

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Vol. 37. No. 22.

SATURDAY, FEBRUARY 21, 1959

Postage, 2d.

6d. Fortnightly.

### Lunacy v. Leisure

**THE GUARDIAN**  
**MANCHESTER MONDAY**  
**JANUARY 5 1959**

#### BEYOND THE MOON

There will be unstinted admiration to say astonishment, for Russians have done with the moon. By all has been an Since there at the rocket ired into an -this would means of yesterday well that it l disturbed ors. It is et should oformation th as long er all, its s as near xpect or rly the autumn if their ousand s the cket nal

It is possible, however, that the balance may be tipped the other way for the Soviet Union and the United States. For example, the concentration of research and development on space flight may lead to a reduction of the effort which can be spared for new weapons. Until now space travel and weapons engineering have advanced together, but the point at which one can only be carried at the expense of the other may already have been reached. (If that is so, there may be some incidental gain from encouraging space ventures by the two Great Powers.) Another possibility is that a nation like the United States may find it easier to spend some of its wealth on space than to indulge in social experiments such as, for example, the four or even three-day week. At present research absorbs the equivalent in production of about twenty minutes in every American's working week. Already that is a high proportion, but what if it is doubled, or quadrupled, or multiplied by ten? the nation will be working its passage to Mars and beyond the hard way, by working when it need not. Whether rockets are preferable to leisure is a matter of taste. But it is of some importance to recognise that in some circumstances there may be alternatives.

to coun of p keep to wo of Eur. That ho the p integratic with the American Salvador, C Nicaragua- ahead, with limited comm purpose of er, of specialised are even larger drive for econ Latin America. common to all t countries. One increased flow capital. The o some system of agreements wh them against fun of export earnings suffered in the la United States ho belief is that W likely to be forth American State common front.

#### Prison reforms

lers against tr  
 traced b

#### The Nati

Mot ne

## THE SOCIAL CREDITER

### FOR POLITICAL AND ECONOMIC REALISM

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.

SUBSCRIPTION RATES: *Home and abroad, post free:*  
*One year 30/-; Six months 15/-; Three months 7s. 6d.*  
 Offices—*Business and Editorial:* 11, GARFIELD STREET, BELFAST.  
*Telephone: Belfast 27810.*

### THE SOCIAL CREDIT SECRETARIAT

*Personnel*—Advisory Chairman: Dr. Tudor Jones. Chairman: Dr. B. W. Monahan, 36, Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. (Telephone: EUSton 3893.) Canada: L. Denis Byrne, 7420, Ada Boulevard, Edmonton, Alberta. Secretary: H. A. Scoulat, Box 3266, G.P.O., Sydney, N.S.W.

### Social Credit and Professor Lovell's Reith Lectures

Douglas said: "Perhaps the simplest method by which the fundamentals of the world crisis can be indicated" (he was writing in the year 1945) "—a method which is involved in the 'Light Horse' exploration—is to decide whether or not there is, in the realm of metaphysics, a system of law analogous to, but not necessarily identical or even parallel with, the conception we call the scientific conception of the physical world. On this decision, we can build a framework of human rights, or the absence of them. If human rights are 'real' they carry their own penalty. If there is a metaphysical law, as Christianity has always contended, then the idea that, *e.g.*, the House of Commons can pass any law of the Realm without reference to metaphysical law, is simply to claim that the House of Commons has no relation to reality, and its actions must plunge its constituents into one disaster after another."

*The Daily Telegraph* says of the recent Reith Lectures, "they may be remembered as an explosive moment in our thinking," and quotes Professor Lovell: "We may be on the verge of settling by experimental observation which of the two main theories on the origin of the Universe is correct." I believe that we as Social Crediters may be allowed to say the same about "the moment in *our* thinking," and may justly add, "we *have* settled by experimental observation which of the two main theories (if here the word theory may be allowed) on economics and finance is correct," for we have rejected that of debt and taxation. Professor Lovell has included the individual in his study of Space with regard to material science. His lectures bear the title, "The Individual and the Universe." And as Social Crediters we are very deeply concerned, in this "atomic age," in both the individual and our lesser universe, and in whether we shall survive on the planet called this world, and attain to the life as we wish it for all, of "more abundance," which is still possible.

