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FOR POLITICAL AND ECONOMIC REALISM

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SOCIAL CREDIT SECRETARIAT

49, Prince Alfred Road,
Liverpool, 15.

January 29, 1955.

In view of the sudden serious illness of Dr. Tudor Jones on January 21 last, we regret to announce the impossibility of carrying out in the order then contemplated the intentions of effecting a necessary re-drafting of the administration of the Secretariat.

It is imperative that the re-distribution of authorities there announced must be the one actually put into practice now, over a lengthy period of time, and indeed this must be so.

Fortunately, there is every reason to believe that the earlier assumption of the responsibility held by Major C. H. Douglas after his retirement will be made practically and fully operative; and, for the rest, the following paragraph stands.

The Plan is outlined in a document of January 10 and now represents in *principle* the established arrangements:—

(EXTRACTS)

“ January 10, 1955.

“(PRIVATE and CONFIDENTIAL.)

This memorandum continues that headed “Memorandum concerning the Secretariat” dated July 10, 1954, and circulated to Messrs. Hewlett Edwards, L. D. Byrne, H. R. Purchase, N. F. Webb, J. Scott-Kyle, R. L. Northridge, R. B. Gaudin, C. G. Fynn, W. J. Sim, Dr. Bryan Monahan and others. It is, I hope, a final and successful attempt to reach a solution of the problem with which The Social Credit Secretariat is faced in seeking to establish it on a permanent basis.

“The following plans are proposed: *viz.* Plan A, Plan B and Plan C. They are distinct from one another. Before putting or attempting to put one of these plans into operation, the Chairman will be glad to receive advice from recipients of the Memorandum, which, if tendered, should, however, be forwarded as soon as possible, since the present uncertainty cannot continue. [Only ‘Plan A’ is here reproduced.]

Plan A

“Since last July, Mr. Gaudin has supplied me with notes of a conversation he had with Major Douglas some time before his death, in which conversation Douglas emphasised that there was no fixed *locus* of the headquarters of the Social Credit Movement, and particularly mentioned Australia as a possible location. While translation of the Secretariat to Australia would entail certain adjustments elsewhere, it would have some advantages, and, in fact, coincides with a proposal to re-establish *The Australian Social Crediter* under the original editorship of Mr. Scoular. PLAN A is framed on the assumption that this (in a slightly altered form) may be possible.

“The ‘key’ moves are as follows:—

“(1) Publication of *The Social Crediter* in Sydney, N.S.W. by Tidal Publications, Ltd. NOTE: Not ‘*The Australian Social Crediter*.’ In the reverse direction to that practised when the earlier journal was published, an air-mail copy of the corrected proof would be sent to England, where *The Social Crediter* (English Edition) would be produced, with only such differences as would be decided by a Deputy Chairman, resident in England. (*vide infra*.) Financing would be as previously, by independent subscription to each paper.

“(2) Nomination of Dr. Bryan Monahan as Chairman in succession to the present Chairman.

“(3) Nomination by him or by the present Chairman of a Deputy Chairman for, respectively, Great Britain (or Europe) and Canada. For the latter, Mr. Byrne is the obvious suggestion, and might even have been the nominee for Chairman had not the position in Canada been (as I assess it) so materially different and less promising than that in Australia. I should recommend Mr. John Mitchell for the English Deputyship. Mr. Mitchell might elect to edit the English Edition himself.

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*Note: The above rates cover subscription to *Voice*, appearing fortnightly in alternate weeks with *The Social Crediter*.

If he does not, Mr. Morris and Mrs. Best may be willing to assist in this matter. The differences there were between *The Australian Social Crediter* and *The Social Crediter* were chiefly the omission of Parliamentary Reports from the former and a varying selection of extracts from other sources.

"*The Fig Tree* to be continued under an English editor responsible to the Chairman. It should, however, be emphasised that the Chairman, once nominated, would have right of veto over all arrangements and full responsibility as at present.

"(4) Subject to the foregoing observation, the controlling shares in K.R.P. Publications, Ltd., would be transferred to the Deputy for England. It is not possible to transfer the control of this Company to any place outside the country by the terms of its initial constitution. I picture it as remaining relatively unaffected by the changes proposed, as the established business office of The Secretariat in Great Britain."

