

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 8. No. 6.

Registered at G.P.O. as a Newspaper  
Postage (home and abroad) 1d.

SATURDAY, APRIL 18, 1942.

6d. Weekly.

## THE BIG IDEA (XIV)

By C. H. DOUGLAS.

A passion for giving orders is almost complete evidence of unsuitability to give orders.

An order, or command, is an inherent pre-requisite of a function. To be justifiable, it must proceed from someone who is fully aware of its effect, of the capacity of those to whom it is given to carry it out in the circumstances in which it is given, and aware of the constant supervision required to ensure fulfilment. All this, in its turn, requires technical knowledge of devolution—the resignation of the order-giving faculty at the proper stage, to someone else; and a rigid self-discipline not less exacting than that imposed. People who have had much experience of giving orders justifiably and successfully, give as few orders as possible, by reason of having learnt that the surest way to make trouble for yourself is to give an order.

A Utopia is a comprehensive order, and it is significant that the *devisers* of imposed Utopias are invariably those people, organisations and races who manage their own affairs worst.

Notice particularly the use of the word *devisers*. Observation of political affairs, and some experience of life, has convinced me that the real Plotters, while having the clearest possible conception of their own objective, rely in the main on the devisers of Utopias to provide them with a ready-made popular propaganda. Then, by control of the Press, Broadcasting, Political and commercial patronage and other mechanisms of social and economic power which can be summarised under the control of credit, the widest publicity and assistance is given to the particular Utopia which lends colour to the concentration of power (such as "Abolition of private Property," "The Classless State," "Liberty, Equality, Fraternity"), and the Utopianists and their dupes wake up to "The Dictatorship *over* the Proletariat"—the Slave State.

There is, I think, one safe rule to apply to all Schemes, Plots, and Plans. It is, I believe, called the Golden Rule, and it is not new. Disregard all fine phrases. Disregard all appeals to your "Public Spirit." Don't bother about Liberty, Equality and Fraternity. Don't waste time trying to find out who the Proletariat are going to dictate to, when we're all propertyless, and so all Proletariat. Merely enquire "What are you going to do to me, and how do I stop you if I don't like it? Can I kick your inspectors and your Ogpu-Gestapo and your Kommissars out of my (excuse me, my mistake, the proletariat's) house, or can they kick me? If I believe that it isn't my business to spend the rest of my life making tractors for China, and say so, do I get my

coupons, or don't I? In the bad old days, to quite a considerable extent, I did. I should have been just like everyone else in that respect, only the coupon merchants (who seem to have names suspiciously similar to the Planned Utopians) said that what they called a reserve of labour, and other people called the unemployed, must be available and so couldn't have any coupons."

If you ask the Utopian this kind of question, you will discover an interesting fact—that one of the biggest parts of the Big Idea is the indispensability and invulnerability of the Ogpu. Or call it the Gestapo—or the G-men. Or the "snoopers." We don't hear much about the Ogpu nowadays, but, like Mr. Benjamin Cohen of the U.S.A., it's there. And so we come to the core of the matter—it isn't the scheme that matters—that's just to keep you quiet, like Mackenzie King's cry of "Hands off Alberta." It's the sanctions that matter. You think a World State would be governed by Saints? Remember the wise Lord Acton, "Absolute Power corrupts absolutely."

There is in existence, unpublished, and carefully protected against "accidents" the main outlines of a Scheme which would accomplish all the social betterments which the realities of the situation at any moment make possible—and that is much more than any Utopian proposal contemplates. That scheme has at the moment no practical value whatever. What is required is a shift of sanctions.

"The Jews show a strong preference for the Emperor [Wilhelm], and there must be some bargain. Since Morgan's death, the Jewish Banks are supreme, and they have captured the Treasury Department, . . . forcing upon him [the Secretary to the Treasury] the appointment of Warburg, the German-Jew, on the Federal Reserve Board, which he dominates. The Government itself is rather uneasy, and the President himself quoted to me the text 'He that keepeth Israel shall neither slumber nor sleep.' One by one the Jews are capturing the principal newspapers, and are bringing them over as much as they dare to the German side."—SIR CECIL SPRING-RICE, British Ambassador to Washington, to Sir Edward Grey, November 15, 1914.

"The majority of the English do not realise that, having done their duty by the inner Jewish circle, they have now got to disappear as a world Power." —*The Coming War* by GENERAL LUDENDORFF, Chief of the German General Staff; published 1931.

Well, there we are. Where do we go from here?