Professor Lovell says, "The decisive experiment nearly always extends one's horizon into regions of new doubts and

difficulties," but *our* extended horizon has not led *us* into doubts for *our* end is always in sight and the extension of *our* horizon does not lead us into regions of new doubts, though the implementation of his—Douglas's—"decisive experiment" may prove difficult, seeing that this has to do with the unpredictable minds and wills of men who are free to choose.

I see in Douglas's explanatory diagram called "The Chart," in which are focussed and reflected the discoveries in thought, idea, and philosophy of Douglas, an analogy not unsuitable to that of Lovell and his Radio-telescope, for the last words of the Reith Lectures "brought home" to me the minds of the Scientists, facing metaphysical laws at the *end* of their story, and the mind of the Engineer-economist Douglas facing Religion and metaphysics from the *start* of his work. Happy are we while the thought of such men of Truth brings us nearer to the attainment of The Kingdom.

As Professor Lovell has shown us, our material universe moves rapidly and surely to its appointed end—the Aim, and I have taken it as a lesson for us on Earth, to hasten our efforts to establish that which in the words of Saint John, which are used in all reverence here—"will lead us into all truth."

In a personal communication, Doctor Tudor Jones says: "The concern of Douglas was not so much to make us all 'rich,' as that we should all be honest and know what we are doing." Do we?

—GERALDINE STARKY.

### Social Credit Secretariat

#### LECTURES and STUDIES SECTION

For several years the course of lectures prepared as a basis for the intensive study of Social Credit, and formerly issued in duplicated form to applicants intending to present themselves for examination, has been available to the public in book form under the title *Elements of Social Credit*. However, especially since the last war, much of the secrecy which shrouded the operation of the money system has been dispelled, and public comprehension of the nature of financial credit has advanced to a point where any willing student can without great difficulty master the special contribution which Social Credit theory makes to both economics and politics. In these circumstances it is apparent that the examination of candidates and awarding diplomas is no longer fruitful in the manner originally intended; and while we wish to encourage study for its own sake, and are always willing to answer questions expressing genuine doubt about significant points, further examinations will not be conducted unless some special reason emerges.

BRYAN W. MONAHAN, Chairman.

### Ellanor Maltby Monahan

It is with regret that we report the death of Mrs. Monahan, mother of Dr. Bryan W. Monahan, on January 14, 1959.

We feel sure that Social Crediters everywhere will sympathise with the Monahan family in their bereavement.

## Stock-taking

By L. D. BYRNE

(The continuation of the substance of an address to Vancouver Social Crediters on November 8 and 9, 1958)

### III

The Incarnation remains the central fact of human history. The Christian revelation and the emergence of Christendom resulted in far-reaching changes in the concepts of nationhood, kingship and the place of the Church in society—stemming directly from Christian teaching. In Medieval Europe the constitutional ideal probably reached its highest form of expression in the British Isles, having the roots of its growth deep in the soil of a rich history.

This ideal was a development of the traditional conception of the nation as a family. In the same sense that a person is a member of his family, so the extension of the relationships of persons and families to the wider family of the nation was conceived as an organism which was an integral part of the greater organism of humanity—the larger family of nations.

In more specific form the Christian ideal conceived society—Christian society—as belonging to the Mystical Body of Christ, all being “members one of another,” one with the past, existing in eternity and one with all Creation. The purpose of Life—and, therefore, of Society—was to worship God and to be obedient to His Will as revealed through the Church.

