

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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"Demon Est Deus Inversus"

By BEATRICE C. BEST

"Surely your turning of things upside down shall be esteemed as the potter's clay . . ." (Isaiah 29.16). These words spoken by the prophet Isaiah are peculiarly relevant to the situation that prevails in the world today.

They were reinforced and made concrete as it were, by Major Douglas's analysis of the Financial System, and his discovery of the flaw inherent in it, at the end of the first World War. At the same time they were confirmed by the state of poverty in the midst of a sabotaged and restricted plenty—its result the depression engineered by the central banks, concerned to maintain their monopoly of credit creation and their power to direct policy.

In further confirmation one may ask what can be more effectively turned upside down than the credit of a nation—its potential wealth arising from the inherited knowledge and skill due to centuries of work and discoveries—being made to appear as an irredeemable and increasing debt to be loaned to its rightful owners at interest? Why must a dividend (based on this credit) that should accrue to the citizen be made to appear as an ever-increasing tax based on this pretended loan? Why the competitive struggle for exports leading to conflict ending in warfare, in place of reciprocal trade leading to peace and mutual prosperity?

Where Isaiah stated that this "turning of things upside down shall be esteemed as the potter's clay" he was, virtually, accusing the creature of repudiating the Creator, in short, or godlessness, expressed by him in the words: ". . . for shall the work say of him that made it, He made me not?"

This act of repudiation, the outcome of overwhelming pride and arrogance, can be seen today in what has been expressed as "a false sense of human ability which is to be found in the brash Americanisms of the present day." We also, of course, have our own peculiar brand, summed up in the now popular vulgarity, "We've never had it so good."

Elsewhere the "turning of things upside down" is seen as a judgement: "The Lord maketh the earth empty and turneth it upside down . . ." (Isaiah 24.1). ". . . the way of the wicked he turneth upside down." (Psalm 146.9).

In contrast to this state of upsidedownness, and its dire results, are the numerous references to uprightness, associated with justice: "The way of the just is uprightness." (Isaiah 26.7), and Integrity: "Let integrity and uprightness preserve me." (Psalm 25.21).

The question that arises from this contrast and becomes increasingly urgent, is "how can a state of uprightness be maintained within the framework of a system that has been turned upside down?" Manifestly it cannot. But attempts at such a reconciliation are made in ways calculated to de-

ceive "even the elect"—as witness the system of bureaucratic controls and entanglements masquerading as "The Welfare State."* This suits the Prince of this World, the Prince of Darkness, who is always pleased to be depicted in the guise of an Angel of Light, being himself a past-master in the art of covering up his tracks. Thus, by appealing to the best instincts of man—his feelings of pity, charity and kindness—he is able, by enlisting their help, to conceal the fact that the evils these are engaged to alleviate are the results of policies designed to turn "things upside down," and create disruptions and disorders. By these means men are enticed and inspired to act as his collaborators, to lose their integrity and all touch with reality. Finally war—the inevitable result of such disruptions and disorders, can be relied on to arouse man's sense of honour and patriotism, his love of freedom and hatred of oppression, the lure of change and chance of adventure; to which must be added feelings of fear, hatred

* The planned "Welfare State" should make us suspicious of many, seemingly casual, references to the possibility of a future 'Leisure State.' For the term 'Leisure State' has the same Satanic flavour as that of the 'Welfare State.' Although, at the moment, our politicians are still hell-bent on providing Full Employment, to which the feverish plans for demolition and rebuilding that are now proceeding in every town and city bear witness, such proceedings cannot last for ever. Furthermore our politicians cannot all be so blind and stupid as not to see that a policy of Full Employment will become increasingly difficult to maintain as automation increases in efficiency. Moreover, as war can no longer be trusted to discriminate in favour of the war contrivers, and can dispense with the production of conventional armaments, it may also fail as an instrument for Full Employment.

Therefore it is not unreasonable to suppose that plans for a 'Leisure State' have been devised, and are being kept in cold storage till the necessity to apply them arises. They might even be given the title of a "Social Credit" State in the hope and expectation that by doing so true Social Credit would be given its quietus. Hence it seems important to emphasise the fact that Major Douglas's aim was not to establish a 'Leisure State'; it was to discover the truth, and the freedom, promised by Christ, that would follow from the truth. And Major Douglas's proposals embody that truth and that freedom on the economic plane—freedom to choose and freedom to contract out. It was for the individual to decide what he would do with the freedom and leisure secured to him by those means.

