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FOR POLITICAL AND ECONOMIC REALISM

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"I call that man humble who . . ."

I am reading a book that I recommend to all social crediters, an autobiography compiled from the writings of William Cobbett.*

It is vigorous and tonic and entertaining, and written in a style as rough and pure as the North wind. One senses on every page that the writer was careless in the proper sense; and at the same time both confident and humble.

I say humble, because it is obvious that to Cobbett life was made up of its details. He believed that the structure depended on its foundations. And though his range of interests was immense, his knowledge and eye for minute perfection was equal to it.

Humility and patience are, to my mind, the prime virtues, in view of the immense problem presented by Life; and they are not incompatible with the brusque, and even bigotted behaviour of a man like Cobbett. I call that man humble who is prepared to begin at the beginning—first things first. Whose desire it is to set the laws of nature in motion, not to manipulate them; to serve God, not to be God.

Cobbett was such a man. The individual was everything in his eyes. Politics to him was the preserving of the economy of the individual. Agriculture was farms, and Religion a sort of sublimated political economy. "I am no Doctor of Divinity," he says, "and like a religion, any religion, that tends to make men innocent and benevolent and happy, by taking the best possible means of furnishing them with plenty to eat and drink and wear." . . . And later: "A fully belly to the labourer was, in my opinion, the foundation of public morals, and the very source of real public peace."

How we, in social credit, must approve these robust sentiments! Because we stand for faith in Man, which is Democracy; which is, I maintain, the only evidence that can be given of faith in God. That was Cobbett's faith, and every act of his life reflected it. Perhaps he was guilty of the not uncommon fault of regarding all those in lowly estate as fallen angels, and all those in high places as devils incarnate. But there is no doubt that he himself was morally far above most of the men of his day. It was because he was beyond bribery and corruption that he remained what he was, and always, and only wanted to be, a true democrat.

Personal prejudices led Cobbett to a number of false conclusions, but, none-the-less, his feet never left the ground, where they had been firmly planted when he first

learned to walk. He had a nose for prime causes. "I set to work to read the Act of Parliament by which the Bank of England was created, and all the Acts about loans, and funds, and dividends and payings-off and sinking-funds; . . . and I soon began to perceive that the fate of the Kingdom must finally turn upon what should be done with regard to the accursed thing called the National Debt. I saw the purpose for which it had been founded; I saw how completely it had answered that purpose; . . . I saw how it had drawn the wealth of the country into the masses, how it had destroyed the lower and middle classes of farmers, how it had added to the list of paupers, how it had beggared and degraded the country." It says a good deal for Cobbett's intelligence and almost passionate commonsense that he saw as far as he did in those times, during and following the Napoleonic wars, which were in their way as bewildering as our own, and curiously like them.

The centralising process, of which we now enjoy the fine flower, was then beginning under the system of debt accountancy, as Cobbett senses. "I liked not" he says, "the never-ending recurrence of Acts of Parliament. Something must be left and something ought to be left, to the sense and reason and morality and religion of the people. There were a set of "well-meaning" men in the country, who would have passed laws for the regulating and restraining of every feeling of the human breast."

And this has a social credit ring: "Here I found a parcel of labourers at parish-work. . . . This was a state of things where all was not in order; where self-preservation, that great law of nature, seemed to be set at defiance; for here were farmers, unable to pay men to work for them, and yet compelled to pay them for working in doing that which was really of no use to any living being . . . here were they, not actually . . . digging holes one day and filling them up the next; but to all intents and purposes, as uselessly employed. The fact was, that, where honest and laborious men could be compelled to starve quietly, with old wheat ricks and fat cattle under their eyes, it was a mockery to talk of their 'liberty' of any sort; for, the sum total of their state was this, they had 'liberty' to choose between death by starvation (quick or slow) and death by the halter. I really was ashamed to ride a fat horse, to have a full belly, and to have a clean shirt on my back, while I looked at these wretched countrymen of mine."

I could wish we had a few more Cobbetts in England now. How "locally-objective" he was. How he would have enjoyed a lower-rates drive! And his fortitude. One must read of his two years in the Fleet prison to realise how the spirit of man can dominate circumstances, not by

(Continued in column 2, page 4.)