It cannot be overlooked that corruption, misinformation, the insidious social poisons of Hollywood and Broadcasting House, the extraordinary success of the abstractionist idea that it is better that all should be miserable than that only some should be happy—that there should be no grass in the

field rather than that some blades should come up first—have gone very far in this country. It may be—I do not think so—that there are not enough English, Scottish and Welsh, submerged and bedevilled as they are by swarms of aliens, still able to recognise facts, and strong enough to deal with them. But if it should prove that there are enough, the general outline of their task, grim enough in all conscience, is clear.

Like most important matters in the Universe, it appears to have a trinitarian aspect. It involves an ideology, a dynamics, and a technique. They are separate, but indissoluble.

The ideology begins very simply. We have to discard the idea that every child is born into the world to mind someone else's business, and substitute the fact that he is responsible for minding his own. That he should help, not meddle. It is not without interest that Mr. G. D. H. Cole divides his time between Planning the Universe, and writing detective stories. The Ogpu complete.

The next point is equally simple and far-reaching—that groups are inferior to individuals. Majorities have no rights and are generally not right. They are an abstraction to which it is impossible to impart the qualities of a conscious human being. The attempt to construct a system of human relationships on the "rights" of majorities is not democracy. If it were, democracy would stand self-condemned. There is nothing of that kind of democracy in the New Testament but plenty of it in the Jewish Bible—the so-called Old Testament. It is only possible to associate, *i.e.*, to form a majority, for the purposes of a function—"we descend to meet." To rule humanity by function is exactly what the Jews wish, and have largely succeeded in doing. Socialism is the complete rule of the individual by functions, and is Satanic. *Demon est Deus inversus*. "Total war" is a total demonstration.

Genuine democracy can very nearly be defined as the right to atrophy a function by contracting out. It is essentially negative, although, contrary to the curious nonsense that is prevalent about "negativeness," is none the less essential for that reason.

This genuine democracy requires to be carefully distinguished from the idea that a game is a necessarily bad game simply because you can't or won't play it, and therefore the fact that you can't play it is the first recommendation for a chief part in changing the rules. On the contrary, that is an *a priori* disqualification. For this reason, if for no other, a period of discipline in the prevalent social and economic systems in, say, the early twenties, seems highly and pragmatically desirable. No play, no vote. Bad play, Grade 3 vote. But you needn't do either.

The power of contracting-out is the first and most deadly blow to the Supreme State.

(To be continued)

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### Democratic Victory or The Slave State?

By L. D. BYRNE.

PRICE: FOURPENCE.

From K.R.P. Publications Limited,  
49, Prince Alfred Rd., Liverpool, 15.

## FROM WEEK TO WEEK

Interviewed by an elector in his prospective constituency of Cardiff, Sir James Grigg, Secretary of State for War, refused to sign a pledge that he would act according to the clearly expressed will of the majority of his constituents.

He said that he was bound by the collective decisions of the Cabinet and that such an agreement would be incompatible with that loyalty. He did not regard himself as M.P. for Cardiff first and Cabinet Minister second: if he were discarded in a subsequent reshuffle of the government he would resign his seat.

He did not agree that the war effort was being sabotaged by bureaucratic interference.

He admitted that private initiative gave the best results but attached primary importance to the necessity under war conditions of what he described as 'control.'

The beet subsidy was suggested to him as an instance of the correct method of gaining results by inducement. He seemingly out of his depth here said that farm labourers' wages were controlled, and when it was pointed out that that did not matter so long as the farmers got a payable price, "What a cost!" he said.

Sir James also objected to the democratic agreement on the grounds that there was no mechanism to furnish such clearly expressed wishes. Reply was made that such mechanism could be provided.

A recent number of *Planning* announced that its Editor, Mr. A. D. K. Owen, who is also General Secretary of P.E.P., departed at a few days' notice a week or so ago to a post on the Civil Service Staff in India.

Rumour, who related that Mr. Owen went with Sir Stafford Cripps, has not said that he returns with him.

Perhaps Mr. Owen's planetary revolutions now focus on a different sun?

The British Association for International Understanding, which describes itself as "An independent Society, formed to assist British people to understand international affairs," publishes a sheet called *British Survey* which reached a correspondent in the army in a government envelope, marked 'Education Dept.', with a War Office label and official paid. In these circumstances extra interest attaches to the policy of the *Survey*, and no coy editorial note that "*British Survey* is precluded from advocating any policy. But the views of the expert writer of this issue are given below..." can absolve the Association from responsibility for spreading those views. We are not at the moment concerned with criticising the article (*How Britain Pays for the War*) in detail beyond saying that its tone is spuriously unorthodox, and that it ignores the fundamental question of the origin of bank-created debt. What we are concerned with is the probable modes of reaction to it. The unwary reader might believe it wholesale, which would be unfortunate, or he might disbelieve it and engage in intricate financial argument. In either case he would unconsciously accept the unexpressed assumption of the article, which is that the root *policy* of the monetary system is sound, although a little superficial tinkering with the machine may be needed to put the world right. Because of these obscuring tactics few

readers of the article will look beyond and see that control by the people of the *policy* of the monetary system is an immediate necessity; and fewer still will recognise that now even this would be ineffective without the simultaneous control by the people of the policy of the bureaucratic institutions which to-day govern our lives. The organ of tyranny has changed, and the growth of government by decrees, regulations and restrictions signifies that the power to determine the *all-in policy* of the people is contained at least as much in the bureaucratic machine as in the money system.

