

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Use of Some Abstract Terms

by H. E.

(Originally published in *The Social Crediter*, December 28, 1940)

*In these days much is said about TRUTH, RIGHT and EVIL and this article is an attempt to state what, for me, is conveyed by these terms. The line of development follows "The Direct Beam" (The Social Crediter, October 12, 1940)\* the definitions then given of UNDERSTANDING, OBJECTIVE, and ACTION, and their incessant interplay in human Being. Such definitions must involve the arbitrary isolation of parts of the flow of living of which the only complete exposition is life itself; but it seems that a point of view which relates these abstractions to reality should be attainable. It is certain that their incorrect use is one of the more potent forms of the technique of delusion.*

Whatever his degree of understanding or spiritual attainment, man is linked to the earth, his mind is dependent on his body and his body on food from the soil. Tools for his hand have a parallel connection: the pencil fits the hand and the spade is adjusted to his strength otherwise they are discarded, and although the implements of the mind—*words*—have not this advantage of the automatic rejection of those which do not fit, they also must be linked up to something which has real existence. To lift a stone is to experience what is called its 'weight,' and it is convenient to have a word for that abstract quality—but 'weight' has no meaning apart from something which has it. 'Two and two make four' has no significance without reference to something which can be counted, and that holds good for any mathematical expression; the connection may be remote, but it is there, otherwise figures or formulae are meaningless.

When detached from reality abstract terms delude understanding, devitalize objectives and disintegrate action, but when defined and understood they are tools, and like other tools are meaningless unless they are used; and use implies a purpose.

Man's existence is an exploration of things outside himself, of the universe, in which he applies his knowledge in action to get what he wants out of the universe—that is his life—and the purpose of words is to forward it; but because of the hazy and variable meaning attached to them abstract terms often hinder rather than help. *Truth* and *Error*, *Right* and *Wrong*, *Good* and *Evil*, these should be useful words but have become the subjects of misunderstanding, dispute and deception. What is their place as implements to forward and consolidate this exploration?

*Truth* is sometimes supposed to be the final and exhaustive description of an object or an event, but that is impossible, for no one can accomplish more than a 'point of view' definition. To a shepherd his sheep dog is different from the description which might be given by a veterinary surgeon, a biologist, a physicist, or by the postman. Each

of these may be exact (*true*) within its sphere, and adequate for its purpose, but it has a purpose. Complete detachment is super- or sub-human, it is detachment from purposes which are irrelevant which is possible and useful, not from all purpose. 'Abstract Science' which is often supposed to present this attitude, consists in the abstraction and correlation of certain aspects of reality, the objective on this plane, as evidenced in practice, being to reduce reality to statements which contain the least possible number of terms. So translated nature may be used with portentous effects. The shepherd's control of his dog does not imply more than that he has grasped those aspects of the beast in which he is interested, and the control of nature by science is of the same quality. A different point of view shows that each object and event is unique and so defies classification and eludes definition by scientific as by other men. The shepherd's understanding of his dog has its purposes, and for them it may be as sound a comprehension of that segment of reality (the dog) as the most meticulous of scientist's statement is for his.

Definition which is exhaustive cannot be encompassed, nor is it possible to define an object or an event without a purpose. *TRUTH* is the success of *UNDERSTANDING* in the apprehension of reality in respect of an objective: *FALSITY* the failure. *Truth* is not in itself an objective, nor is it concerned with the direction of the aim which invokes it.

"Right is that which works," and refers to the means which provide any given objective. In the life of an individual objectives are in incessant competition and distinction is necessary as to which is under consideration. If an aim is made to get up at 7 a.m. and that does not occur the means taken to that end are *Wrong* but what has happened is that the objective of more time in bed has supervened to which the means taken are *Right*. In all activities controlled by men the result is the sum of effective intention: *i.e.*, the sum of action taken in accordance with the objective in the ascendant at the moment of action. If a Government

\* Re-published in our last issue (September 6, 1958).

(Continued on page 4.)

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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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### Social Credit Secretariat

Readers will join with us in good wishes to Mr. John Baird, who is leaving England.

The Secretariat is deeply indebted to Mr. Baird for his work as Director of Revenue to the Deputy Chairman, Dr. Basil Steele.

