

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Situation and the Outlook

By C. H. DOUGLAS

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(IV)

The situation, then, is that the philosophy of Hegel and Marx, to use the names to which it is generally attached; a philosophy which appears to be fundamentally Jewish with a modifying strain of Prussianism, is now temporarily triumphant in a policy of State Socialism directed under cover of a bureaucracy by a small group of international money kings, perhaps not entirely Jewish at the moment, but intending to become so. Control of propaganda in all its forms has imposed a false mental picture on the group mind which facilitates the acceptance of such patent absurdities as "full employment" in a power-production economy, centralised direction in a universal literacy, and, in fact, general stultification in the name of "the common good".

No refinements on this policy hold any prospect of salvation. It is fundamentally false and vicious, and events are the outcome of it. The greater dominance it acquires, the more events must follow the pattern of its philosophy. We are therefore driven to consider how it can be arrested, what can be substituted for it, and how that substitution can be accomplished.

To say that Social Credit is the only policy which offers any hope to a distracted world would savour of quackery unless accompanied by a definition which is not delimited by a plan, financial or otherwise. The very essence of a plan is that it is static, not organic; and the very essence of the necessity under which we labour is that we have to recognise that life is organic, not static. The conception of Social Credit which first has to be established, so that the error of a static conception shall not stultify *tactical* plans, is that we must aim at liberating reality; and to liberate anything you must first be able to recognise it. A good deal of the so-called philanthropic sentiment in the world is not reality, and has no relation to reality. Who are the prime beneficiaries of U.N.R.R.A. and the "Save Europe Now" rackets?

Before touching upon immediate necessities two simple propositions require enunciation. The first is that no-one has ever been able to conceive of a stick with one end, still less to make one. When someone says (and there is a steady propaganda to induce people to say) that a policy is negative, they are talking the same kind of nonsense as those who say that what is wanted is a positive policy. No-one has yet found a way to travel nearer to Carlisle without getting further from Crewe, if you start from Crewe.

And the second proposition is that a Government is inherently and inevitably restrictive and therefore that the amount of Government which a community can stand without collapsing is definitely limited, and if Governments are

competitive, the most governed community will collapse first. And therefore, the first policy to be applied to over-Government, *i.e.*, Socialism, is and must be, a negative policy—a retreat from Government; less Government.

This characteristic of Government is inherent, but is little understood. Government is of necessity hierarchical and cannot stimulate or even tolerate independent, responsible action. Anyone who has contact with Government officials knows the impossibility of getting a genuine decision out of any of them. At the best, what you get is the assurance of a precedent.

In its place (quite a minor place) and with strict limitations, this state of affairs is necessary and useful. But not when elevated to a scheme of life. Governments are not proper mechanisms to which to entrust policy. The result never varies; the world becomes progressively less pleasant to live in. As at present organised, there is no essential difference involved in "Big Business".

I am coming to believe that an extra-mundane code of principles is in the nature of reality. Given that, individual responsibility for the interpretation of the code follows logically. And the first consequence of this which leaps to the eye is that the miscalled democratic system, as generally understood, even if it had any genuine existence, is a dangerous mistake. It postulates Group Responsibility. In the mundane sense, there is no such thing. Groups are psychic constructions, probably sub-human; and the current endeavour to *e.g.*, identify every individual who happens to have a German passport with "Germany" is voodooism, and proceeds from a source in which the identity of the individual with the group is an atavistic survival.

Individual responsibility inescapably implies inequality, and inequality inescapably implies that an individual *can* (not, with the aid of Miss Ellen Wilkinson, necessarily does, at the present time) know his own business best.

These observations are not intended to be an introduction to the subject with which they deal, and I have therefore no doubt that anyone sufficiently interested to read them will be able to follow the connection with the general principles involved, of the following tactical implications:

(1) Rationing is economic ("household management") centralisation. It is diametrically opposed to Social Credit, and should be fought consistently and bitterly.

(2) Money (which comprises prices) should derive from the individual and be contributed; without coercion, to such state functions as are necessary (N.B., This is *not* a scheme). "Coupons" are simply a "Russian" trick.

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## FROM WEEK TO WEEK

No matter with what logic Douglas developed his economic and political ideas, his fundamental appeal was to a sense of Reality. Thus, quite apart from any theories, he could see that, in its capacity to produce goods and services, Great Britain was richer in 1918 than she had been in 1914. But the official word was that Great Britain was poorer, because of the necessity to "pay for the war". This lie was repeated even more emphatically in 1945, despite the fact that the fantastic development of electronic and other techniques had led to an enormously increased potential productivity.