“For an island Power such as England, dependent for nearly two-thirds of her food on imports, an assured and ample food supply is the key to victory,” says Captain Bernard Acworth, who, in an article in *The Patriot* of April 9, gives a salutary reminder that it would be disastrous for Great Britain to prejudice her activities on her sea-front by premature land action on the continent. Fire-eating propagandists for ‘a second front’ do no service to our cause by distracting attention from the importance to this country of the Battle of the Atlantic, for, whatever hopes of victory may be based on the expectation of a great victory by Russia over the German army, if that expectation should not be fulfilled, Great Britain will only be able to carry on the war indefinitely if her sea-power is uncompromised.

“Food is our war barometer, and our rations are shrinking,” continues Captain Acworth, “Improvement in our food position in 1942, and thus our power of endurance, rather than exhortations to ‘belt-tightening,’ should be regarded as a test of whether our grand strategy is being wisely directed.”

Last minute pressure on the Minister of Food and the Minister of Agriculture from both the Northamptonshire War Agricultural Executive and the Northamptonshire branch of the National Farmers’ Union resulted in some of the sugar beet factories which had been processing locally grown potatoes for stock feeding, and were due to close for that purpose, remaining open.

The produce of thousands of acres under potatoes in Northamptonshire, it was stated, were still in the clamps in the county, and unless the factories were kept open for processing there was a danger that tons of potatoes would become useless.

It is now officially stated that a few of the sugar beet factories are to remain open for the processing of potatoes for stock feeding.

At the meeting of Northamptonshire branch of the N.F.U., Mr. D. Hutchinson said that growers registered with the Potato Board had, of course, filled in forms notifying their crops, but those farmers who had, under orders from the War Agricultural Committee grown potatoes had had no such forms, and it appeared to him that the Ministry of Food did not know where the stocks were.

Mr. R. Tunnard, potato supervisor for the area, said there were thousands of tons in Northamptonshire which had not been accounted for.

“... Mechanisation can never be successful, except very partially, when life is its province. The farmer confronts nature as a series of living co-ordinates and only in a very minor degree of automatic forces. Like to like, life to life,

and the machine can only be finally at home in an inanimate world.

Nationalisation is like mechanisation: the one means working the land by agricultural machines, the other managing it by a bureaucratic machinery.”

— H. J. MASSINGHAM: *Country Relics*.

## FILM FINANCE

Bearing in mind the nature and effect of cinema ‘culture’ the following facts on its financing, taken from *Money Behind the Screen*, published in 1936, are of considerable interest:—

Harold G. Judd combines directorship of Pinewood Studios with 8 chairmanships and 12 other directorships, including the Scottish Insurance Corporation, Bankers’ Commercial Security Limited, Christian Police Trust Corporation Limited, the Mercantile Credit Company Limited, Girls’ Education Company Limited.

The British Film Industry has been largely financed out of loans: Prudential Insurance have large holdings.

“The recent re-organisation of Denham Laboratories may perhaps afford some clues to the sources of Korda finance at the present time [1936]. For in addition to A. Korda, E. H. George and C. H. Brand, the directors of the Company are S. G. Warburg (a partner of M. M. Warburg and Company, Hamburg) and Warburg and Company, Amsterdam, the continental banking houses related through the Warburg family with the New York Bankers, Kuhn, Loeb and Company), and D. Oliver (director of Grundivert A. G., Hamburg).”

There is also mention of a German film bank which financed films—the character of which it approved—and wanted to set up a similar organisation in this country.

## SHAPE OF MATHS. TO COME

Boys and girls at school will be taught to be “good citizens” if proposals by the Scottish Education Department are adopted.

In a circular to teachers and the churches the Department urges that arithmetic should include an “intelligent approach” to income tax, rates, Customs duties, budgets, savings and insurance.

*Truth* for April 10 writes:—

“Only 6.5 per cent. of the Americans who took part in a recent poll in the magazine *Fortune* favoured Federal Union with Britain. Perhaps it is as well since the conditions, it appears, on which they would insist are that Washington should be the Union capital, that the dollar should be the national currency, and that Britain should abolish all titles, including those of the King and Queen.”

The journal comments in triolet form:—

JOHN BULL AND HIS CUTIE.

