

THE SOCIAL CREDITER

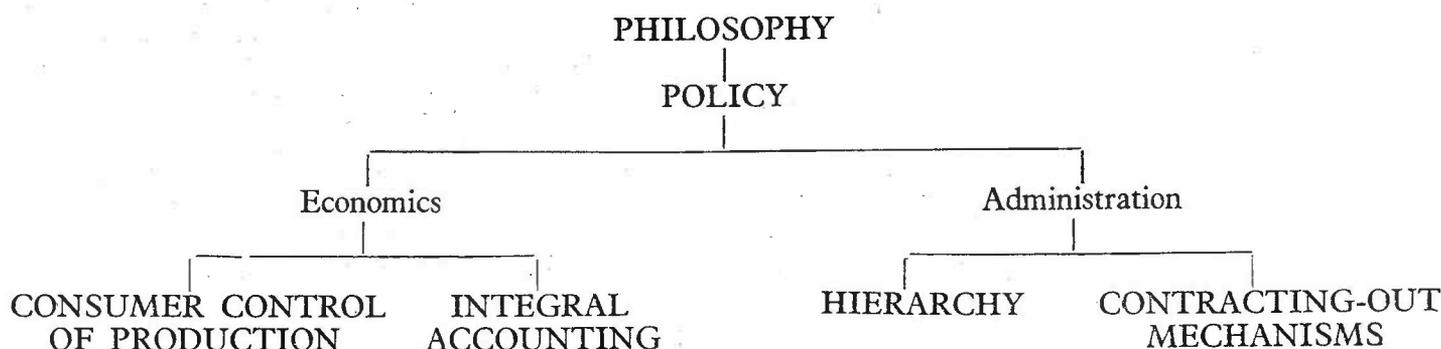
FOR POLITICAL AND ECONOMIC REALISM

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6d. Fortnightly

What is Social Credit?



OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy.
Ballot-box democracy embodies all of these.

C. H. DOUGLAS,
February, 1951.

As in a Glass . . .

The following extract is from Sydney Smith's *THE BALLOT*, contained in *SELECTIONS FROM HIS WRITINGS*, London, Longman, Brown, Green and Longmans, 1854.

It is possible, and perhaps not very difficult to invent a machine, by the aid of which electors may vote for a candidate, or for two or three candidates, out of a greater number, without its being discovered for whom they vote . . . In Mr. Grote's dagger ballot box, which has been carried round the country by eminent patriots, you stab the card of your favourite candidate with a dagger . . .

Landed proprietors imagine they have the right to the votes of their tenants; and instances, in every election, are numerous, where tenants have been dismissed for voting contrary to the wishes of their landlords. In the same manner strong combinations are made against tradesmen who have chosen to think and act for themselves in political matters, rather than yield their opinions to the solicitations of their customers. There is a great deal of tyranny and injustice in all this. I should no more think of asking what the political opinions of a shopkeeper were, than of asking whether he was tall or short, or large or small: for a difference of 2½ per cent. I would desert the most aristocratic butcher that ever

existed and deal with one who

"Shook the arsenal, and fulmin'd over Greece."

On the contrary, I would not adhere to the man who put me in uneasy habiliments, however great his veneration for trial by jury, or however ardent his attachment to the liberty of the subject. A tenant I never had; but I firmly believe that if he had gone through certain pecuniary formalities twice a year, I should have thought it a gross act of tyranny to have interfered either with his political or religious opinions.

I distinctly admit that every man has a right to do what he pleases with his own. I cannot, by law, prevent any one from discharging his tenants and changing his tradesman, for political reasons; but I may judge whether that man exercises his right to the public detriment, or for the public advantage. A man has a right . . . to lay waste his own estate, and to make it utterly barren; but I have also a right to point him out as one who exercises his right in a manner very injurious to society . . . His purse may be full, and his fields

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THE SOCIAL CREDITER FOR POLITICAL AND ECONOMIC REALISM

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The Situation

It is now fifteen months since we first published, and emphasised, the following paragraphs—

It appears most probable that the disorders in Africa inaugurate the final phase in the strategy of World Dominion. The reason is that it is unlikely that the same situation would be brought about twice.

The objective of U.N.'s handling of the situation is not to restore order, but to prevent such restoration, and discreetly to increase disorder.

The break-down in Africa will be an economic blow to Europe, and the effect of this will be exaggerated and intensified by financial policy to produce a situation in which Communists can seize power with the assistance of the Red Army.

The coup is intended to be so swift and complete as to 'prevent' any effective U.S. intervention.