In a speech to Young Tories at a conference in Eastbourne (reported, so far as we know, only in the *Sunday Express*, March 3, 1969) Mr. Enoch Powell said: "We have lost touch with reality, we have gone mad . . . We have got to unravel that falsity and that betrayal." The betrayal consists in having driven the British mad, so that they accept as the very end of living the accumulation of figures in books, to avoid an "adverse balance of payments"—a book-keeping objective.

Correlli Barnett in an article on the British Government's White Paper on Defence (*Sunday Telegraph*, Feb. 23, 1969) remarks that "Mr. Healey's certainties expose us to disaster"—a reality which is now so evident that any further analysis of the strategic situation now existing is superfluous. So we have a mad people exposed to disaster.

Writing of the war in Nigeria, the *Spectator* says "Indeed, lies, deception and broken promises have been the common currency of ministers and their apologists throughout".

So we now have public statements that the British people have been driven mad—i.e., that they have lost touch with Reality—and under an Administration of traitors and liars, are exposed to disaster. That is a much more realistic assessment of the situation than that commonly put about, that the Administration is merely incompetent. In fact, the present Administration is the agent of the British people's deadliest and most 'competent' enemies, and only a conscious

challenge to those enemies holds out any hope at all. The question is, of course, whether such a challenge would be met with military sanctions. Quite possibly not, considering the threat to the enemy posed by nuclear weapons. What is certain is that if the challenge is not made, the British as a people face extinction, whereas a challenge based on Reality carries Christ's promise, "The Truth shall make you free".

The way to make the challenge is to bring Mr. Wilson to account. If the Tories would adopt that as their policy, instead of their present fatuous one of asserting that by carrying forward more 'competent' policies which events have demonstrated to be suicidal they can save the day, there would be a glimmer of hope. This would open the way to realistic economic policies with say Australia, Canada (if that country can get rid of its traitors) and New Zealand. Within that diminished community are the raw materials and industrial techniques for unlimited prosperity. The alternative is One World under the unlimited tyranny of World Government, towards which the Fabians are accelerating us.

### Reform, Reformers and Reformists

Wasn't it Fitzgerald who, when asked at the luncheon table by someone unfamiliar with the menu whether 'réformé' had a mute 'e' at the end of it answered, "Reform in France is always followed by an *émeute*"?

Whether reforms, in France or elsewhere, are designed to produce riots, or merely produce riots as a bye-product is a matter for historians freer from the defects induced by mass-suggestion than most of those we know. In regard to reform, as in regard to so many other matters, touch with politics and society seem to turn everything upside-down. A tailor, who is a converter of mere cloth into clothing, is honoured as a worthy and useful citizen above mere menders, patchers and converters of once-smart overcoats into boys' breeches. He is not a mere re-former of cast-offs. And compare the humble mender of pots, useful and ornamental as he was, before Woolworth, with Benvenuto, all 'fine' art and cupids and acanthus leaves. Also there is your rag-and-bone man, trailing his worn sack-cloth, but a stage nearer than the mender and the tinker to the dustman, seeking out what can be saved from the destructor to make paper and glue out of what was meant to be fine wear inside paper parcels and fine soups to nourish wearers.

But, lo and behold, when it comes to the body politic your builders of states are unceremoniously pushed aside and your re-former jumps into first place, with a capital letter and, if he does enough smashing and tearing of good things, he is stuck on a monument with his chin in the air, his knee bent and a hand stuck in his coat collar, the whole labelled 'Great Reformer' when (in France, and if Fitzgerald—if it was Fitzgerald—is to be believed) he should have been executed for a breaker of the King's peace and a manufacturer of riots.

The trouble about Reformers is chiefly, perhaps, the things they seize upon to reform. So Cobden re-formed the Whigs when all the people who didn't really know thought he was re-fashioning an adequate meal for the labourer, and Wilberforce re-formed wage-slavery on the pretext that he was abolishing slavery altogether. And what that Last of the Great Reformers, Lord Beaverbrook, is up to few people seem to know, though, doubtless, the Great Accomplishment will appear for what it is in time—if not in due time.

Stanley Baldwin was never dubbed a reformer. He was called 'honest'.

