

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 37. No. 9.

SATURDAY, AUGUST 23, 1958.

Postage, 2d.

6d. Fortnightly.

The Point of No Return ?

By B. C. BEST

In a review of Vol. 1 of The Gifford Lectures 1955-57, by Leonard Hodgson,* a surprising statement occurs. Referring to the problems to which Professor Hodgson addresses himself the reviewer states that he "gives the reader the impression that difficulties are being squarely faced and *no easy solutions entertained.*" (My italics). Why? We are not told. But the words betray a foregone conclusion, or judgment, fatal one would have thought to a would-be solver of problems. For supposing an easy solution were possible. What then? Supposing even, that patient research, guided by a fidelity to existing facts revealed that, after all, there was no problem to solve. Is one then to imagine the patient researcher in his refusal to entertain an easy solution, plodding on in his determination to find a hard one, still more in an adamant refusal to suppose that the problem might be non-existent, a phoney or faked one?

The position is absurd because the word "entertained," in the context, implies that it is possible there *might* be an easy solution, otherwise it would be superfluous to affirm your determination to refuse to entertain it.

One might be tempted to leave it at that, only the absurdity is significant, and to-day of far-reaching importance; for it connotes an ethical judgment wholly improper in estimating the worth of a solution to any problem, which should be judged on whether it accords with fact and reality; whether or not it is easy is beside the point. Indeed, the attitude betrays the persistence of the old perverse and sadistic puritanism, concerned, not with the true puritan's passion for perfection which inspires a man to seek the truth, but with an indiscriminating distrust of ease and pleasure, and by a fixed determination that everything must be done the hard way. How otherwise interpret the words, "no easy solution entertained"? One may discern in them also an element of pride, always in one form or another a concomitant of "puritanism"; in this case the pride of the intellectual—the highbrow—the burner of the midnight oil, who might lose his prestige if any of the problems that engage his mind were seen to be easy of solution and accessible to the ordinary, the average person.

In any case, and however interpreted, the attitude is one of inestimable assistance to those whose interest it is to keep alive and foster the "Problem of Unemployment," which grows as man's labour is replaced by ever increasing technical devices until it has achieved gigantic proportions. It has indeed become worldwide and exercises the minds of 'Statesmen,' 'Politicians,' and 'Economists' to whom all thinking and unthinking people alike look for a solution. The idea that an easy solution is possible or that the problem

is false and opposed to fact and reality would not be entertained for a moment. The only solution envisaged is to get men back to work, and in receipt of a wage, as fast as science and technology deprive them of both. It is a "solution" the end and aim of which is political, not factual, and is essential to the world's planners and controllers. For only by means of force and fraud can a solution be found to a problem that is no problem, but is maintained for political ends, and for an alien and inimical purpose.

Hence it would be fatal to the planners were the problem to be seen in its true light as one not of unemployment, but of unempayment. How to get men back to work *and in receipt of a wage* is the crux of the problem, and here man's *idée fixe* that only paid employment gives man a right to live stands as an immovable barrier between him and reality. "Work or Want" was a well advertised party slogan after the last war, and it gives to the problem of "Full Employment" a kind of moral imperative absent from a problem of unempayment which can be made to appear purely mercenary. This gives the Enemy a great psychological advantage.

How grateful the Labour Party should be to the class, so much despised by them, who are enabled to live on profits and dividends, for they are as adamant in their insistence on paid work as the only "licence to live" as any worker, and with far less excuse. But where would the power of Labour and the Unions be if an inkling of the truth were to seep through into the consciousness of these comparatively free members of society? Supposing they were to suspect that unempayment, due to the inheritance of man's accumulated discoveries and inventions should be understood as an inheritance of leisure, and freedom from compulsive work? What then? Supposing further, they were to see that this inheritance—designated "burdensome surpluses"(!)—is useless and wasted unless assessed, and accounted and made available by means of a money income distributed *by right and not by decree or favour*, to all, as a national dividend? There are a sufficient number of them to make their weight felt, without including those whose interest it is to serve the powers-that-be; and it should stir them to think as they see their incomes dwindling by increasing taxation, and by the various controls and devices adopted to force them by slow degrees into the maw of the Welfare State, and deprive them of their remaining freedom and independence.

But belief in the need for "full employment" is of first and supreme importance to those intent on acquiring World Power, and is a perfect instrument for achieving

(Continued on page 4.)