Mr. C. R. Preston, F.C.I.S., has kindly consented to undertake the administration of this Department in Mr. Baird's stead, and to him also we offer our best wishes.

Communications for Mr. C. R. Preston should be addressed c/o K.R.P. Publications, Ltd., 11, Garfield Street, Belfast.

### Crystallization

Events since they were written have brought out or emphasised the meaning in numerous of the notes under the heading "From Week to Week," written or inspired by the late C. H. Douglas and published in these pages during the second phase of the World War. Of the near infinity of political commentators, Douglas alone penetrated to the very heart of world politics, and not only exposed the cause of our malady, but progressively elaborated the cure.

The cause is still operative, the cure untried. What Douglas had to say then is applicable to our present situation which is continuous with our previous situation, and for those of our readers to whom access to earlier volumes of T.S.C. is difficult, and for other reasons, we propose to re-publish a further selection of his notes.

The date of original publication is given in brackets after each note.

If the Commons of England are still capable of independent opinions, then let them, at the imminent peril of everything that makes life worth living, consider these words in the light of what is happening in the world today:—

NOT ONLY DO THE DARK FORCES OF THE

WORLD NOT FEAR A "NEW ORDER," BUT THEY ARE FIGHTING DESPERATELY TO ENSURE A "NEW ORDER."

THE ONE THING THEY FEAR IS THE RECTIFICATION OF THE DEFECTS OF THE OLD ORDER.

(July 25, 1942.)

SLOGAN FOR 1914

"A War to make the World Safe for Democracy."

SLOGAN FOR 1941

"A War to make the World Safe for:

The Jews.

The U.S. Cash and Carry Remnant Stores.

The Gold Standard, International Finance, and Masonic Conspiracy.

Imprisonment without trial.

The Enthronement of the Bureaucrat.

Confiscation of property.

Billetting.

Abolition of Magna Carta and the Petition of Rights.

Compulsory transfer of all common rights from the individual to the State."

Summarised as, "Lend to defend the Right to be Free." Gosh!

In order to realise the benefits of Socialism, it is necessary to compare the Price Level now with that of 100 years ago, the taxation rise in 100 years, and the expenditure of money and lives on War over the same period.

While being the most warlike section of the community at the moment, the Socialists are conspicuous for their efforts over the past twenty years in making war the most expensive and lengthy ordeal possible.

The whole of these factors should be considered against the conquest of nature and the progress of the industrial arts, which properly administered would have provided universal riches, and to which Socialism (as distinguished from some individual Socialists with more heart than head) has contributed nothing whatever, either in elevation of outlook or honesty of method. (June 21, 1941.)

Mr. Lloyd George, who was abysmally ignorant of the rudiments of Finance, but Solicitor to the Zionist Federation, was appointed Chancellor of the Exchequer in the Liberal Government re-elected 1908. This Government was originally elected on a cry of "Chinese Labour"—perhaps the most extraordinary political "racket" in political history. Once elected no-one heard any more of "Chinese Labour," and Mr. Lloyd George embarked on a campaign of scurrility which enriched the English language with a new verb—to "Limehouse." Based on this a system of punitive taxation of landholding accelerated the ruin of the British countryside and consolidated the era of mortgagees sucking the life out of "owners" too worried, and too misinformed to realise what was happening to them. The bungalow growths, the defertilised soil, in fact, every feature which the Jew-inspired Socialists endeavour to attribute to private ownership, are the direct result of the

policy, which, while doubtless prepared long before, was put into top gear by Mr. Lloyd George. It was a childish simple policy. Land doesn't grow money. We live in a money economy. See that the produce of the land fetches the minimum quantity of money, by bringing in Foreign produce and take, by taxation, all, and more than all, that it does fetch. Always be ready to lend money on mortgage. You can rely on the landowner to ruin himself by playing your game.

It is an odd coincidence that the final (?) chapter was inaugurated by an election cry of "Chinese Labour."

(July 11, 1942.)

It appears to transcend the intelligence of our reactionaries that the best way to obtain a political majority in favour of the maintenance of the rights of property is to let everyone have some property.

(April 26, 1941.)