“Shall I ask her to wed?

John, remember the spider!

In his folly he said:

‘Shall I ask her to wed?’

And he did and is dead,

Well-digested inside ‘er.

Shall I ask her to wed?

John, remember the spider.”

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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.

SUBSCRIPTION RATES: *Home and abroad, post free:*

One year 30/-; Six months 15/-; Three months 7s. 6d.

Offices: (Editorial and Business) 49, PRINCE ALFRED ROAD, LIVERPOOL, 15, Telephone: Wavertree 435.

Vol. 8. No. 6.

Saturday, April 18, 1942.

### Publications or Literature?

An enquiry for Cobbett's *Rural Rides* in the book department of a well-known West End Store elicited the information that they were being reprinted, and would not be ready for at least three months and probably not before the end of the war, though publishers were still, to a certain extent, guided by public demand. There was likely to be a marked shortage of books before many months had passed, and it would be as well to buy whatever one could now.

"But there seems to be no lack of certain publications," indicating the shelves of distinctively red and pinkish outpourings.

"That? It is *literature* that people are asking for to-day, not that sort of thing. Why, in many cases the readers themselves could produce something better than what is offered them for sale."

This assistant, as all assistants should, understood the value of what she had to offer, and furthermore understood to what extent the customer is always right. In so far as her observation confirms our own it is encouraging. It was an observation of some shrewdness, an epitome of our inverted world. For, given the same access to and familiarity with technical equipment, could not the listeners to the B.B.C., the audience in cinema and theatre, the diners in British Restaurants, the wistful shoppers with their meagre coupons "in many cases" produce something better than what is offered for sale? They take what is offered them with a sigh, as second best, or go without; but considering all things, it is amazing how many have cherished their standards, and somewhere, in some small corner of their crowded and thwarted lives, preserve the true aim of the individual, the totalitarian aim. They still know what they want and whenever they can, they provide it for themselves, even at the cost of enormous effort.

"Of his bones are coral made." What did Shakespeare's audience feel? Of course there was passionate appreciation: nothing less would have made those plays possible, for of one thing we can be certain, no Elizabethan audience would sit through dramas outside their own frame of reference, least of all below it. They demanded, and got, something better than they could themselves provide.

It has been observed that when social credit comes home to a man, he reads fewer books. There is no longer any need for escape; why escape when the real world appears before you, and you have at your disposal the means for the rationalisation of all experience. The means must be

mastered, but it is reality, not Fata Morgana that leads you on. Then perhaps the proper use of literature is made plain, to supply to a certain limited extent the experiences that cannot be crowded into one lifetime: to be thy guide, in thy most need to go by thy side—a companionship that at its best is very close to human friendship and true converse in speech. But a social creditor has a touch stone beyond the common, so that in all humility he may know *when* the Douglas criterion would enable even such as he to produce "something better than what is offered for sale." Whatever else they may be, such publications are not literature. It would be interesting to learn by what means they flood the bookshelves. It is evident that the means employed go beyond what is known as public demand.

B. M. P.

### OVERSEAS NEWS

#### Trends in Australia

An Australian correspondent points out some of the trends of events in that country. He says:

"(a) The White Australian Policy has been 'temporarily' shelved to allow all classes of evacuees to enter; (b) American Money is Legal tender, but not British money; (c) A new beam Wireless between Washington and Canberra has been instituted; (d) Our overseas representatives are Conservative Leaders of the past although we have a Labour Government and when in Opposition bitterly opposed the appointments at the time, *viz.*, Casey in Washington, Bruce and Page in London and Stevens in India.

"I expect we shall all soon be talking with a drawl and through our noses."

• • •

Mr. F. M. Forde, the Australian Minister for the Army, has provoked strong protest by a speech one passage of which is reported as follows:—

"There is no bar to the enlistment of friendly aliens in the Militia or in the A.I.F. . . . friendly aliens could be enlisted without being required to take the oath of allegiance as is the case of British subjects."

In an open letter to this Minister, circulated widely in Australia, Mr. S. A. Chesby comments:—

"Since you are prepared to dispense with the oath of allegiance from aliens, why do you retain it in the case of loyal British-born subjects?"

"It would appear that the only answer you can give is that you regard the oath as being a formal matter. This would be a very serious admission, for if you admit that a soldier's oath has only formal value, we have no option but to infer that you attach the same valueless value to your own Ministerial Oath. . . . For my own part, I do not doubt your loyalty, but for God's sake do not disturb the grounds of my trust in you by retaining this vile regulation. . . . This regulation which flouts the sacredness of the soldier's oath, opens wide to disruptions the armed forces of His Majesty; it prepares us for the sinister tactics of the enemy known as *infiltration*."