People who fear the advent of leisure—for others—could always form themselves into associations to advise and help those who might be at a loss to know what to do with their time. So long as such associations were purely advisory and not compulsory they might do little harm. Though, incidentally, it is interesting to observe that people who have had the luck to win a football pool often know exactly how they want to use it; in many cases it is to realise an ambition they have nursed during those years they have had their noses to the grindstone, or, maybe, during long bouts of unemployment.

(Continued on page 4).

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From Week to Week

American Opinion devotes its January, 1960, issue, to the re-publication of a long letter by Robert H. W. Welch Jr. on Communist strategy which was originally published by the Henry Regnery Company (Chicago) in 1952. Mr. Welch exposes in particular the extraordinary penetration of U.S. institutions by Communists and Communist sympathisers, and since there is an obvious conspiracy of silence protecting a number of other conspiracies, we consider that Mr. Welch's able summary should be as widely disseminated as possible.

For some reason which we have never been able to fathom, a grasp of realistic economics is impossible to most people. Possibly the 'climate of opinion'—a very much manufactured thing—is responsible. For those to whom it is possible, what sticks out a mile is the fact that international financial policy is complementary to international Communist strategy. But a grasp of the latter, when as clearly presented as in Mr. Welch's pamphlet, is not at all difficult, and since the Red Army is clearly billed to be the police-force of the One World Government, probably the most practicable thing to do at this very late hour is to expose Communist strategy as widely and as efficiently as possible. If the right people wake up in time, they will get to the heart of the conspiracy soon enough. And until that heart is cut out, the realisation of Social Credit is something less than a pipe-dream.

The Middle Ages

A correspondent writes: "... I have been much impressed by reading Jacob Burckhardt's *Judgements on History and Historians* (George Allen and Unwin). During his lifetime he was referred to as 'completely mad' in his prophecies; it has taken a hundred years to shew how sane he was and one can safely refer to him as showing an extraordinary insight into the processes of Crystallisation of policy—perhaps he was the first professional historian really to detect the

crystallisation! Shall we have to wait another century for the discovery that Douglas was not mad after all? There is a sense in which it can be claimed that Burckhardt was boycotted, censured and derided because the Defenders of Evil saw in him the clear unmasking of their policy. Now that their centralisation has proceeded so far that 'We stand before the culmination of the most serious plot in history...' (I quote from 'From Week to Week' T.S.C., December 26th, 1959) they can look upon the publication of Burckhardt's judgements that (to quote him) 'some future time, historically surveying this our century of crisis as a whole, may then realise this, while at the same time it may be as blind about its own life and actions as we are about ours.'

"It is this last depressing thought which urged me to forward the enclosed extracts from the book. . . . Personally I think this book should be read by every Social Crediter—there is great stuff in it besides these . . . quotations."

From these considerable extracts we republish the following from Section II—The Middle Ages:

As for the more recent enemies of the Middle Ages, they are the following:

First, those who consider Christianity in general as wrong and a misfortune; second, those who cannot bear the interweaving of great and strongly symbolising folk imaginations with new religions (the imagination of Islam is half-tamed, that of the Christians is not); further, those who have no understanding for stabilizing elements, or those who are in a hurry to create a situation in which a man may do anything, but so may everybody else, and logically the most insolent fellow may do these things most of all—those who are in a hurry, then, for the unrestricted development of philosophy; the rapid victory of science, untrammelled communication with the remotest as well as the closest people, and the industrial exploitation of the world, from the surface of the earth on. Finally, count among these enemies all proponents of levelling sameness. (p. 47).

But we will at least concede to the people of the Middle Ages that they were able to live without continual or continually threatening national wars, without forced mass industry with deadly competition, without credit and capitalism, without hatred of (albeit inevitable) poverty. If these people had mined hard coal, as is done now, where would we be?

The Middle Ages had greatness and sorrows of a kind very different from what Renan is capable of conceiving.

Greatness can appear at moments when mere calculation ceases and a way of thinking, and feeling, overwhelms everything.

And at such moments it gives us, their posterity, the impression that it carried the feeling of happiness along with it.

In contrast to the supposition that one has to make excuses for the Middle Ages, it is our task simply to describe the realities of past life, whatever it may be. The Middle Ages were the youth of today's world, and a long youth. Whatever to us is worth living for has its roots there. The Middle Ages are not responsible for our present decline! It was a time of natural authority. It is not its fault that we no longer have this nor can regain it, but are instead flooded by waves of majority from below. (p. 49).

What is Art?