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NOTE: The present Chairman's position:—

Dr. Monahan is willing to accept nomination (a) If in my judgment the plan outlined is workable and (b) if I will remain behind him. Although not without its risks, I think the plan is workable, and that Australia at present is in the happy position of having vigour of personnel, which would be stimulated by the responsibility proposed to be entrusted to the movement there. I shall, of course, do what I can do to support any step which I deem to be sound to implement Major Douglas's intentions. I am, at present, not sure whether the most effective means for doing this would not be for me to be accessible to the new Chairman for such advice as he desires me to give, without, however, placing upon him any such restriction as may be implied by the announcement of my assumption of such a position as that of an Advisory Chairman. . . . I am more deeply convinced as each day passes, that Social Credit will be attained, if at all, only by securing its advocacy on a new and a higher level than has hitherto been our public aim.

(Signed)

Richard Jones

From Week to Week

" . . . in the desperate insecurity of the modern world what is at issue is not one more mistake in the technique of government . . . but a culminating error of belief."—Lord Percy of Newcastle in *The Heresy of Democracy*.

• • •

The belief of the Planners, the Puritans and all conceited, arrogant persons is that they know best what people want.

• • •

The belief of the Christian is in God the Father, the Creator and Law Giver; God the Son, who manifested the Father in human life-energy by authoritative example and teaching; and God the Holy Ghost, the Comforter, the Spirit of Truth, who can be manifested in each individual person.

• • •

Social Credit is the belief inherent in society that in association people can get what *they* want; it is the expression of that belief in a policy based upon the Christian philosophy of the sacredness of human personality, whose law is immanent growth. Social Credit policy is therefore bound to the provision of the maximum freedom within society for that growth; it is concerned with social techniques. It is concerned with finding those techniques which reflect Reality, and with getting them put into effect. It is self-evident that you can do nothing about getting those techniques operative in society unless the dominant belief in society reflects Reality.

Correct techniques are reflections of Authority; and therefore Social Credit in its true sense is an octave of Authority.

Correct beliefs are fundamental to correct techniques; and a belief in Authority is fundamental to correct beliefs. Our society does not in any effective sense believe in Authority. That it should believe in Authority is the primary responsibility and mission of the Church.

• • •

This journal is concerned with Social Credit policy; it is also concerned, and of necessity primarily so, that conditions should exist in which that policy can become operative.

• • •

"Like so many of us, Lord Percy contends for the rule of law. The question really at issue is whether present necessities of administration permit of any kind of law except administrative law. The problem of the criminal, of course, is another matter and unfortunately a very minor one compared with the stakes that are now under competition."—*The Church of England Newspaper*.

"And Israel shall dare a deed unspeakable. . . ."

We agree that the stakes are very high. We agree, also, that the word 'criminal,' in its day-to-day usage, hardly encompasses the unspeakable deed which is being worked. If the word is not 'super-criminal,' is it 'Satan'? The adversary of a super-criminal is the police force on behalf of society, but the police appear to have no power in this matter. Who then is competing? The adversary of Satan is Christ.

"Render unto Caesar . . ." Cannot the editor (The Rev. C. O. Rhodes), tell to whom the stakes belong?

It was stated in the last issue that nothing is more self-evident at present than the existence of a Law of Compensation. It is obvious that unless there is a wholesale repentance for past errors, followed by genuine humility, few, if any of us, will escape far more awe-ful consequences than have as yet been visited on us for a lack of awe in the past. It will be a collective punishment on guilty and innocent alike. It is clear that many clever, ruthless men living amoral lives, as many of the humdrum sort who just shuffle out of their responsibilities, have hitherto lived out their lives without harmful compensation. As it is self-evident that we are each and severally endowed with will and individuality it is obvious that complete nonsense, amounting to blasphemy, is made of creation if we do not acknowledge that the Law of Compensation renders an account to each individual after death.

The cause of the Social Credit Secretariat has need of much more serious, dedicated service than it is getting; and many readers of this paper are capable of giving much more.
J.M.

Metternich and the Revolution

The following extracts are taken from *Introduction to Metternich* by Algernon Cecil (Revised edition, 1943).

Contemporary historians could see the peril which Metternich's much-abused policy was designed to meet. "If God does not miraculously aid," wrote Niebuhr in 1830, "a destruction is in store for us such as the Roman world underwent in the middle of the last century—destruction of prosperity, of freedom, of civilisation and of literature." "The Revolution," wrote Döllinger about 1860, "is a permanent, chronic disease, breaking out now in one place, now in another, sometimes seizing several members together." (Quoted from Acton, *Essays on Liberty*, p. 305.) We deceive ourselves, then, if we suppose that democracy—whatever interpretation we put upon that fluid phrase—is any real answer to the problem the Revolution raises . . . democracy is ultimately dull; and all the evidence seems to show that human beings want the world to be dramatic. . . . It is in the nature of things that presently our restless intelligentsia should fall upon democracy and rend it limb from limb. The Greeks, they will say, had aristocracy, and the Hewbrews hierarchy, but what in the world can be made of a society of Beveridge men, with forty-odd shillings a week, all dressed in utility suits? They are sure to say something unkind like that—the *jeunesse*, no longer *dorée* but copper-clad, of the future, yet pining as ever for the golden age. For equality will not always look so pleasing as it does now, any more than Shakespeare will always appear an agreeable novelty if presented in modern dress.