## THE MONETARY REFORMISTS

Not all the readers of these pages are acquainted with Ismismia, the country which was first induced to become 'bridge-minded' when its moneylenders declined to renew loans for the upkeep of the docks and harbours in order to persuade the Ismismians that prosperity lay on the other side of two rivers forming a considerable land frontier. No bridges existed across which the country's trade (chiefly export, in accordance with the 'favourable'-balance theory) might be carried. But, in the course of several generations, a truly astonishing number of pontifical sects, each convinced that it has the secret of successful bridge construction, grew up, and gradually consolidated themselves into the Great Pontifical Parties. From time to time details of the pontifical history of Ismismia have been divulged in the columns of *The Social Crediter*—how the Ismismians 'cured' their increasing unemployment problem by taxing 'raw' trees in favour of 'real' trees, thus bringing into existence the modern Ismismian tree-making industry, has been described, and the main features of the pontifical creeds of the Cantileverists, the Suspensionists and the Pylonists, have been outlined. It has also been emphasised that the Ismismians have, as yet, no bridge, nor anything in the least resembling a bridge, or convertible to the uses of a bridge, anywhere in their land.

But the story has never been told before of the conversation which passed between Mr. Robin Sinclair and his Ismismian hostess on the morning when they met the poor manacled creature, who was being led captive through the streets of the Ismismian capital, Logos, by the pontifical officer, or pontisman. Large crowds of well-patched Ismismians followed the pair, amid great excitement, for the case was notorious, and it was natural for Robin to ask for details. It was explained to him that the wretched fellow under arrest had been found to be in possession of a piece of paper, upon which was drawn something which was 'or might reasonably have been taken to be' a design for a bridge. Naturally (as we might think) Robin asked what harm there was in that, and on being told that there was great harm he suggested that, as it seemed to him, the attempt to realise a great ideal, though doubtless vain and idle, surely fortified National faith and thus indirectly brought the day of attainment nearer. But here again he was answered with the statement, whispered in tones of horror, warning him not to be overheard, because the offence was truly most serious, and constituted the grave crime, almost the gravest in the calendar, the crime of Pontigery. Not bridges, but the *idea* of bridges had, by this time attained such a degree of superstitious regard among the Ismismians, that actually to design or to model a bridge was held to be offensive to the Ismismian religion, and, indeed, the height of impiety and idolatry.

In Ismismia, idealism and realism did not bear to one another "the same relationship as the two ends of a stick," which is, according to Douglas, the essential relationship. And while we may not yet have reached the like degree of dissociation of connected things in this country as the Ismismians had in theirs, we are in some respects not far from it. Among us it takes another form, and, instead of penalising planning by those incompetent to plan to a specification, we let anyone who likes plan, and the more the merrier, but we penalise all serious discussion of the desirability or otherwise of the specification they are planning to. This does not, and does not need to extend to the prohibition of all statements of objective. Virtually it ex-

tends only to the public statement of *one* particular objective, namely the natural objective of people in general acting in association. Otherwise, it seems that anyone is quite 'free' (in this freest of free countries) to plan for anything he likes *except one thing*: he must not plan for, and he must not even mention as a sensible purpose of planning, *freedom* in the enjoyment of leisure. The amount of attention devoted, by people who will never be called upon to do anything more than attend to what someone else is doing, to plans and planning is, of course, merely an assurance that there shall not be much stray attention free to be concentrated upon this essential point, to wit, what is the planning for.

The speculative eye we have cast for some time past upon such bodies as the Economic Reform Club, to whose members Lord Sempill is by no means unknown, as well as towards other reformist quarters, where he may be just as well known, arises from the fact that it is so easy for the best intentioned people to be captivated by a phrase or two of description or argument, and so to miss the point of the argument when it *might* come near to exposing its own purpose.

The reformist cannot understand, apparently, that anyone could possibly object to being 'done good to'; he can understand that people may object to being done *down*; he cannot grasp the essence of the matter, which is that whether you dress a man down or dress him up, you do the dressing and he provides the requisite submission. The fact that, generally speaking, any alleviation in the lot of the many is a rarer occurrence than its opposite strengthens the hand of the dresser and secures him in his self-appointed office whenever he seems about to do anyone a good turn. An excellent illustration is Lord Sempill's letter to *The Times* of April 6.

What justification, asks Lord Sempill, can there be for an appeal on grounds of 'good neighbourliness' to other states to lower their trade barriers, 'when the avowed purpose of those making it is to be allowed to export their domestic unemployment problem and dump it on nations which already have their own?'

The alternative, "Unemployment or War" has penetrated to Lord Sempill's understanding. *If it were not for the war*, there would be unemployment all round, and the maintenance of an export trade would be (with other quite important things beside) a method of ensuring that your own people were working hard to let someone else off. The goods produced are "thrust abroad without payment," "so furnishing an excuse for distributing wages instead of a dole."