*Hibbert Journal, January, 1957.

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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—*Business and Editorial:* 11, GARFIELD STREET, BELFAST.
Telephone: Belfast 27810.

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From Week to Week

It remains our conviction that there will be no Third World War. The two world wars were preparatory to world revolution, and it is the culmination of the plot for world revolution that we witness now.

Communist strategy is starkly explained in Stalin's *Problems of Leninism*, and there is no evidence known to us of any divergence from that strategy. It is founded on Marx's prediction of the 'inevitable' breakdown of Capitalism producing chaos and revolution. But Capitalism would not break down everywhere at once; it would occur first in one country, and the task of that country would be to set up a strong government, and be ready to be the arsenal of the Revolution when it broke out elsewhere. Further, the Capitalist powers were to be weakened by breaking up their colonial empires through the promotion of local nationalism.

The key to the present situation appears to be, as pointed out by Joseph Alsop (see *T.S.C.*, May 17, 1958), the disruption of Europe's oil supplies through turmoil in the Middle East. If this occurs, it will bring about a *decisive* shift in the balance of power, so that the slightest revolutionary pretext would be sufficient to allow the virtually unresisted movement of the Red Army to the support of the 'revolution.'

To all those who are not hypnotised by the operation of the financial system, it must by now be evident that this frightful plot could never have been brought so near success without the assistance of those who control finance. And if such success is to be averted—if it can now be averted—it appears possible only by dealing with those in control of finance. They must be decisively exposed and rooted out.

If the strategy of revolution is allowed to proceed, there is no hope. Our hope lies in the extreme improbability of large-scale war—in which the promoters are all too likely to be hurt on this occasion. The task, therefore, is to terminate the conditions, produced by financial policy, which make revolution likely. "It's them or us."

Social Credit

The difference between Socialism (the Plan to make Artificial Scarcity Perpetual) and Social Credit is that Socialism is a Plan, while Social Credit is a Report to the Shareholders and Why. It is almost irrelevant that Socialism is a bad plan—almost the worst ever tried, because it stands inevitably self-condemned by its objectives. What Socialists call facts are not facts, they are data, and are useless in the absence of sound directives. Social Credit does not say, "This is how the economic, social, and educational system *ought* to work, and we will pass laws indefinitely until it works that way." Social Credit observes that things, men, and events work according to their natures, and no other way; and the passing of laws merely introduces complicating factors without altering the fundamentals of the problem.

The Social Crediter, Sept. 15, 1951.

What Social Crediters chiefly ask (and are denied) is application to their main propositions of the test of experience. Social Credit is (we are so often asked what it is) the continuous application of the test of experience, not ideally but really. So we of all people must become alert to any claim made on behalf of a genuine philosophy (*i.e.*, one which is not merely a rag-bag of fustian; one which is traceable in its entirety to a Father, a Parent) that experience has continuously validated it. Examples are Catholicism (which word we use to exclude the 'Christianity' of red or reddish Deans) and Confucianism. The examples cannot, of course, be exclusive. They are outstanding examples.

So when we are told that twenty-four centuries ago Tsze Sze needed to continue his comment with a profession of faith, stating what the Confucian idea would effect, we understand that we are invited to inspect the millennial history of China, and we may agree that "The dynasties Han, Tang, Sung, Ming rose on the Confucian idea;" that "it is inscribed in the lives of the great emperors, Tai Tsong, Kao Tseu, Hong Vou, another Tai Tsong, and Kang Hi." Further, we may agree that "When the idea was not held to decadence supervened." Likewise, the Church is at the same point of 'faith,' and likewise it watches decadence supervene.

Why does decadence supervene? We cannot (yet) 'look back over the millennial history of Social Credit.' Yet it is our contention that the continuous operation of Social Credit would remove a *causa sine qua non* of decadence. What the Church lacks is not the knowledge of it but the means of eliminating it. So we believe. But the occasion for these paragraphs is not Christ but Confucius, whose metaphysics is supposed not to exist, but has been alleged to be stated in the Chung Yung, 'the Unwobbling Pivot,' the unchanging that is bent neither to one side nor to the other. It asserts that "Only the most perfect sincerity under heaven can effect any change."

We note, with satisfaction, that what is meant by 'sincerity' here is not the *alibi* claimed by our multifarious practitioners of gnostic heresies. The Chinese ideogram is 'the sun's lance coming to rest on the precise spot verbally. The right-hand half of this compound means: to perfect, bring to focus.' Social Credit is a stickler for precise spots. On this point, then, no further comment.