It was accepted as a matter of course that God had ordained that there should be races and nations, and that to the latter He had given in trust the countries which were their homes, to be used to their benefit and His Glory—substantially the view voiced by St. Joan in Shaw's play. The King was the head of the national family—dedicated from birth to the service of God, to whom he was personally responsible for the welfare of his people and the integrity of the nation. As trustee of Divine Authority in the temporal affairs of his people he was responsible for its disposition. This disposition of temporal authority was divided between an aristocracy, who, from the rich experience of centuries, were found best fitted to the responsibilities involved if conditioned to them from birth—and who therefore, were hereditary, and a judiciary chosen for their integrity to administer justice in the King's name.

The hierarchy of the Church, as successors of the authority vested in His Apostles by Christ, exercised authority not only in the spiritual life of the nation, but they had a responsibility to God in those temporal affairs which bore directly on the spiritual life of their flock. They were in a very real sense the check of spiritual authority to ensure that the King and the Lords Temporal were true to the trust they held from God.

(Out of this indeed, in course of time, evolved Parliamentary Government by the King acting “by and with the consent of” an elected House of Commons and a hereditary House of Lords—government by the King in Parliament, advised by an executive of Ministers).

Throughout the structure of the nation, authority involved corresponding responsibilities, and power was tempered by checks and counter checks.

The relationship of the individual to the nation was determined by the organic concept of society and by his relationship within the Mystical Body of Christ. Every person, as a “child of God” belonging to Christ, was a sacred personality. The social objective was essentially spiritual, with “the common good” and personal freedom within that “state of life to which it shall please God to call” the individual, as means to that end. Integrity ranked higher than merely “this life,” considered as but an aspect of life eternal.

This traditional Christian ideal accepted all knowledge as Divine revelation emanating from God and to be used to His Glory. The Church was naturally its custodian and, therefore, responsible for education. The purpose of life being to glorify God and to live in obedience to His Will, consequently, in ordering their temporal affairs men must seek to find His Will as manifested in the Universal Canon governing Creation, and to bind back their lives to it. To the extent they succeeded they would realise the more abundant life and “find the truth and the truth would make them free”—free from the restrictions of physical environment and human limitations; and to the extent they adhered to Divine Law, this would be reflected in human law—“that government is best which needs to govern least.” In the political and economic spheres the test of the rightness of policy was the degree to which there was freedom from arbitrary controls and regulations in the life of the national family—the operation of government and the economy automatically yielding the desired results.

Such was the ideal which was at once the heart of the British Constitution and the inspiration of the British nation for centuries. Notwithstanding the extent to which human frailty fell short of its achievement, and despite the abuses of intrigues and violence to which it was subjected, it remained the ideal which called forth the highest aspirations of the nation—aspirations which were enshrined for posterity in such national heirlooms of the cultural heritage as the unique Parliamentary System and much of the British concept of justice.

Here I wish to stress that *the policy* which would have evolved from the uninterrupted pursuit of this ideal of nationhood would be essentially similar to the policy we know as Social Credit—both being the products of fundamentally similar philosophies. But this was not to be.

### IV

In continental Europe the progressive entry of the Church into the sphere of temporal affairs during the fourteenth century led to increasing abuses of authority by the priesthood, culminating in the great religious and social revolution of the Sixteenth Century we know as the Reformation. That the priesthood of the Church, and the many abuses for which they were blamed, were in need of reform there can be no question. But that was not the fundamental nature of the Reformation. It was essentially a full-scale revolt, not merely against the abuses for which the priesthood were held

responsible, but against the Church's authority, against the Church's teaching, and against the Church Herself. The direction and pattern of this was eagerly influenced by anti-Christian secret societies—some openly dedicated to Satanism—which had been spawned during the period following the Crusades

Out of this revolution emerged a new interpretation of Christianity, and a new concept of *the nature* of the Christian Church, of Society, and of the individual's place within Society. This was destined to have far-reaching results—results which have had a devastating impact on human affairs.