It was interesting to notice how popular the Habsburg Monarchy immediately became with the public so soon as the politicians had pulled it down—how "Lilac Time" took the stage and the story of Strauss engaged the films. . . .

The preservation of that fair old world of culture and quality in which a gracious Liberalism had delighted, though without acknowledgments, the Liberals owed more to Metternich perhaps than to any other man, Austria, however, the last legatee of the *ancien régime*, was sacrificed to the revolutionary idea of nationality and at length dis-

missed in Mr. Lloyd George's elegant language as nothing better than a ramshackle empire. . . . "The greatest adversary of the rights of nationality," (Acton wrote), "is the modern theory of nationality. By making the state and the nation commensurate with each other in theory, it reduces practically to a subject condition all other nationalities that may be within its boundary." (*History of Freedom*, p. 297). Already he had shown that freedom lay in quite another direction. "The co-existence of several nations under the same state is a test as well as the best security of its freedom. It is also one of the chief instruments of civilisation; and, as such, it is in the natural and providential order and indicates a state of greater advancement than the national unity which is the ideal of modern Liberalism. The combination of different nations in one state is as necessary a condition of civilised life as the combination of men in society. . . . Christianity rejoices at the mixture of races, as paganism identifies itself with their differences, because truth is universal, and errors various and particular. In the ancient world idolatry and nationality went together, and the same term is applied in scripture to both. It was the mission of the Church to overcome national differences." (*Ibid.* pp. 290-1.)

From these large considerations Acton's argument narrowed again to its Anglo-Austrian conclusion. "If we take the establishment of liberty for the realisation of moral duties to be the end of civil society, we must conclude that those states are substantially the most perfect which, like the British and the Austrian Empires, include various distinct nationalities without oppressing them. Those in which no mixture of races has occurred are imperfect; and those in which its effects have disappeared are decrepit. . . ."

. . . There were doubtless in Metternich's Austria repressions of opinion that laid him open to criticism, as there have been in Mr. Churchill's England confinements in prison which have invited the strictures of a judge of the High Court. But, granting so much, both countries have enjoyed on the whole a freedom of opinion and a recognition of liberty that never brought either within measurable distance of the impact of Acton's profound remark that "the Reign of Terror was nothing else than the reign of those who conceive that liberty and equality can co-exist." (*ibid.* p. 300). . . .

. . . The direct attack upon the Habsburg Monarchy in 1848, though it caused Metternich to fall, failed to overthrow the sovereign dynasty which proved all too strong for the Revolution to dethrone. Thenceforward the strategy of the assailants aimed, not so much at capturing the citadel of the old order at Vienna, but at undermining by means of the nationality principle its outlying defences in the provinces of the Austrian Empire. . . .

. . . British enthusiasm for Greek independence and Italian unity sadly needs to be tempered by the reflection that it was as a series of city-states that Greece first came to greatness and as a medley of duchies and republics, petty kingdoms and papal States that Italy attained her loftiest summit of intellectual beauty and spiritual greatness. The Athenians who heard Pericles' great funeral oration were of the generation which was to massacre the inoffensive, neutral Melians; the Florentines who raised Arnolfo's Baptistery and Giotto's Tower were of the same stock which exiled Dante, produced Machiavel and burnt Savonarola; the Romans who lifted the domed canopy of St. Peter's above

the oecumenical church below . . . were the same race who caused the succession to the Holy See to appear the prize of faction and the metropolis of Christianity to be compared to a harlot. Yet still in respect of these old societies does the positive achievement outlive the negative reproach. It has been otherwise with the Revolution, as Maistre perceived in his day, as Berdyaev and Rauschning have pointed out in ours. Its constructive strength for aggression is terrible, though transient; but its destructive power is elemental. It roused Germany like a wind; but it swept away Austria like a whirlwind.