There are further political and ethical parts of the metaphysic. "In cutting an axe-handle the model is not far off, in this sense: one holds one axe-handle while chopping the other. Thus one uses men in governing men." And the ethics: "The archer, when he misses the bulls-eye, turns and seeks the cause of the error in himself."

Tsze Sze did not, of course, know our archers. But, quite apart from that, if what is chiefly to govern men is the unwobbling pivot, other governors must be so related to it as not to unseat it. The man who shows superlative cleverness in deceiving others was first superlatively clever at deceiving himself. If he is a ruler, he is undecieved at the cost of the common wealth, whoever does the undecieving—himself? A technique for the establishment of the correct relationship between Power and Authority remains to be defined. Social Credit defines it.

The Social Crediter, September 29, 1951.

The Betrothed

For revision, we repeat our editorial for September 15, 1951:

The general opinion—*i.e.* the almost universal *prejudice*—leans to the acceptance of the proposition that the reputation of men is most justly founded upon *consensus*: that where "everybody" agrees that such and such are the qualities of so and so, they *are*; and, if "everybody" is a large number, so and so is famous or infamous as the case may be. Not altogether to our surprise, we notice, that this is merely a special case of the over-ruling of Right by the majority or *vox populi, vox Dei*: *i.e.* that the notion is heretical. It is a surer guide to the quality of an individual, of the present as well as of the past (the vagaries of political party boost alone perhaps excepted as something of too ephemeral nature for serious notice), that there exists the widest possible disagreement concerning him. "To be great is to be *misunderstood*" said Emerson, and his intention may cover ours. If thousands, upon whose opinion concerning the wisdom of any *course of action* we should place no reliance, are unanimous that such and such is the essence of so and so, "in a nutshell," you may bet your last cent that the essence of so and so is something (whatever it is) vastly different from what is asserted. But if thousands in a like case are divided into camps sharply contesting the character under examination, you may suspect that very few have penetrated to the heart of the matter. And you will more probably be right, though you may, no more than any of them, have discerned even the *Iocus* of the heart yourself. If quantity and quality belong to different planes of experience in respect of one instance, they do so in respect of all instances: the principle is absolute.

In line with the foregoing, while the sudden retranslation, and publication by Messrs. Dent, of a famous Italian novel may have, and probably has, other features which excite interest of a totally different kind, we are attentive to the diversity of opinion alleged by Manzoni's translator (Archibald Colquhoun) to have attended the work. "Certain proof corrections to the present volume stopped all the work at the library of the Italian Institute in London one afternoon, as every reader in the room joined warmly in a discussion on the shades of meaning of a phrase." The benefit to the translation is not assessed; and we surmise

that the writer's mention of it is a token courtesy.

In 1827, on its first appearance, six hundred copies of *I Promessi Sposi* were sold in twenty days. "Some thought it exaggerated by Christian . . . others . . . found it irreligious and immoral. Goethe (suspect?) wrote, 'Everything which is of the poet's soul, everything which is of the poet's heart, is perfect . . . It (*I Promessi Sposi*) satisfies me like perfectly ripe fruit.'" "Far too highly praised," said Stendahl. "In England the *Quarterly Review* was inclined to take away with one hand what it had given with the other." For them the work aroused hopes of a future conversion of the Italians to Protestantism. For Carducci "the smell of the sacristy made him want to throw it across the room." By contrast, it was an attack on monastic institutions and the very name of it was "accursed in Rome." It was anti-Italian or anti-patriotic according to taste.

Social Crediters are (or should be) familiar with the hair which divides the false from the true. In *Time* for August 13, 1951, there is an excellent example of the false, in an anonymous "feature" article provoked by the murder of King Abdullah: an *argumentum ad hominem* well informed even erudite in appearance but superficial in fact, gliding over Islamic history to create in the western world and, by reflex, in the eastern mind an atmosphere favourable to compromise with Big Business to complete the enthronement of Industry as the *objective* of human enterprise: full-employment.

"A dangerous book (*I Promessi Sposi*) because the peasants cut such a better figure than the nobles."