**The Progress of a Ploughboy*, edited by William Rentzel. (Faber and Faber.)

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Dr. Coombs

All that is required to bring the following Editorial from The Australian Social Crediter, December 11, 1948, up to date is to substitute Mr. Menzies for Mr. Chifley and transpose the 'Labour' and 'Liberal' Governments:

It would not be far wide of the mark, if it is wide at all, to describe Mr. Chifley as Dr. Coombs' Public Relations Officer. And in general it is largely true that the whole of Parliament is only a façade for the group of Planners who have infiltrated or been placed into key positions of administration. The late Lord Hewart, Lord Chief Justice, nearly twenty years ago drew attention to what was being done; how real power was passing to the bureaucracy with its power to make Regulations having all the force of Acts of Parliament, even to the extent of being able to amend previous Acts "inconsistent" with what the bureaucrats wanted to do. Earlier still Major Douglas had observed that it was easier for the head of a Department to get rid of a Minister than for a Minister to get rid of the Head. The Fabian infiltration of the Public Service is a matter for far graver consequence than the result of present day elections. The Socialists are carrying on consciously and deliberately a revolution, and as carefully consolidating each gain as are the Bolsheviks—the Communist Party—in Russia. While doubtless they prefer a 'Labour' Government, there is no fear in their minds that the election of the 'Liberals' would remove them from the effective posts of power. With their hands on the controls, they could whenever necessary frighten the public, and through the public, their nominal bosses, the politicians. But it would be unlikely to be necessary; just to be associated with the vast and powerful machine of State control would be an attraction too great to permit any destruction of the machinery—unless there were an offsetting factor. The only such factor we have seen suggested which appears to offer any hope is that suggested by Major Douglas—the substitution of the open for the secret ballot, and the costs or profits of political programmes to be borne by those voting for the successful Party. That, and that alone, seems to be the way to make Dr. Coombs and the other members of the inner circle our servants and not our masters.

The Study of Social Credit

THE "ART" OF GOVERNMENT†

(Concluded.)

Let us study an example:—

Let us assume that the objective (to be ascertained in an environment affording a sufficiency of freedom for its ascertainment) of the practice of medicine is the maximum provision of health to the individual. Certain insurance companies popularise this idea, omitting the last three words. (Enlightened public policy.) The process costs money (generosity). A statistical investigation is made of the incidence of disease. (Scientific.) Clinics are established and endowed (Good business). Research is promoted into the causation and treatment of seven (7) ailments. (Public spirited.) The clinics are financed out of premiums. (Equitable distribution of cost and increase popularity of insurance.) (Note: This is also "nationalisation" on a small scale.) Nationalisation on a large scale advocated by Insurance Companies and adopted, the doctors being divided, but on the whole favourable to the scheme, since their incomes are falling and salaried security is better than high-fee-ed insecurity. (Political question.) *Results:* (1) Increased control. (2) Diminished personal freedom. (3) Economy in the use of money. (4) Higher actuarial certainty concerning insurance. (5) Reduced mortality in certain disease groups and increase in the average length of life. (6) Doctors complain *publicly* about loss of professional freedom (freedom of individual doctors to treat and to investigate disease) and *privately* about loss of income. (7) Someone counters with a public demonstration of loss of professional income and gain to the public through reduced mortality. NOTE THAT THE INDIVIDUAL MUST NOW BE CAREFUL TO SUFFER FROM THE "RIGHT DISEASE" IF HE WISHES TO BENEFIT FROM MEDICAL ADVANCES, and a *substitution of objectives has brought this about.* There has been

ADVANCE TOWARDS A MAXIMUM OF "HEALTH," but not

ADVANCE TOWARD A MAXIMUM OF "HEALTH" TO THE INDIVIDUAL.

Presumably this is not the policy of the individual member of the community, who nevertheless has to contribute his quota of cost (Financial). Nevertheless, let us suppose there is an electoral majority for the policy, indeed the popularity of the "Health Service" plank in the platform of the party returned secures at the same time endorsement of other policies of an even more far-reaching character. The steps enumerated above might be assisted by all the political parties. In so far as they have been taken they are not yet complete.*

†Being Lecture XI in *Elements of Social Credit*, an introductory Course of Lectures published with the authority of the Social Credit Secretariat.