Lord Sempill's very remarkable inference is that "a new and better excuse must be found for the wide distribution of purchasing power internally." (It is not necessary to point out that the emphasis is not Lord Sempill's). So what? The ill-fed, badly-clothed and badly-housed are to be allowed to consume the 'surplus goods' thrust abroad. If this meant that the unemployed were at the end of the war to be allowed to work for themselves, unhampered by finance, we might be within sight of a population which owned property; even, as Lord Sempill suggests, a population with "money with which to buy their own production," and any 'gifts from abroad' which may still result from the foreigner's love of work for work's sake.

The argument is sound so far as it goes; but it does not go all the way. The export trade is one of the devices



for maintaining full employment, and Lord Sempill has said nothing against the 'ideal' of full employment; but it is far from being the *only* device. As Douglas told the Macmillan Committee (1930), "...under the existing financial system the general public can at no time acquire by purchase the whole of production, but while this is so, and the *proportion of a given volume* of production which the public can buy is probably fixed by the system, *the total volume of production* is almost certainly governed by financial policy." While the volume of consumable goods is in short supply, there can always be work to do to increase it.

To the semi-enlightenment of planners, therefore, there can but be only one effective reply: the warning that while the right response to a demand to the expert for grapes is to plant *vines*, to assess the efficiency of the expert the non-expert must keep his mind on the *grapes*. What are the grapes promised by Lord Sempill's vines? He does not say, unless 'monetary reforms' is a phrase which covers them. And so far as both the expert and the non-expert are concerned, monetary reform may be a *thorn*.

## THE NATURE OF TRUTH

By P. R. MASSON

It is doubtful if the solid unyielding and permanent nature of reality is fully appreciated. Our understanding and presentation may be imperfect because of the inherent difficulties of measuring and representation.

The "truth" depends on a number of factors: the understanding and accuracy of observation or measurement, the limitations inherent in words which affects the efficiency of representation at two points, first when the reality is expressed in words and secondly at the point where the words are converted back into a picture of reality in the mind of another individual. The accuracy of the picture will depend equally on 'understanding' at both stages.

Another factor is that there is commonly an accepted and understood degree of accuracy; "about 6 inches" may meet many general requirements of everyday life but is not nearly accurate enough if we are giving the measurement of an aeroplane engine component about to be machined.

At other times it can be said that absolute accuracy is both possible and customary in everyday use; the address of a house, to be of any service, must be given in sufficient detail so that it positively identifies one house only.

So that "truth" can be said to be a representation of reality expressed with sufficient accuracy to meet the requirements of the case. Any other representation is false and is a lie if the intent to deceive is present or if the refusal to use readily available information is deliberate. It is a lie to represent speculation, without verification, as established fact (reality).

Two men on different ships writing their diaries on the same day as they crossed the 180th meridian might describe their re-actions, the one as the happenings of Monday, the other as those of Tuesday—and both truthfully. This is simply a very special case where there is particular difficulty in correct representation for which there is a perfectly sound explanation. It is a complete misconception to deduce that a difficulty in representation in any way affects either the uncompromising nature of the movements of the sun or the

position of the ships any more than it affects the overwhelming importance of representing correctly, *i.e.*, being truthful.

Perhaps the now generally known and accepted statement that the earth revolves about the sun is a good example of the unyielding nature of reality. If it is a fact to-day, as most of us believe, then it was just as much a fact when it was generally held that the sun revolved about the earth. An indication that we have the truth in this matter is found in the fact that navigation is based on a knowledge of the ordered movements of terrestrial bodies, of which this particular piece of knowledge is a part. Without further investigation we know that navigation can be said to "work" and nature would certainly withhold this approval if reality in these matters has been misunderstood or mis-applied.

The fact that navigation "works," by which is meant that it does what we expect of it, not only confirms the correctness of deductions but it proves the truthfulness of the chain of individuals who interpret reality in tables and formulae, in the printing and in the use of the information as much as it depends on the truthfulness of the chronometer used.

But it is talking to the converted to stress the importance of truthfulness to navigators and people in such direct touch with the 'Laws of Nature.' The contrivance we have under discussion can be described as the "social mechanism" and it is a contrivance that does not "work," it does not give mankind the conditions he desires and no stretch of imagination can even pretend that there is an appearance of tranquillity and efficiency and an absence of indications of stress and strain which characterises a contrivance which is working efficiently. There is no reason to suppose that this failure is anything but a failure in our diligence and honesty in learning and using the 'Law of Rightness'\* which governs man's needs and his obligations to his fellows.