The difference between Socialist-Bureaucracy and Private Ownership is that Socialists never make a mistake, and live on the taxes of Private Owners, while Private Owners pay for their mistakes, and for the mistakes that Socialists never make, and support the Socialists.

(June 21, 1941.)

Socialism is a "scarcity" theory. Finance is a "scarcity" scheme. Both are grossly inefficient as distributive mechanisms, but Socialism is even more inefficient than monopoly Finance. Both escape completely destructive exposure because there is not any scarcity in the world other than of "common" sense, and economic efficiency is not important.

(April 26, 1941.)

"Mr. Averill Harriman will come to London within a fortnight. President Roosevelt indicated that Mr. Harriman will handle such questions as the British Defence Estimates, Priorities, and Contracts."

—British Press Communiqué, February 19, 1941.

Messrs. Harriman, the New York financiers, are more or less "Gentile front" for Messrs. Kuhn, Loeb and Company. They were granted enormous concessions, amounting to thousands of millions of dollars, by Lenin and Trotsky, for the industrialisation of Russia. These were carried out in the Socialist paradise practically by slave labour, directed by American technicians, thus providing the American "prosperity" boom.

Evidently it is not too early to prepare for the "reconstruction of Europe in general, and Great Britain in particular, through the same channels and by similar "Socialist" methods.

(March 1, 1941.)

The "ideals" of Socialism are of no consequence. Their embodiment has been one dishonest political trick after another. The present war would have been impossible without the skilful manipulation of the "nationalism" idea, thus centralising all power in a State behind which stands those ambitious men to whom Mr. Chamberlain referred.

(June 28, 1941.)

We are constantly hearing of the conflict between private

property and public ownership. There is no such conflict, because there is no such thing as public ownership. It is simply a device to expropriate the individual.

It is possible to have *successive* use of a toothbrush by a large number of persons, and most people would agree that the attraction or value of the toothbrush would not thereby be enhanced. That is not an exceptional case. The exclusive use of property *at will* is not something which has a value which is increased by sharing—it disappears. A right-of-way may be a necessary arrangement in our present rudimentary stage of development, but its effect on the land over which it passes is *invariably*, not merely to decrease its money value, which is a matter of no importance, but to reduce its real value out of all proportion to the amount of land subject to it.

The use of property is an externalisation of the user.

So far from the continual encroachment on the inviolability of property rights being an index of progress, it is the root cause of insecurity. Its philosophic basis is Judaism.

The problem of the immediate future is to render property rights absolute. It is pure delusion fostered for interested purposes and arising out of the financial system and the amazing acquiescence in the legalised robbery of taxation, that it is impossible to endow more than a small number of the population with a reasonable and increasing amount of property. Had one tenth of the effort which has been devoted to attacking property (of which the present war is the largest scale effort so far) been applied to increasing it, the "property" problem would have disappeared centuries ago.

The first stage to a better world is to stop using words which have no meaning, such as "the public." We're not fighting the Germans, you know—just Germany.

(August 8, 1942.)

Most people will find it easier to understand the present world situation if they simply invert the labels on the policies. The "New Order" of Messrs. Roosevelt, Eden, Sieff, Hitler, Stalin and Co., is simply a reactionary attempt to restore, under the cloak of military necessity, the rule of pure physical force in a more effective and irresistible form. The so-called "Old Order," that is to say, the system to which we were, against the opposition of every reactionary force, progressing before the war period was invoked to restore power to the Dark Forces which were losing it, was the immature beginnings of an organisation which contained the seeds of leisure, freedom and peace. In that sense, it is not wholly untrue to say that Social Credit was a cause of War, as in a larger sense, it was said, "I came not to bring Peace, but a sword."

(August 8, 1942.)

### "Human Ecology"

A subscriber, Mr. Leslie G. Russell, P.O. Box 11 Stewart Island, New Zealand, who has, so far, been unable to obtain a copy elsewhere, is prepared to pay above list price for a copy of *Human Ecology* by Dr. Thomas Robertson.

## Immigration

(From a Correspondent.)

About the colour bar and rioting—the occasion recalls the writings of Douglas Reed, who pointed out that it was absolutely necessary in Germany to have an incident so that legislation could be passed, ostensibly to deal with the “incident” but in reality to get the legislation through anyhow. So the Reichstag was burned and the imbecile Van der Lubbe was “caught,” having been planted so that he would be caught.