It may be noticed that the situations provided for the Great Reformers to exercise their wits upon, your social weavers, tailors, metal-workers and breeders of fine animals with skeletons tucked away inside them, were never considered as re-formers of anything significant, although the expansion of life has depended more upon them and people like them than upon anyone else. It is as though the world had to see a good suit ripped to bits and made up into another and an inferior suit, an operation accompanied by much gesticulation and agony of expression, before it could believe there was such a thing as a suit.

Which brings us to the question whether what Reformers—or at least those upon whom they practise their profession—suffer from is not, more than anything else, sheer poverty of imagination? Why doesn't our human society get on with the job, and send its mistakes as well as its cast-offs straight to the destructor, instead of making a virtue of making them over again? A belief is current that no one knows how to get on with the job. This has arisen in flat contradiction to the evidence, chiefly because it is a favourite trick of your reformer (who certainly doesn't know how to get on with another job) to dwell exclusively upon something he thinks he knows, namely what is good for other people. The world of the reformer is a reformatory.

For this reason it is less strange than it might be that so many of its inhabitants have come to accept the idea that the only choice open to them is between reforming other people and being reformed by other people. And naturally, as the young denizen grows up he seeks to change places with his tormentors, and, if he cannot put them under instruction, at least he must try to carry on the good work by tormenting someone else. The opportunities for doing so on anything like a scale satisfactory to the experimenter are greatly restricted; and so it comes about that most people are driven to discharge their presumed function in a land of dreams. Not Reformers, these; but Reformists.

The world has no further use for Reformers, and still less, if that were possible, for Reformists. The world has use for builders and constructors, for accomplished social engineers. What they contrive to bring forth that satisfies no need of human life should be 'cast into the fire'. It should not be left lying about for Reformers to exercise their irrelevant ingenuity upon.

—T. J. in *The Social Crediter*, Sept. 27, 1941.

### P. R. Masson

We regret the passing of P. R. Masson, staunch supporter of C. H. D. since before the Buxton Conference in 1934, and of this paper since its inception.

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## The Direct Beam

By H. E.

(Originally published in *The Social Crediter*, Oct. 12, 1940)

An individual is part of the universe; yet that which makes him an individual is his separation from it. It is a part of his constitution to view the outside world from this point of view or that; and however sound the basis of ideas may be they will represent some aspect of the unity of which he is a part; not more. The validity of ideas varies as does the correspondence with real things; but thought, in contrast to the words which may define it, is at least of the original stuff of man's existence. For reality, deflected if not distorted by the screen of ideas, comes to definition in words. The attempt to write down the vivid experience of a dream illustrates the difficulty encountered; words cannot be found to fit. To say that language is inadequate for the precise description and identification of ideas is an understatement; it buckles and bends like a plough made of tin. Nevertheless definition is imperative: thought, knowledge and understanding, cannot be used without it; but words are and remain arbitrary symbols and unless delivered and received as such will fail of their purpose. Emphasis lies upon these reservations, "for the mind of man is far from clear and equal glass, wherein the beams of things should reflect according to their true incidence; nay, it is rather like an enchanted glass, full of superstition and imposture, if it be not delivered and reduced". Definition—to make clear—is part of this reduction.

"The truth of being and the truth of knowing are one, differing no more than the direct beam and the beam reflected." This was written by Francis Bacon in 1605 and appears as an appendix to certain observations regarding deceit; but in these words is an epitome of realism, giving expression to the flow of life in which action and its objective are implicit. Such words will bear examination.

Action is "to exert force or influence to produce an effect". The range is comprehensive, for nothing done but has its effect. Digging gives turned soil if nothing else; talking produces sound though it be not heard, and writing, lines which may move others or may never be read. Whether with arms, lips or hands, these are physical acts which do produce effects; which may or may not be those intended. The connection between thought and action requires distinction. One may watch the procession of clouds across the mountains, fancy playing with majestic outlines; meditation but no action; meditation, which in some sort is the seed ground of projects that may come to life in action; but if not, it is without avail, "for contemplation which should be finished in itself, without casting beams upon society, assuredly divinity knoweth it not". Again, for centuries men pondered the mechanism whereby the celestial bodies move in perfect circles; they must, it was agreed, because the circle is the symbol of perfection. Much action in evolving theories, but ineffective, no answer; for nature will not reply to questions which are not to her point. Which is primary, thought or action? No answer, for the truth of being and the truth of knowing are one.

The focus of thought and action is its objective; and the useful enquiries are "to what end?" Is it effective towards that end?

*The truth of KNOWING.* To the uninstructed, unknowledgeable eye the universe is a succession of unrelated images.