Politics, economics, religion and education have a direct bearing on the social mechanism and it is in such activities we must expect untruthfulness. Such terms as the need for "tolerance" in religion and the "right to one's opinion" require closer examination than they usually receive. The 'Law of Nature' and the 'Law of Rightness' are utterly unyielding and intolerant and any untruthfulness in interpretation or in using our knowledge of reality must bring inevitable punishment—probably on whole nations. The navigator who was untruthful or inexcusably ignorant of certain facts or even careless would neither expect nor receive toleration so that it is at least suspicious that the claim should be so often advanced in other activities. When it is a question of religious beliefs which are but speculation there can be no objection to toleration provided they are not represented as anything else but speculation.

The "right to one's opinion" so often invoked in the social world—in contrast to the world of reality known to scientists, sailors, engineers, farmers—is a highly dangerous tolerance. It can be stated in general terms that a difference of opinion, on matters of fact which are verifiable, indicates ignorance or dishonesty on one side or both. Ignorance may vary from being excusable to be so inexcusable that it shades into dishonesty.

It is certain that even if men can be induced into an easy compliance in matters which directly affect the social mechanism—nature will show no mercy: millions of men

\*"That is right which works."

and women are to-day taking punishment for the lack of diligence and honesty in learning and representing the fundamental laws of Rightness. If, by showing *less* toleration, we can force a standard of diligence and honesty on our politicians, clerics, economists, educationists, writers and journalists, as high as we expect in navigation, there is no earthly reason why the social mechanism should not be made to work as satisfactorily as navigation.

Looked at in this way it appears to be merely false sentiment to be tolerant of falsehood as it is likely to be much easier and cause less suffering to expose falsehood at inception rather than allow it to become incorporated in powerful and superficially impressive organisations with a vested interest in the maintenance of the falsehood which is the very basis of the dangerous influence and importance they have acquired.

The test of over-riding importance of any expression of ideas is really—Are they true? Do they conform to reality? If they do not they are, at best, but futile words or, at the worst, dangerous falsehood and require exposing as soon as possible. "No man is entitled to his opinion unless he believes it to be true," is a precept which would be accepted in all those activities of man which can be said to "work"; it is only when we come to those activities with a somewhat direct bearing on the social mechanism that we find such loose expressions as that "every man is entitled to his own opinion" encouraged and, quite naturally, the result is chaos.

### MISEDUCATION

In a leading article in *The Free Man* for February, 1942, attention is drawn to the deliberate perversion of the education system in Scotland by the transfer of control of its policy from the Scottish people to the 'experts' who administer it. The article continues:—

"The principal danger is that these experts command a situation where they can influence the future generations in favour of any particular set of ideas the experts desire. What they desire will be what the Government orders them to desire, and that may be, and often is, something wholly contrary to the wishes of the parents, and not justified by its proven worth to the child. . . . Further, the 'teaching' may be based upon theories which, while they suit the Government, are . . . false, and the maintenance of which are antagonistic to the welfare of humanity.

"A case in point is supplied by an examination of a recent text-book entitled *A Primer of Citizenship* which is to be used "For Junior Secondary Schools in Scotland." In the introductory chapter entitled *The Good Citizen* there are so many mis-statements, and so much false reasoning to the square inch, that it is impossible to deal fully with them here. In the first paragraph it is written "as good citizens we can claim protection for our lives and property: that is one of our rights against the State. *But we must pay for that protection in the form of rates and taxes; that is our duty to the state.*" Apparently it is our *first* duty, as it is given pride of place in this Primer.

"The statement is spurious, because it is known that taxation is only a form of legalised robbery, which is imposed in the interests of the existing financial system. Moreover, this same system is not only a direct hindrance to any good citizenship deserving of the name, but a system productive in consequences leading to bad citizenship, as is seen by its fruits throughout the world."

### Mr. Cole on Democracy

Mr. G. D. H. Cole is, it seems, undertaking an official enquiry into The Adequacy of our Institutions to Achieve the Aims of Democracy. Speaking on the "B".B.C. on April 7, he made the following points:

Small scale organisations, such as those which arise in war conditions to deal with air raid damage, forced evacuation, etc., are efficient examples of democracy in being.

These consist of small groups of people working with a common aim. This effective democracy can only be attained by small groups, which should find leaders and tell them to get on with it.\*

Pre-war progress was making politics more remote; both Parliament and Local Government were out of touch with the individual citizen. Many despised politics.

The ordinary individual ought to have some way of getting his troubles put right; his grievances amended.\*

The pre-war units were too large for the purposes of democracy, but large units are necessary to fulfil certain functions.

Both large and small units should exist side by side.

The function of small bodies is to criticise the larger units\* and to demand of them\* what is wanted. They should say "You are not giving us\* electric light in such and such a street." They should be able to exert effective pressure on those they have chosen.