In rejecting the authority of the Church, the protesters of the Reformation discarded the concept of the Church as the Mystical Body of Christ, with all its implications. Religion, they claimed, was a personal affair—a matter between the individual and God. Truth for the individual was what God revealed to him—or, put another way, what he chose to believe. This rebellion against the traditional teaching of the Church had its reflection in a changed concept of Society, of nationhood and of the relationship of the individual to the group. The new ideal was individual liberty—not the personal freedom inherent in the organic Christian ideal of nationhood, but the liberty of each, without the restraint of any superstitious beliefs about the sanctity of human personality, to pursue his own personal objectives within the permissive limits of human laws. Gone was recognition of the family concept of nationhood arising from the identification of Society with the Mystical Body of Christ. All too soon the attack on the Church's authority was to extend to the national ideal of Monarchy and the nature of authority being discarded—with power becoming separated from Authority and divorced from any fundamental sense of responsibility.

As you know, every social order is the product of a policy, and every policy stems from a philosophy—it is philosophy translated into action. Both the philosophy and the policy which emerged from the revolution of the Reformation differed fundamentally from the traditional Christian ideal of Society which it was destined to replace. Whereas the latter conceived Society essentially as an *organism*, integrally part of Creation and subject to Natural Law—the Universal Canon—which governed all Creation, the new society heresy viewed Society and the nation as human organisations, consisting of individuals each seeking their own destiny—organisations devised by man and subject to the ingenuity of the human mind. Inevitably this led progressively to social organisation which had primarily material objectives, with the separation of the spiritual and the temporal life of the people. The economy was devised to give individuals unrestrained opportunities to pursue their own objectives, unhampered by consideration of responsibility for those they exploited—*inter alia* to acquire wealth and enormous power. And in temporal affairs, with the passage of time, a new god became the object of man's worship—"Money," the god of wealth and power—with its devotees its temples, its priesthood and its ritual. With this later development, effective government became progressively transferred to the economic sphere, with constitutional government subservient to it.

(To be continued)

## Babel

One of the most depressing pictures of the week-end was that of all those fur-hatted fools grinning and giggling in Red Square as they read in their adulterated news-sheets of the triumphs of the appropriately-named "lunik."

I suppose they see in this what President Eisenhower affects to see—"a great stride forward in man's advance into the infinite reaches of outer space." The wise may see in it a great stride forward in man's advance into the infinite reaches of outer vanity and folly. It is indeed one of the contemporary Towers of Babel mentioned by the Pope in his first Christmas message.

The news reached Chapman Pincher at, of all places, a hunt ball. He found the atmosphere in consequence, "trivial and incongruous."

I reject these false values. It is not the hunt ball that is trivial and incongruous, but the lunik.

It may reduce us to slavery and want; it remains trivial and incongruous. It may do for us all: no matter—it will still be trivial and incongruous measured against the infinity of joy, grace and beauty it will have extinguished.

According to a Soviet scientist, Prof. Boris Kukarkin, the rocket may return and hit the earth near the spot where it was first launched into space. I hope it returns to precisely the same spot, landing preferably on the apex of Prof. Kukarkin's geophysical nut.

Thus would God not be mocked.

—Peter Simple in *The Daily Telegraph*, Jan. 6, 1959.

## Greta Flos Grieg

The sad news has reached us that Miss Greig passed away in Melbourne on December 30, 1958, after a long illness.

She did much to extend the influence of Social Credit particularly through the Women's Groups of the Douglas Social Credit Movement of Victoria which she founded in 1944.

## Russell Vyvyan Steele, M.B., B.S., K.St.J.

When in 1941 a letter from Dr. Russell V. Steele appeared in *The Daily Telegraph*, Dr. Bryan W. Monahan wrote to him personally. It was thus that he and his brother and partner, Dr. Basil L. Steele, came, through the work of the Medical Policy Association, into touch with Social Credit. On the evening of Monday, 9th February, at work at his Surgery, Dr. Russell Steele fell ill and before midnight he died. His quiet and infinitely kind supporting presence will be greatly missed.