The Secret Ballot

It is now many years since Social Crediters believed that they had only to propagate the truth about the financial system to secure its reform. It appeared to be a not unreasonable hope, and they went about their task with such enthusiasm and effect that in a surprisingly short period of time they had effectively re-orientated public opinion on the nature of the money and its manipulators. Unfortunately, the answer to this tactic was too simple. It was only necessary, and it was done, to put the authority of Governments behind the monopoly of credit. The resulting Monopoly has such command of propaganda as almost to exclude competition; and this propaganda is directed to the manipulation of ballot-box majorities so as to secure a 'mandate' for any chosen villainy.

In these circumstances, reform of the money system is out of the question. Nothing can be done until the alliance of

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A Happy Christmas to All Our Readers

political and economic power is broken; and that means the abolition of the secret ballot.

"I am aware," wrote Sydney Smith, a Canon of St. Paul's more than a hundred years ago, "that it is of the greatest consequence to the constituent that he should be made acquainted with the conduct of his representative; but I maintain, that to know, without the fear of mistake, what the conduct of individuals has been in their fulfilment of the great trust of electing members of Parliament, is also of the greatest importance in the formation of public opinion; and that, when men act in the dark, the power of distinguishing between the bad and the good would be at an end."

There seems to be only one argument in favour of the secret ballot, and that is to prevent intimidation. But intimidation is a criminal act, to be met by the enforcement of law.

The U.N., The U.S.A. and Katanga

Soviet Russia has won a significant victory with the election of U Thant as United Nations Secretary General, according to observers here. Although it went almost un-noticed in the general press, the *New York Times* on October 5 carried a story that the Soviet Union had agreed to abandon its demand for a troika, provided Ralph Bunche, American delegate to the U.N., and Soviet delegate Georgi P. Arkadyev would be named as under secretaries to 'neutral' U Thant.

U Thant's first action as Secretary General was to name these two men as his assistants. In short, the Soviets have hand picked the Secretariat staff and now have an informal troika.

It is also pointed out that chief Soviet delegate Valerian A. Zorin is serving this month as president of the U.N. Security Council. Zorin is openly backing an Ethiopian, Nigerian and Sudanese petition which calls for action by the Security Council against pro-Western forces in Katanga.

Zorin, who has been backing a 'Congo unification' drive since mid-October, recently conferred with U Thant on the Katanga situation. It is believed that the new Secretary General is backing Zorin in his open drive against Katanga.

... Make no mistake, say political observers recently returned from Africa, the United States is playing directly into the hands of the Communists in its Congo policy. The so-called feud between Adlai Stevenson and Valerian A. Zorin is only over which leftish elements should be allowed forcibly to overthrow the pro-Western regime of Katanga. Both Gizenga and Adoula have vowed the destruction of Katanga, but this hasn't prevented Stevenson from putting the U.S. in the strange and embarrassing position of supporting this leftish drive against Tshombe's peaceful regime...

(*Human Events*, Washington, D.C.,
Nov. 17 and Dec. 1, 1961)

In England

(*From a correspondent: November, 1961*)

"... I have been electrified at the Ghana which is presented to us on T.V. All the latest in town planning and

architecture, wide streets, enormous public buildings, new harbours, twenty-storey flats, and all in such abundance as London or San Francisco might envy. The question arises, 'Did the Ghanaians themselves accomplish this, or have we built it all for them through our great grants (£200,000,000) to under-developed countries? . . . Were the architects and technicians black or white?' Nkrumah attaches great importance to symbolism and has adopted the ubiquitous Star of David, even if a black one

" . . . Various Ghanaians and Pakistanis were brought to the screen to tell us that we in this country were colour prejudiced and ignorant. The English commentators then said that these Ghanaians and Pakistanis were returning to their own countries to assume big jobs and responsible positions, and it would be very unwise of this country to let them carry away a sense of bitterness.

" . . . Earlier this evening Commander Stephen King-Hall told us that a big majority had voted in favour of joining the Common Market at a meeting attended by 2700—school-children!!!!

" . . . The armoury of weapons now being used to condition the British people and addle their brains is indeed terrifying."

AS IN A GLASS . . .

(continued from page 1)

may be wide; but the moralist will still hold the rod of public opinion over his head, and tell the money-bloated blockhead that he is shaking those laws of property which it has taken ages to extort from the wretchedness and rapacity of mankind; and that what he calls his own will not long be his own, if he tramples too heavily on human patience.

All the practices are bad; but the facts and the consequences are exaggerated.

. . . As far as the great majority of tenants are concerned, these histories of persecution are mere declamatory nonsense. . .