The ruminative cow experiences the sunlight, the rain and the sweet grass, but for her, one may assume, there is no connecting link between them. To our more distant ancestors all stones were merely stones, and then they were different, some still just stones and others flint. The change was a product of action towards an objective, in this case towards a flint axe. And so the axe head which had lain unfound and non-existent in the flint, became a fact. Is man making or discovering reality, his universe? Perhaps both. But this is probably another unprofitable question; the suitable enquiry being how man, in an apparently incoherent universe may best order his exploration "for the glory of the Creator and the relief of man's estate". And as the exploration advances a certain grain or disposition of reality is uncovered, which, for success, must be observed. The end of those who work on flint as though it were malleable as lead, and of those who endeavour to order man's affairs in opposition to the will of man must be the same; weeping and gnashing of teeth.

KNOWLEDGE consists of observed facts, and it is always an objective which is the precipitant of *understanding*; this being defined as the ability to focus knowledge towards an end—to recognise the axe within the nodule of flint. Bacon included both these aspects in the phrase "the truth of knowing".

BEING is a continuous adjustment of the individual to his environment; it is the flow of action which is life, and is undertaken with such understanding as each may possess. The well-being of the individual is proportionate to the accuracy of this adjustment, and the major consideration which now confronts humanity is that society also must conform "enough" to reality; otherwise dissolution follows, and individuals of whom society is composed, or such of them as survive, must try again. Inasmuch as civilisation is failing, the cause is the widening gap between being and knowing; the separation of action from understanding.

Between understanding and action lies the aim of action, *the objective*. Individual life is a constant flow towards and past aims which are petty and profound, instinctive or considered; which yield to the edge of personal endeavour, or are semi-automatic responses to undesired events. A society which will survive is that in which the sum (or result) of these objectives corresponds "enough" to reality; in which undesired events are reduced to those which are in the nature of things and not imposed by man; and in which desired events are increased to the limit of what is possible. A girder which cannot sustain its load breaks, it is not strong enough. The sum of action in any society must be such as will satisfy the desires of individuals "enough" or it will break—disintegrate.

Deeply inherent in conscious existence there lies this triple strand which in one phase may be labelled Understanding, Objective, Action. None can be placed first and none is operative without the others; they are lived as one and are not separated in reality. This threefold strand appears and re-appears in altered form according to the point of view which emphasises some especial aspect of the entity which is at once the Universe, Life, and Living. Philosophy which neglects to focus knowledge and action on man's objective; history which fails to recount this alignment, and politics which do not provide it; these have not the validity which springs from an adequate relationship with reality.

In the individual as in society, it is the working out in life of this triple strand—the fusion of these factors each in its due proportion—which is the truth of being and the truth of knowing; which are one.

Bacon is said to be the father of modern science, but that enlargement of man's sphere has been diverted to uses other than he had in mind; for "as both heaven and earth do conspire and contribute to the use and benefit of man; so the end ought to be that knowledge may be as a spouse, for generation, fruit, and comfort". Events in 1940 do not give that impression. On balance, the aim which has directed this exploration of the physical universe has been to make knowledge "as a bondwoman, to acquire and gain her master's use". Who is her master? Not humanity. A tree fallen in the storm is sufficient evidence of the wind, though no one can see it; and society crashing to destruction is equal proof of forces moving towards an objective which is not humanity's.

Knowledge and power to act exist, the deficiency lies in its direction. As and when mankind determines, these powers will be used towards the common objective which has been defined as "life more abundant". And as Bacon says: "the corrective spice, which makes knowledge so sovereign, is charity".

And in further clarification and reduction towards practice:

The primary requisite is to obtain in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him.

—C. H. DOUGLAS

These words reduce an objective which is abstract, to that firm scaffolding wherefrom men may reconstruct society, that it may fulfil their common purpose.

**The Situation and the Outlook** (continued from page 1)

(3) An individual has no more right, moral or pragmatic, to indiscriminate and unlimited voting power than he has to unlimited and indiscriminate purchasing power. Anyone who is in favour of a secret-ballot franchise on an unrestricted agenda prefers to make his purchases at a thieves' receiver. What is not for sale, ought not to be buyable.

No-one has ever produced the slightest evidence to support the "Gentle Jesus, meek and mild" conception of Christianity (except by quoting a mistranslation). It appears probable that Christianity has many aspects; the one immediately important is depicted in the adjuration "Ye generation of vipers" and in the scourging of the money changers from the Temple. A firing squad may be necessary.

(Concluded)

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By C. H. Douglas

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