No country can be democratic in large affairs unless it is democratic in small affairs.

So far as could be gathered the idea is for the individual elector to deal only with his small group, and only through them with the larger body and only through them with the larger counsel, and so on until you get to the spider at the centre of the web; all very much as the practice in U.S.S.R.

But Mr. Cole was not explicit as to this and if it could be disregarded, his essay—considered as an examination paper—could, I think, receive fair marks, while his errors should be pointed out (as asterisks above) and the comment added, "Promising: there is evidence of study, but the candidate should realise that nothing can replace a working experience in local objectives."

But Mr. Cole continued by recommending (is that the word?) as the steps required to institute democracy, community centres to give advice and help, British Restaurants for cheap meals, and Clubs for games and social activities. He added that people would organise themselves if given these facilities, and concluded:

No way of enabling people to know what they want exists except by giving people small community service.

This conclusion is plausible, deceptive, and, in its results, the diametric opposite of the development of democratic growth. Such things—if and as people want them—come out of the ability to choose them. You would not try to find out what a child wants to eat by giving it a rice pudding. No. The knowledge which anyone has of what he wants is in accordance with his ability to *choose*, and will develop along with his experience of the results of that choosing.

H. E.

## DEBTORS LAST

"Spitfire," in *Today and Tomorrow*, quotes from an article by Ludwig von Mises in the August, 1941 number of the New York publication *The Voice of Austria*:

"... If there is any hope at all that foreign capital can be procured for the post-war reconstruction of Europe then a new legal system for the safeguarding of these investments and loans is essential. No country which stubbornly wishes to maintain its full sovereignty in this field can expect to attract foreign capital.

"The new covenant of the League of Nations will therefore have to include a rigid limitation on the sovereign rights of every nation, which intends to borrow abroad or to obtain foreign investments. Unilateral measures which affect the essentials of the contractual obligations, the currency system, taxation and other important matters have to be rendered unlawful. The debtor countries should not have any rights which are denied to private debtors. No country should have the right to inflict harm on foreign investors.

"All these provisions will have to be efficiently enforced by international tribunals and by sanctions which the League must apply with a greater measure of success than in the past. Without some kind of international police power such a plan could not be carried out. Coercive measures are indispensable in order to make reluctant debtor countries pay.

"Of course, this is equivalent to a very rigid limitation on national sovereignty. But there is no other way to make international capital transfers possible again. The nations involved will have to choose between the renunciation of the aid of foreign capital or this abandonment of their unlimited sovereign powers. They will have to renounce a good deal of their sovereignty not for the benefit of foreign capital but for the benefit of their own economic reconstruction."

Herr von Mises was recently Professor of International Economic Relations at the Graduate Institute of International Studies in Geneva, previously Professor of Economics at the University of Vienna. He is the author of *Socialism—an Economic Analysis*.

"Spitfire" comments that what von Mises says in effect, is that unless national sovereignty is limited by an international police force, the world will not be safe for international finance. So national sovereignty—the basis of democracy—is to be surrendered, and democracy thrown overboard, after a war to preserve it, in order that international finance shall rule.

"All these men were animated by ideals. None of them ever had any money, only a fraction possessed any economic security and all the future held was a tenuous solvency, an obscure retirement or sudden and horrible death at sea. They nursed the popular illusion of their age, that men only work for money and material possessions whereas they actually toiled from principle and often with passion..."

"There are men in the world who are temperamentally unsuited to doing what is called a day's work. It is a strange thing that in books dealing with the problems of labour this fact rarely appears... It is a question, not of sloth but of temperament, possibly of artistry."

— WM. MCFEE in *Watch Below*.

## BOOKS TO READ

By C. H. Douglas:—

Economic Democracy .....	(edition exhausted)
Social Credit .....	3/6
The Monopoly of Credit .....	3/6
Credit Power and Democracy .....	(edition exhausted)
Warning Democracy .....	(edition exhausted)
The Use of Money .....	6d.
"This 'American' Business" .....	3d.
Social Credit Principles .....	1½d.

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The Bankers of London by Percy Arnold .....	4/6
Hitler's Policy is a Jewish Policy by Borge Jensen and P. R. Masson .....	6d.
Southampton Chamber of Commerce Report .....	6d.
Democratic Victory or the Slave State? by L. D. Byrne .....	4d.
How Alberta is Fighting Finance .....	2d.

## Leaflets

The Attack on Local Government by John Mitchell .....	9d. doz.; 50 for 2/6
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Published by the proprietors K.R.P. Publications, Ltd., 49 Prince Alfred Road, Liverpool, 15. Printed by J. Hayes & Co., Woolton, Liverpool.