I detest all inquisition into political opinions, but I have very rarely seen a combination against any tradesman who modestly, quietly, and conscientiously took his own line in politics. But Brutus and buttermen, cheesemonger and Cato, do not harmonise well together; good taste is offended, the coxcomb loses his friends, and general disgust is mistaken for combined oppression. Shopkeepers, too, are very apt to cry out before they are hurt; a man who sees, after an election, one of his customers buying a pair of gloves on the opposite side of the way roars out that his honesty will make him a bankrupt, and the country papers are filled with letters from Brutus, Publicola, Hampden, and Pym.

This interference with the freedom of voting, bad as it is, produces no political deliberation; it does not make the Tories stronger than the Whigs, nor the Whigs than the Tories, for both are equally guilty of this species of tyranny; and any particular system of measures fails or prevails much as if no practice existed. The practice had better not be at all, but if a certain quantity of evil does exist, it is better that it should be equally divided among both parties, than it should be exercised by one, for the depression of the other. There are politicians always at white heat, who suppose that there are landed tyrants only on one side of the question; but human life has been distressingly abridged by the flood; there is not time to spare—it is impossible to waste it upon such senseless bigotry.

If a man be sheltered from intimidation, is it at all clear that he would vote from any better motive than intimidation? If you make so tremendous an experiment, are you sure of attaining your object? The landlord has perhaps said a cross word to the tenant; the candidate for whom the tenant votes in opposition to his landlord has taken his second son for a footman, or his father knew the candidate's grandfather; how many thousand votes sheltered (as the ballotists suppose) from intimidation, would be given from such silly motives as these? How many would be given from the mere discontent of inferiority? Or from that strange simian schoolboy passion of giving pain to others, even when the author cannot be found out?—motives as pernicious as any which could proceed from intimidation. So that all voters screened by ballot would not be screened for any public good . . .

. . . And then intimidation! Is intimidation confined to the aristocracy? Can anything be more scandalous and atrocious than the intimidation of mobs? Did not the mob of Bristol occasion more ruin, wretchedness, death, and alarm, than all the ejection of tenants, and combination against shopkeepers, from the beginning of the century? And did not the Scotch philosophers tear off the clothes of the Tories in Mintoshire? Or at least such clothes as the customs of the country admit of being worn?—and did not they, without any reflection at all upon the customs of the country wash the Tory voters in the river? . . .

An abominable tyranny exercised by the ballot is that it compels those persons to conceal their votes who hate all concealment, and who glory in the cause they support. If you are afraid to go in at the front door, and to say in a clear voice what you have to say, go in at the back door, and say it in a whisper—but this is not enough for you; you make me, who am bold and honest, sneak in at the back door as well as yourself . . . It is as if a few cowards, who could only fight behind walls and houses, were to prevent the whole regiment from showing a bold front in the field; what right has the coward to degrade me who am no coward, and put me in the same shameful predicament with himself? . . . It is really a curious condition that all men must imitate the defects of a few, in order that it may not be known who have the natural imperfection, and who put it on from conformity. In this way in former days, to hide the grey hairs of the old, everybody was forced to wear powder and pomatum.

It must not be forgotten that, in the ballot, concealment must be absolutely **compulsory**. It would never do to let one man vote openly, and another secretly. You may go to the edge of the box, and say, 'I vote for A', but who knows that your ball is not put in for B? There must be a clear plain opportunity for telling an undiscoverable lie, or the whole invention is at an end. How beautiful is the progress of man!—printing has abolished ignorance—gas has put an end to darkness—steam has conquered time and distance—it remained for Grote and his box to remove the encumbrance of truth from human transactions. May we not look now for more little machines to abolish the other cardinal virtues?

But if all men are suspected; if things are contrived that it is impossible to know what men really think, a serious impediment is created to the formation of good public opinion in the multitude. There is a town . . . in which live two very clever and respectable men, Johnson and Pelham, small tradesmen, men always willing to run some risk for the public good, and

to be less rich, and more honest than their neighbours. It is of considerable consequence to the formation of opinion in this town, as an example, to know how Johnson and Pelham vote . . . Now, the tendency of the ballot would be to destroy all the Pelhams, Johnsons . . . to sow a universal mistrust, and to exterminate the natural guides and leaders of the people; political influence, founded upon honour and ancient honesty in politics, could not grow up under such a system. No man's declaration could get believed. It would be easy to whisper away the character of the best men; and to assert that, in spite of all his declarations, which are nothing but a blind, the romantic Rogers has voted on the other side, and is in secret league with our enemies.

