

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 34. No. 13.

SATURDAY, JULY 7, 1956.

6d. Fortnightly.

Under which King?

by C. H. DOUGLAS

The events of the ten years since this essay was originally published in The Social Crediter (December 15, 1945) have added to its importance and the soundness of its conclusions.

There is no single aspect of political economy which deserves more attention, and receives less, than the nature of an order. Like so many other matters of importance and subtlety, most people understand so little of the subject that they are practically unaware that it presents any problem; still less, a problem on which the whole structure of society depends. The immense success of mediaeval civilisation (and its ultimate failure) can be seen to be linked with one conception of an order and the sanctions which sustained it; the different, but notable, achievements of the nineteenth century, and the chaos which has succeeded that short-lived adventure, are plainly the outcome of another. The problem is often stated by the use of the word "sovereignty"; and we have an indication of that identity in the title of the gold coin which ruled the nineteenth century, the English sovereign, as well as in the declared intention to remove national sovereignty to an international centre.

The essence of mediaevalism (often, it may be noted, referred to as the Mediaeval Order) was the existence of the Church as a sanction, as an organisation for making effective certain checks and balances upon the use of physical force to carry an order from its utterance to its execution. The Church claimed to be, and was to quite a considerable extent, a living body of Superior Law, not different in intention but far higher in conception, to the Constitution of the United States. And it is important to notice that the breakdown of nineteenth century English prosperity can be seen in retrospect to be contemporaneous with the decadence in social prestige of the village parson.

Now the nature of the problem presented to political economy, as distinct from ideology, by an order, is simply this: Either Brown gives orders on his own behalf, or Mr. Pink-Geranium gives them for him. That someone has to give orders on Brown's behalf is not in dispute. And the decision between these two courses is *ultimately* dependent on which source of authority succeeds in making results most accurately and rapidly eventuate from orders, in reasonable identity between specification and product. And the problem is complicated for Mr. Pink-Geranium by the fact that he has no one but Mr. Brown to whom to give orders, and Mr. Brown is convinced that it is more blessed to give than to receive.

There was a period, say between 1850 and 1914, in which the *economic* aspect of this problem was in a fair way to solution. The gold sovereign was a complete order system. Mr. Brown had only to tender his yellow warrant of sovereignty and he got what he wanted. He set in

motion the most marvellous train of self-acting psychological sanctions. Factories sprang to life, trains ran, and ships sailed, all concerned not merely to do his will, but to do it better than anyone else. It is quite irrelevant to this particular argument that a large and increasing number of Mr. Browns had no sovereigns; it is a fact of history that the man who had one always wanted two, and in consequence, if every Mr. Brown had possessed a sovereign it would still have been effective. It is perhaps unnecessary to observe that the virtue of the gold sovereign lay not in its material but in its sanctions.

Now the *political* equivalent of the gold sovereign is the vote, and the merest glance at our life and times is sufficient to establish the conclusion that it fails to work. There is nothing in the possession of a vote which remotely approximates to the power of choice and the certainty of delivery enjoyed by Mr. Brown with his golden sovereign in the latter days of the nineteenth century. No one outside the walls of a mental hospital would contend that the individual voter gets what he votes for, or voted for what he is getting. So obvious is this that the greatest difficulty is experienced in getting people to vote at all. The vote costs nothing; and it is worth precisely what it costs. If it cost ten shillings to vote, how many voters would be registered?

But the matter does not end there. While the political vote is valueless to the individual, it enables the Satanic Powers to claim a mandate which it in fact does not confer, and which it is powerless to enforce. This situation is so satisfactory that the ballot-box is a cardinal provision of the World State, and it is clear for any ordinary intelligent person to see that it is the intention—and in "Britain" the rapidly developing fact—that the economic vote will be destroyed in its nineteenth century effectiveness, and substituted by the political vote as exercised in Russia.

It is urgently necessary to realise these matters because they dominate our future. British Governments now hold office by a trick; no British Government has any genuine mandate. Our whole political system is not merely irrational, it is a fraud and a usurpation. We have allowed the vicious nonsense which derided the values established by a thousand years of unique political experience to destroy in our name every safeguard against tyranny provided by historic continuity in the Three Estates, and we welcome the people who spawn this nonsense when they desert the Europe they have wrecked. Nothing can save us but a drastic de-hypnotisation. It is coming; but it may kill us.

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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.

*Note: The above rates cover subscription to *Voice*, appearing fortnightly in alternate weeks with *The Social Crediter*.

From Week to Week

To-day, the organisation of society and industry has provided more for man than at any other time in history. He has security, work, comforts, the means of bodily health, leisure and the means of enjoying leisure. But what is the price which he has to pay for all these? It is the price of being himself depersonalised. The price is his being made into a luxury version of his great-grandfather in the first industrial revolution. The latter was the miserable tool of the profit of the few. To-day, the worker—and indeed all classes—is the skilled, efficient, carefully serviced tool of what?—a depersonalised society imposing regulations and plans, for which no one is really responsible and for ends which no one has really chosen and whose nature no one really knows. All that matters is the impersonal process and the best servicing possible in purely materialistic terms of all who contribute to it.