If we have disturbances here, and legislation is passed which will penalise anyone who makes discrimination on account of “race, colour or creed” (key words, I think) then who would be happier than the Jews? Was the flood of coloured peoples initiated in order to create this situation? We have not had long to wait, for *The Sunday Times* of September 21st reports that new laws to make illegal any form of racial discrimination will be proposed as part of the official programme of a future Labour government.

*The Tablet* (September 13th, 1958) comments, “Do the advocates of the permanently open gate into Britain for all Commonwealth citizens in the least appreciate what this could mean? . . . There are perhaps few articles in the Commonwealth for which there would be a readier sale than passages to Britain to be paid for after arrival.” Mentioning that the present number of coloured immigrants forms less than half of one per cent. of the population, the writer points out that the population of Great Britain is a steadily ageing one. “The immigrants are young, and their families will very soon make them more than half a million and then a million and it will become perhaps the greatest question confronting British Governments, how far they are prepared to see this island become a multi-racial community.”

*The Tablet* also states that politicians and journalists, thinking of the effects of their words and actions in the Colonial Empire, are not reflecting the common sentiment and the common sense of the country as a whole. “The general public is much more in favour of restrictions, attaches less importance to maintaining as a principle that there must be an open door, and perhaps does not appreciate the advantages of the expedient, which is almost a subterfuge, of inducing the other Governments to stop their people from leaving, so that the Government here can say that it does not stop them from coming.”

. . . . “The issue is not faced merely by denouncing hooliganism and calling for severer penalties on those, white or coloured, who carry and use vicious personal weapons. A good deal of the comment has fastened on the juvenile criminality, which is a problem in its own right. But even if there were none of this disgraceful violence, immigration would still remain a great and most important public issue: the question to what extent people of other races should be encouraged, for their sake and ours alike, to come to this country and settle permanently in our midst.”

. . . . “It is not illiberal for people to be concerned with preserving their own national character and continuity, and as we do not expect other parts of the Commonwealth to leave their own futures to chance, they should not expect it of us.”

*The Tablet* article ends by pointing to the absurdity of

letting so crucial an issue as the future composition of the population of Great Britain be settled, “not on its own merits, but as an incidental by-product of the political relations between Governments. The present position is that if over Kashmir and other issues Mr. Nehru or a successor should ever take India out of the Commonwealth, hundreds of millions of Indians who, as far as Britain is concerned, have the right of entry here today would at once lose it. They would become aliens like the European and other peoples on whom the immigration officers of the Home Office fix their searching eye, reiterating that Great Britain is ‘not a country of immigration.’”

The colour question racks the U.S.A. with dissension. I feel the migration was set rolling in order to disintegrate U.S. We can still choose whether or not we shall allow ourselves to be disintegrated.

## “The Universal Republic”

“In the new organisations of mankind, the children of Israel will spread over the whole surface of the earth and will become everywhere, without any opposition, the leading element, especially if they can impose upon working classes the firm control of some of them. The government of the nations forming the Universal Republic will pass without effort into the hands of the Jews under the cover of the victory of the proletariat. Private property will then be suppressed by the rulers of the Jewish race, who will everywhere control public funds.

“Thus will be realised the Talmudic promise that, when come the times of the Messiah, Jews will possess the wealth of all the peoples of the world.”

—From a letter written by BARUCH LEVY to KARL MARX, and quoted in the French journal *La Revue de Paris*.

## THE USE OF SOME ABSTRACT TERMS—

(Continued from page 1.)

sets out to provide conditions which will ensure freedom and security for its citizens, and produces a servile and dependent community the action taken is *Wrong* in relation to the stated objective: but it is the sum of the action taken by each Member to some other objective—whether that be deliberately opposed to the declared intention, the desire to maintain a system which is incompatible, or merely the wish to gratify the Party Whip. The action taken by each M.P. is *Right* in relation to the objective which rules him at the moment but it is *Wrong* in respect of his responsibility as representative.

“He who is not with me is against me”: individual life is a flow which must have direction for or against man’s objective. And declared intention unless made effective is nothing. It is the result which is the measure of intention and by the result its direction is made clear.

(to be continued)