*The editor cannot forbear to remind the student that the passage, which epitomises the present (1946) manoeuvres all over the world for a "State Medical Service" and *control of certification of patients*, was written in 1936.

Certainly we may write down "Substitution of policy" as an important *art of government*, however this substitution may be effected. ("Carrier" policies—i.e., "popular" but unimportant policy "a" with unnoticed policy "A" on its back—are a *method* of substitution).

The illustration reveals a substitution of another kind namely, substitution of MEANS for ENDS—in the demand arising directly or indirectly from the public for (in order in time) the return to power of a party, and the introduction of a "measure" (incompletely available for study and incompletely studied) which is not itself the objective to be gained.

The second art here shown, then, is the art of

SUBSTITUTING MEANS FOR ENDS.

Still another substitution in the example is the substitution of a *morally defensible objective* for one *morally suspect*, namely, resistance to the inroads of "rapacious anti-social medical men" for the associating individuals' advantage.

We are not strictly concerned with the question *why* these substitutions are effected, although it is of importance to know *where* they are effected. In regard to the first question, each substitution which is successfully carried out increases the efficiency of government, and it may broadly be said to be related to the belief current in the community that government is a necessity, each particular instance of government being accepted for lack of a better. The belief itself is derived from ideal philosophy. The Greeks were wont to refer to the simple, happy life of people at the dawn of civilisation, "when men were not worn by toil, and war and disease were unknown" as the "Golden Age." Recent enquiry does not entirely support the view that the existence of such an age was mythical, and in any case the proper handling of combative traits, if they are inherent in the human community, is at once a problem affecting the Social Credit and one for solution in an environment affording a sufficiency of freedom for its *right* solution.

Many subordinate arts, involving the use of psychological knowledge, particularly knowledge concerning the tendencies towards particular kinds of behaviour on the part of people either as individuals or in groups, are practised in support of the major governmental arts. All of them are *favoured by possession of effective demand for means of practising them*. The last great Art of Government to be mentioned here, therefore, is the Art of conserving effective demand for means. This, as the individual may test for himself, consists in the possession of MONEY.

"Whose Service is Perfect Freedom"

by

C. H. Douglas.

Foreword by Tudor Jones.

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Administrative Sovereignty

Dangers of delegated legislation to the liberty of the individual were discussed in a paper delivered to the Town Planning Institute at its spring meeting at Bournemouth yesterday. The paper was by Professor Richard C. Fitzgerald, Professor of English Law in the University of London, under the heading "Administrative Sovereignty."

"The zeal for interference has to a marked degree become the policy, not only of the Government, but also of bodies and organisations not forming part of the Government proper, and unless adequate steps are taken to keep the movement in check the consequences for the individual will be humiliating, and for the nation disastrous."

Professor Fitzgerald commented that when more and more power over men, in their property, and their livelihood was being concentrated in the hands of a mere handful of the total population, it was more important than ever before that effective safeguards should exist to protect each and every citizen from abuse of power.

There should exist independent courts or tribunals with power to give final and binding decisions on all administrative acts other than those strictly falling within the Royal prerogative.

"In the sphere of administration one sees a dreadful picture. One is confronted by row after row of autocrats, the sum total of whose powers virtually amount to omnipotence. That state of affairs is sapping the people of this country of their initiative and independence, and its continuance should no longer be tolerated."

—*The Scotsman*, April 27, 1956.

Ways to Kill a Cat

The political situation in Australia is dominated by the intention of the Federal Government to concentrate all power in its own hands; and this implies the abolition of the States except as geographical areas convenient as postal classifications.

Attempts to achieve this objective have been pursued along several different lines, which are complementary rather than exclusive; and, on the whole, a large measure of success has been attained. There has been a steady concentration of power, compared to which the comparative failure of attempts to achieve the objective in one step are unimportant.

The main line of attack has been financial. The financial system is inherently centralising; and given, as is the case, that the Federal Government has prior financial powers over the States, the normal operation of the financial system will destroy the States.

It is not difficult to see the immediate possibilities. 'Inflation' has been a settled policy now for some years; and inflation steadily reduces the value of the Federal Government's 'grants' to the States. Now, should the Federal Government, in the interests of 'deflation' (or, in the modern terminology, 'disinflation'), find it necessary to 'economise' in its 'grants' to the States, the States will be insolvent.