Take any newspaper of our time, and you will find in it a department of the theatre and of music; in almost any number you will find the description of this or that exhibition or of a separate picture, and in each you will find reviews of newly-published books of artistic contents, of verses, stories and novels.

There is a detailed description, immediately after it has happened, of how such and such an actor or actress played this role or that in such and such a drama, comedy or opera, and of what talent he or she displayed, and of what the contents of the new drama, comedy or opera are, and of their failures and good points. With similar details and care the newspaper describes how such and such an artist sang or played on the piano or violin such and such a piece of music, and in what the good and bad points of this piece and of his playing consist. In every large city there is always, if not several, at least one exhibition of new paintings, the good and bad qualities of which are analysed by critics and connoisseurs with the greatest profundity. Nearly every day there appear new novels and verses, separately and in periodicals, and the newspapers regard it as their duty to give detailed accounts to their readers about these productions of art.

For the support of art in Russia, where only one-hundredth part of what is necessary for furnishing instruction to the whole people is expended on public education, the government offers millions as subsidies to academies, conservatories and theatres. In France eight millions are set aside for the arts; the same is true of Germany and of England. In every large city they build enormous structures for museums, academies, conservatories, dramatic schools, for performances and concerts. Hundreds of thousands of workmen—carpenters, masons, painters, joiners, paper-hangers, tailors, wig-makers, jewellers, bronzers, composers—pass their whole lives at hard work for the satisfaction of the demands of art, so that there is hardly any other human activity, except the military, which absorbs so many forces as this.

But it is not only these enormous labours that are wasted on this activity—on it, as on war, human lives are wasted outright; hundreds of thousands of men devote all their lives from their earliest youth, in order to learn how to twirl their feet rapidly (dancers); others (the musicians) to learn how to run rapidly over the keys or over the strings; others again (painters) to learn how to paint with colours everything they see; and others—to know how to twist every phrase in every way imaginable, and to find a rhyme for every word. And such people, who frequently are very good, clever men, capable of any useful work, grow wild in these exclusive, stupefying occupations, and become dulled to all serious phenomena of life, and one-sided and completely self-satisfied specialists, who know only how to twirl their legs, their tongues or their fingers.

Men came to understand that the meaning of food is nutrition of the body, only when they stopped regarding enjoyment as the aim of this activity. The same is true of art.

* Extracts from Leo Tolstoy's *What is Art?* (Wiener's translation).

Art is a human activity which consists in this, that one man consciously, by means of certain external signs, communicates to others the sensations experienced by him, so that other men are infected by these sensations and pass through them.

To say that a production of art is good, but not comprehensible, is the same as to say of a certain food that it is very good, but that men cannot eat it.

“The critics explain.” What do they explain?

An artist, if he is a real artist, has in his production conveyed to men the feeling which he has lived through; what is there here to explain?

Sit in the dark for four days in succession, in the company of not quite normal men, subjecting your brain to the most powerful influence, by means of the auditory nerves, of sounds most calculated to irritate the brain, and you will certainly arrive at an abnormal state and will go into ecstasies over insipidities. [Of Wagner's operas.]

One hour will do for men who have no clear conception of what art ought to be, and who have formed an opinion of what art ought to be, and who have formed an opinion in advance that what they will see is beautiful, and that indifference and dissatisfaction with this production will serve as a proof of their lack of culture and of their backwardness.

Thus has art always and everywhere been esteemed according to its contents, and so it ought to be esteemed, because such a relation of art results from the properties of human nature, and these properties do not change.

Christian, true Christian art could not establish itself for a long time, and has not yet established itself, because the Christian religious consciousness was not one of those small steps by which humanity moves forward, but an enormous upheaval, which, if it has not yet changed, must finally change the whole life-conception of men and the whole inner structure of their lives.

Look attentively at the causes of the ignorance of the popular masses, and you will see that the chief cause is by no means the scarcity of schools and libraries, as we are accustomed to think, but those superstitions, both ecclesiastic and patriotic, with which they are saturated, and which are incessantly produced by all the means of art.

... there can be no such new art of the future, and there will be none. Our exclusive art of the higher classes of the Christian world has come to a blind alley.

I have performed my task in regard to a subject which is near to me—art—and which has interested me for fifteen years, as well as I could. . . . I have uninterruptedly thought about this subject and have six or seven times started to write on it. . . . Now I have finished it . . . Science and art are as closely related as the lungs and the heart. . . .

Automation and Purchasing Power

The B.C. Federation of Labour says the government holds the key to the untroubled introduction of automation in industry.

It accepts automation as inevitable, but says the distribution of the nation's total income must be maintained to avoid wholesale poverty and ensure high levels of consumption of the products of industry.