. . . The Crown is in India, as it was in Austria, the source of cohesion; and not only Disraeli, the pupil of Metternich, but Morley, the pupil of Mill, was fully aware of it. "He repudiated," says Mr. Hirst in his admirable estimate of Lord Morley's administration of India, "the idea that India, with its diversity of races, religions, languages, and castes, was fitted for a democratic constitution; but by appointing Indian members to the Viceroy's Legislative Council and on the Provincials, he associated many more Indians with the work of government." . . . Only to minds obsessed by the love of change for change's sake could a cosmopolitan existence like that of old Vienna—blithe, gay, humane, decorative, pacific—seem futile, at least in comparison with the wastage of war or the drab level of the social reformer. Changes must come; but woe to those men who force them on from mere unrest of spirit. The last state of their country may well prove worse than the first. "Ubi bene, ibi patria," said Goethe, the cosmopolitan product of a period whose despots were deemed benevolent. An age devastated by malevolent despotism may well look back and wonder whether Bacon had not got at the heart of this question when he wrote: "It were good that men in their innovations would follow the example of time itself, which indeed innovateth greatly but quietly, and by degrees scarcely to be perceived. . . . It is good also not to try experiments in states, except the necessity be urgent or the utility evident, and well to beware that it be the reformation that draweth on the change and not the desire of change that pretendeth the reformation." [Pretendeth—*viz.* to put forward or exhibit as a cover (Whatley). *On Innovation.*]. . .

How Big is Evil?

by G. BAXTER.

(concluded)

The readers of this journal, as a result of the inspiration, vision and knowledge of finite affairs of one man, have now theoretical knowledge that a mere adjustment of bookkeeping figures can help to distribute God's abundance justly so that the exploitation of the downward pull of things would be made impossible.

When an explanation of this theory is given to the newcomer, after thoughtful and interested attention, he usually ends by saying, "Yes, it seems quite right, but 'they' will never allow that to come about." Of course, paranoiacs and world-planners will not permit the realisation of the just distribution of abundance; yet the real opposition to this realisation lies in the minds of all those who say just this, whose minds are confused, who believe that they must look for power in the finite world and who do not know that they have access to power which they can use to overwhelm all finite resistance to their true aspirations.

The mere explanation of technicalities claiming to achieve a given end does not inspire men to action for it is only the objectivising of the results, the realisation of them, that will make men move. In my article 'How Big is Size?'; I described the state of mediocrity to which men have been reduced by the false worship of bigness and the exploitation of material things. I also gave a picture of the possibilities which lie before men once they can get a just distribution of abundance. Yet nothing can or will be done about the just distribution of abundance until power is obtained to carry it through, in fact, until that power is used which can overwhelm the worldly power of the materialists for just as no cage around us can protect us from evil neither can mere finite forces eliminate it.

Many philosophers have been overcome by the mass of evil they have seen around them, without perhaps truly understanding its nature; the misery caused by evil has overwhelmed them and made them pessimists concerning the future of mankind. And it is true that if we focus too much attention on evil we may fall easily into an abyss of despair. If, however, we look upon the natural downward pull of things as the essence of life on earth, the crucible in which men develop and grow, then we are left with the substance of evil, the false and exaggerated downward pull, the exploitation of potential abundance and all its consequent ramifications in finite confusion and distress.

To overcome the pessimism which tends to assail us, another essential fact must be borne in mind, namely, that the exploiters of the downward pull of things, although the laws of action operate for them fully, have only finite power, gained mainly because the masses, in ignorance of their true power, succumb to this exploitation.

There are some people, however, and there are many who are willing to be taught, who have seen, if dimly yet, something of the nature of evil and something of the power within them which can help them to overcome anything, even such minor addictions as smoking or tea-drinking which tries to master them. They are the people who must get a clear picture of the nature of the dangerous social highway along which mankind is passing and along which men are losing contact with their souls. They must understand much about the downward pull of things and its exploitation, they must by periodical contemplation and meditation acquire the art of separating themselves from time to time from material things, they must acquire complete conviction by personal experience that there is a power which can master evil and when, in this way, they have got their vision clear, they will desire to bring others also to a positive vital realisation of these facts so that they too will feel the urge to take action along the same lines.

The few who have thus retained their faith in mankind should by the growing clarity of their vision engender a desire and a power to draw to themselves all those who are of sound heart and who at present only unconsciously resist evil and so build up a force which must in time overrule all those whose authority is limited to the finite world.

If we desire to serve our fellow men, we can do just this, equipped as we must be with knowledge, vision, desire and conviction and the quality of our love which is the measure as well as the key to all God's mysteries.