deliberate acts of human individuals; that these acts can be counteracted by the exercise of the initiative of other men and women; and that, so far from any man or woman being powerless in the matter, the properly directed efforts of a sufficient number of them, whoever they may be, can certainly thwart those who, 'by accident or design' maintain the world, including our own country, in its present state." (A political pamphlet of 1935.)