It says this can best be done through government financial policies.

"The ultimate problem is not so much whether people are employed as whether or not they control enough purchasing power to command the goods and services they need and are entitled to," said the federation in a brief to the legislative committee on labor, being presented today.

—*The Vancouver Province*, March 10, 1960.

Munificence

... Never was there such a lying proverb as 'Enough is as good as a feast.' Give me the feast; give me squandered millions of seeds, luxurious carpets of petals, green mountains of oak leaves. The greater the waste, the greater the enjoyment—the nearer the approach to real life. Casuistry is of no avail; the fact is obvious; Nature flings treasures abroad, puffs them with open lips along on every breeze, piles up lavish layers of them in the free open air, packs countless numbers together in the needles of a fir tree. Prodigality and superfluity are stamped on everything she does. The ear of wheat returns a hundred-fold the grain from which it grew. The surface of the earth offers to us far more than we can consume—the grains, the seeds, the fruits, the animals, the abounding products are beyond the power of all the human race to devour. They can, too, be multiplied a thousandfold. There is no natural lack. Whenever there is lack among us it is from artificial causes, which intelligence should remove.

From the littleness, and meanness, and niggardliness forced upon us by circumstances, what a relief to turn aside to the exceeding plenty of Nature! There are no bounds to it, there is no comparison to parallel it, so great is this generosity. No physical reason exists why every human being should not have sufficient, at least, of necessities. For any human being to starve, or even to be in trouble about the procuring of simple food, appears, indeed, a strange and unaccountable thing, quite upside down, and contrary to sense, if you do but consider a moment the enormous profusion the earth throws at our feet. In the slow process of time, as the human heart grows larger, such provision, I sincerely trust, will be made that no one need ever feel anxiety about mere subsistence. Then, too, let there be some imitation of this open-handed generosity and divine waste. Let the generations to come feast free of care, like my finches on the seeds of the mowing-grass, from which no voice drives them. If I could but give away as freely as the earth does...

—Richard Jeffries in *The Life of the Fields*, 1884.

"Copies of the January number of *American Opinion*, referred to on page 2, have been ordered from the U.S.A. by Tidal Publications, Box 3266 G.P.O., Sydney.

"A further announcement will be made when they are available here. The price will be approximately 5/- posted. Advance orders will be accepted."

"DEMON EST DEUS INVERSUS"

(continued from page 1).

and revenge, results, more often than not, of the injustices and miseries that attend a system of disorder. All these help, and all can be relied on to erect such a barrier against truth and reality that the real enemy can engage man in bogus warfare resulting in a bogus peace in which seeds of the next war can be well and truly laid.

Although man cannot be acquitted of responsibility for allowing himself to be thus hoodwinked, for there are those who know and keep silent, yet he is faced by a formidable enemy—a Liar and the Father of lies—one moreover who has two powerful and wily allies to give him countenance—treason within the Church, which keeps its own counsel, and the State with its calculated propaganda.

Nevertheless it should be remembered that Jesus had compassion on the multitude because they were "as sheep not having a shepherd." But the "hireling" shepherd by "turning things upside down" can safely leave the sheep to their own devices knowing they must inevitably go astray and lose their way.

"If the mind could not be trusted to provide a universally valid criterion of reality, man's downfall would be immediate." These words, taken from *The Book of Poisons* by Gustav Shenk, carry a warning not to be ignored, for the mind can form no valid criterion of reality while it sees things "upside down." Man's sense of uprightness becomes deformed, his sense of justice blurred, and his integrity, blown by every wind of doctrine, declines and grows weak. Only by an act of complete reversal, a binding back (*religio*—I bind back) can he recover his contact with reality. Furthermore for this recovery to be possible man must acknowledge his dependence. His latest achievements, results of his pursuit of scientific knowledge and its technological application, have filled him with such inordinate and insolent pride that he is ready to say: "... as the potter's clay ... He made me not ... He had no understanding," and to see himself as the Potter, the Maker, and claim all honour for himself. This constitutes the ultimate reversal, the reversal of himself, and thus his final divorce from reality. Then, surely, the burning question facing man today must be: "What can I do? How long have I got? Can I even yet reverse the order of things and myself turn upright—recover my lost integrity, my sense of justice and truth, and my contact with reality, before the sands of time run out?"

WANTED for the Library

Could any reader kindly help by lending a copy of "Power", by Bertrand de Jouvenel? (Please write before sending).—The Librarian, 67, Glanmore Rd., Slough, Bucks.

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