Perhaps they will be able to deal with that situation; but their present performance does not suggest it.

The answer to *centralisation* is *de-centralisation*. But the States, faced with the elementary problem of price-control, can do nothing without an Interstate Conference, which is merely a rival and ineffective form of centralisation (advised by Federal officials!).

What is required is not uniform action by the States on this and that, but the independent assertion of State sovereignty. The Federal Government can handle centralisation very nicely, thank you; that is one problem instead of six; and the answer is to create six hundred problems a day.—*The Australian Social Crediter*, February 5, 1949.

Dr. Soekarno's Record

The name of Dr. Soekarno has not the same associations in British or American minds as that of Quisling, and it is not sufficiently appreciated that to the Dutch he appears in a similar light, nor how far they are justified. But the details of Dr. Soekarno's public career are in fact sufficiently striking. Exiled by the Dutch to New Guinea after resorting to "direct action" in 1926 and 1927, he was set free by the Japanese as soon as they overran Dutch territory, and he was called to the headquarters of Marshal Teranchi, who assured him of the friendly attitude of the Japanese authorities and gave him instructions to set up an Indonesian Government. As early as December, 1942, Queen Wilhelmina broadcast the Dutch plan for Indonesian autonomy after the liberation, but this was, of course, carefully kept from the Indonesians by the Japanese, and in November, 1943, Soekarno went to Tokio to receive the Order of the Sacred Jewel, second class. He recruited a police force to assist the *Kempetai*, the Japanese equivalent of the Gestapo, and raised an auxiliary force of 200,000 men for the Japanese Army, as well as organising deportations and concentration camps. On July 24, 1944, he declared in a broadcast that Indonesia would remain faithful to Japan even if it lost the war, and on November 8 he arranged for the public burning of effigies of Mr. Churchill and President Roosevelt. On August 11, 1945, he and Dr. Hatta, who was also awarded a Japanese decoration went to Saigon to receive the permission of the Japanese for Indonesian independence.—*The Tablet*, January, 15, 1949.

(Re-published in *The Australian Social Crediter*, February 5, 1949.)

Government by Regulation

The following letter appeared in *The Sydney Morning Herald*, July 10, 1956:

Sir,—The formation of a non-parliamentary body by the Liberal Party to "supervise" all regulations is a hopeful sign that at long last attention is being directed to the evils of bureaucratic government.

However, "supervision" of regulations is not the right attitude towards what is in practice entirely constitutional, though, as your leader article of July 5 points out, government by regulations is a modern phenomenon.

The formation of an all-party parliamentary committee

would be fatal to reform by giving legal recognition to this abuse of power.

Parliament must without delay resume its delegated powers if democracy is to be regarded as the expression of the will of the people.
Artarmon.

G. MARSDEN.

The Devil

... The two remarkable developments of our time are the return of the belief in the devil in intellectual circles and the strength of the belief in the inevitability of an evil future, which no one can prevent, among ordinary people. I was travelling down the other day to a meeting in the country with an Association football professional. I asked him what I should talk about. Should I talk about foreign affairs? "Oh, no," he said, "they all think that a war is certain, whichever side gets in, and they don't want to talk about it." The faith is stated in less dramatic and less theological language, but it does not differ greatly from that of Mr. Huxley's Devil Worshipers.—Christopher Hollis, reviewing Huxley's *Ape and Essence*, in *The Tablet*, April 23, 1949.

I CALL THAT MAN HUMBLE WHO

(Continued from page 1.)

suffering meekly under them—that is not domination,—but by refusing to suffer.

He got himself out from among the common felons by paying hard cash for a room, and for two years conducted his big farm in Hampshire by correspondence, through his children, the eldest of whom was only sixteen. Weekly came hampers of meat and fruit and vegetables and flowers, along with docketed reports and queries, and letters from all the family, even the baby.

William Cobbett understood the meaning of Francis Bacon's term *preservation*. He was an egoist in the essential and right sense.

In this book that I am commending, lives the spirit of the British race, and as surely it is the very spirit of Democracy, of faith in the individual and the working of natural law.

NORMAN WEBB.

(Originally published in *The Social Crediter*, August 5, 1939.)

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