When arbitrary power and the *use* of money are in fact synonymous, the powerless and "the poor," to whom the use of money is virtually prohibited, are synonymous. "The poor" are thus ranged on the side which arbitrary power oppresses. Hence the doctrine of the "evil" rich *contra* the "good" poor: cp. "the dear poor." There may be deeper, *i.e.*, more realistic, grounds for the belief, where it occurs, in the special blessedness of the poor (poor in possessions and weak—not necessarily poor—in spirit—), reasons connected with optimum Scale, which is effective on the metaphysical as well as the physical plane. Indeed Scale *is* metaphysical: its effectiveness in the "physical" world is a proof of the lack of self-sufficiency of the "physical," of its lack of *complete* reality.

The *audible* (the term is generic) *voice* of the people is the voice of Power. The "money vote" is the voice of decentralised power, but Power nevertheless. We hear the voice of Authority in whispers which may come *through* many channels; but it is one *voice* which speaks: is it an Absolute?

Abolition ?

"Slavery is likely to be abolished by the war, the power of chattel slavery destroyed. This I and my European friends are in favour of. For slavery is but the owning of labour and carries with it the care of the labourer, while the modern European plan is capital control of labour by controlling wages; this can be done by controlling money. The great debt which capitalists will see to it is made out of the war must be used as a measure to control the volume of money. To accomplish this, bonds must be used as a banking basis. It will not do to allow the "Greenback" as it is called, to circulate as money for any length of time.

We cannot control them. But we can control the bonds, and through them the bank issue."—(From the *Hazard Circular*, issued in America, 1862).

Property or Slavery

"If we do not restore the Institution of Property, we cannot escape restoring the Institution of Slavery!"

Hilaire Belloc, *The Servile State*.

The Arab Problem

We have not read the article in *Life* referred to in the following report from the *Sydney Daily Telegraph*, July 24, 1958. However, we do not agree that "America is blind to the problem":

Nuri es Said, murdered Premier of Iraq, left behind an article decrying Western policy towards the Middle East.

He wrote the article for the current issue of *Life* magazine.

Nuri said: "Speaking as an Arab and a friend of the West, I'm fed up.

"Most responsible Arabs feel the same."

He said the world seemed to be utterly indifferent to the fate of a million Arab refugees.

Neither the United States nor any other big Power was even discussing Arab claims against Israel.

He added: "The sense that the West has abandoned us is as strong as it was in 1955—before Nasser electrified the Arab world by his arms deal with Russia—or even stronger.

"We who believe the West warned them of ultimate disaster.

"We were ignored and the disaster came.

"Disaster is equally predictable today.

"If it came once the Nasser way it could be as a Communist coup next time."

Nuri said he had been told that Americans had "had a bellyful of Arab intransigence about Israel."

He added: "To speak more bluntly, responsible Arab leaders have had a bellyful of American blindness to the problem."

THE POINT OF NO RETURN?—

(continued from page 1.)

their purpose; since, being false, it creates and brings in its wake, by a kind of chain reaction, innumerable other "problems," engaging and perplexing the mind, and directing it to the consideration of false issues. Furthermore, by its disrupting and disorganising effects it creates the supposed need for increasing planning and controls, and for a growing army of bureaucrats for their administration who are not likely to quarrel with their bread and butter.

It is not surprising therefore that the instigators of Governments, in their fixed and secret determination to make the present system work, dread and fear above all things the light of truth directed upon it by Major Douglas, and embodied in Social Credit. "The truth shall make

you free," and freedom is fatal and anathema to the aim and end of a policy of World Dominion.

The issue is that between the power of the truth and the power of a lie, between freedom and slavery. It is simple and absolute, and no compromise is possible. To-day, when we seem to be reaching the point of no return, man burkes it at his peril.

Social Credit Library

The following have been added to the Social Credit Expansion Fund Library:—

- Heisenberg, Werner.....The Physicist's Conception of Nature
 Jung, C. G.....The Undiscovered Self
 (Answers questions raised by the present world crisis.)
 Jung, RobertBrighter Than a Thousand Suns
 (The Moral and Political History of the Atom Scientists.)
 West, Rebecca.....The Court and the Castle
 (The Interaction of Political and Religious Ideas in
 Imaginative Literature.)

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On whose side is the Foreign Office?

—*The Sunday Express*, July 13, 1958.

Aims of Education

and

Why I am a Social Crediter

by Bryan W. Monahan.

Price 2/-.

The Approach to Reality

by C. H. Douglas.

Price 1/6.

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