"Who brought that mischeivous profligate villain into Parliament? Let us see the names of his real supporters. Who stood out against the strong and uplifted arm of power? Who discovered this excellent and hitherto unknown person? Who opposed the man whom we all know to be one of the first men in the country?" Are these fair and useful questions to be veiled hereafter in impenetrable mystery? Is this sort of publicity of no good as a restraint? It is no good as an incitement to and a reward for exertions? Is not public opinion formed by such feelings? and is it not a dark and demoralising system to draw this veil over human actions, to say to the mass, be base, and you will not be despised; be virtuous and you will not be honoured? Is this the way in which Mr. Grote would foster the spirit of a bold and indomitable people? Was the liberty of the people established by fraud? Did America lie herself into independence? Was it treachery which enabled Holland to shake off the yoke of Spain? Is there any instance since the beginning of the world where human liberty has been established by little systems of trumpery and trick? These are the weapons of monarchs against the people, not of the people against monarchs. With their own right hand, and with their mighty arm, have the people gotten themselves the victory, and upon them may they ever depend; and then comes Mr. Grote, a scholar and a gentleman, and knowing all the histories of public courage preaches cowardice and treachery to England; tells us that the bold cannot be free, and bids us to seek the liberty by clothing ourselves in the mask of falsehood and trampling on the cross of truth. (Footnote, Mr. Grote is a very worthy, honest and able man; and if the world were a chess-board would be an important politician).

If this shrinking from the performance of duties is to be tolerated, voters are not the only persons who would recur to the accommodating convenience of ballot. A member of Parliament who votes against Government can get nothing in the army, navy or church, or at the bar, for his children or himself; they are placed on the north wall, and starved for their honesty. Judges, too, suffer for their unpopularity—Lord Kilwarden was murdered, Lord Mansfield burnt down! but voters, forgetting that they are only trustees for those who have no vote, require that they themselves should be virtuous with impunity, and that all the penalties for austeritv and Catonism should fall upon others. I am aware that it is of the greatest consequence to the constituent that he should be made acquainted with the conduct of his representative; but I maintain, that to know, without the fear of mistake, what the conduct of individuals has been in their fulfilment of the great trust of electing members of Parliament, is also of the greatest importance in the formation of public opinion; and that, when men acted in the dark, the power of distinguishing between

the bad and good would be at an end.

To institute ballot is to apply a very dangerous innovation to a temporary evil; for it is seldom, but in very excited times, that these acts of power are complained of which the ballot is intended to remedy . . . in the meantime a serious and dangerous political change is resorted to for the cure of a temporary evil, and we may be cursed with ballot, when we do not want it, and cannot get rid of it . . .

Negative Capability

In Dame Rebecca West's Book, *The Court and the Castle*, the phrase "Keats' 'Negative Capability'" occurs and readers unfamiliar with it may have wondered what it means.

Keats himself supplies the answer: "At once it struck me what quality went to form a man of achievement, especially in literature, and which Shakespeare possessed so enormously—I mean Negative Capability; that is when a man is capable of being in uncertainties, mysteries, doubts without any irritable reaching after fact and reason."

Majority Rule

"Ortęga y Gasset sums up the situation in his well-known book *The Revolt of the Masses* with a harsh candour we shall do well to ponder. He says:

"The characteristic of the hour is that the commonplace mind, knowing itself to be commonplace, has the assurance to proclaim the rights of the commonplace, and to impose them wherever it will . . . The mass crushes beneath it everything that is different, everything that is excellent, qualified and select. Anybody who is not like everybody, who does not think like everybody, runs the risk of being eliminated. And it is clear, of course, that this 'everybody' is not 'everybody.' 'Everybody' was normally the complex unity of the mass and the divergent specialised minorities. Nowadays, 'everybody' is the mass alone. Here we have the formidable fact of our times, described without any concealment of the brutality of its features."—F. M. R. Walshe.

If anyone has an explanation of majority rule which will meet this criticism, we should like to hear of it.

Ignorance

"It was perhaps not unnatural that many of the more ignorant of His hearers should apprehend His meaning but dimly, and should go away with the general impression that He was vaguely prophesying a future in which what they considered to be injustice should be righted according to their wishes—in which savage retribution should overtake the rich man, mainly for the crime of being rich, while they themselves should inherit all kinds of power and glory, merely because they were now poor . . .

"It is little wonder, therefore, that the organisation which gathered round such men, filled, as it was, with jealous hatred of any knowledge superior to its own, should eventually come to regard ignorance as practically a qualification for salvation, and to look with contempt upon . . . those who still retained some tradition of real teaching of the Christ."

—*The Christian Creed*, Leadbeater, p. 24 et seq.