And the appalling danger of it is that, unlike in the first industrial revolution, there seems to be no reason why anyone should react against the dehumanising, because despiritualising, of comfortable man for which no one can be said to be responsible.

Obviously, such a system must view the great industrial changes which are coming, not as the mere means of increasing the freedom and responsibility of man and nourishing his spirit, but as techniques to which men must bow, whether they like them or not. No doubt, they will provide a very comfortable servitude, but unless we can be recalled in time to the teaching of the social encyclicals that the spiritual dignity of each and every man is the first purpose of society and its techniques, the new progress can mean little but human regress.

—*Catholic Herald*, May 25, 1956.

“ . . . Is there no end to the humiliating story of the swift decline of British prestige in so many fields of diplomacy, of policy, of administration? . . . ”

—London Letter, *The Sphere*, May 26, 1956.

Sanctions for All

Readers will be able to judge for themselves how far the following extracts are applicable to the present-day situation. They are from a short article by Major Douglas twenty years ago:—

“ . . . Just so long as either the hypnotism of money, or, alternatively, the control of finance, maintains its present position, finance will be the supreme power in time of peace, and will control the *preparations* for war. In time of war finance becomes secondary to military power, which at once assumes command of financial operations. Whether there exists, on this mundane plane of action, a group of financial brains of such Satanic ability that they are organising the world to repeat the historic conflict of the Kilkenny cats, so that militarism may destroy itself, leaving finance in complete control, I do not know. It is probably not of very much practical importance since, in the first place, that is obviously what *is* happening, no matter whence the urge to it may proceed. Furthermore, with modern weapons of destruction it does not appear to be likely that many of those engaged in this orgy of destruction would subsequently be interested in the outcome.

“ Equally, it seems humanly impossible to say whether there is time to make a remedy effective. But the nature of the remedy is crystal clear; it is to remove the power of manipulating policy through the lure of money, from the hands of international financiers who are completely callous as to the fate of their pawns, and to place this power in sub-divided forms in the hands of individuals, to such an extent that it does not form a lure capable of obtaining their adherence to a course of action in which they, in their own persons, are bound to be the sufferers, and cannot be the gainers.

“ . . . It is not certain whether our doom is sealed or not. But one thing is certain. If we do not use the emergency which is now coming upon us to make our own terms for the personal sacrifices which are sure to be asked from us, although they are not necessary, we shall never have, and never deserve, another opportunity; and not merely the British Empire, which is of comparatively little importance, but the British culture, which is of supreme importance, will pass away like that of Ancient Rome.”

“ Whose Service is Perfect Freedom ”

by

C. H. Douglas.

Foreword by Tudor Jones.

5/- Post Free.

K.R.P. Publications, Ltd., 11, Garfield Street, Belfast.

"History is Crystallised Politics"

We re-publish the last portion of Dr. Bryan Monahan's "Reflections on Soviet Russia," which appeared serially in The Australian Social Crediter ten years ago.

Thus Soviet Russia is to be viewed as another territorial base of Jewish policy. Super-imposed on the normal will-to-domination of the Russian State—that will-to-dominate which is the inevitable concomitant of political centralisation of social power—is its deflection to serve the will-to-domination of the State-without-a-country. That deflection of national policies is world-wide, and its purpose can be identified behind its manifestations, which vary in every country according to circumstances. The control of national finance by international; the biasing of internal news by the control of international newsagencies; and the warping of internal politics by the local agents of international political organisations; these are, perhaps, the chief means employed in the service of the end. No doubt many agents are unconscious of the significance of the parts they play; but Professor Arnold Toynbee, when he said "We are engaged on a deliberate and sustained and concentrated attempt to impose limitations on the sovereignty and independence of the fifty or sixty local sovereign independent States. . . . It is just because we are really attacking the principle of local sovereignty that we keep up protesting our loyalty to it so loudly. The harder we press our attack upon the idol, the more pains we take to keep its priests and devotees in a fool's paradise, lapped in a false sense of security which will inhibit them from taking up arms in their idol's defence . . . we are working discreetly, but with all our might, to wrest this mysterious force called sovereignty out of the clutches of the local national states of our world. And all the time we are denying with our lips what we are doing with our hands. . . . But . . . supposing the present generation of mankind is defeated in the end, after all, in the strenuous effort which we are making to centralise the force of sovereignty? . . . I suggest to you that history is likely to repeat itself here, and that, once again, what Prussia is to-day, France and Great Britain and Italy, yes, and even the United States, are likely to become to-morrow. For the sake of the peace and prosperity of the world I devoutly hope that my prophecy will prove correct,"* he evidently knew what he was doing, even if it is still possible that he didn't know why he was doing it. But a careful examination of the text makes it clear that he spoke from knowledge that another war would be brought about, if necessary, in order "to centralise the force of sovereignty." It proved necessary, and the international machinery was set in motion.

And now exactly the same thing is going forward again. Russia is being prepared as the potential aggressor, and the world situation is being presented as the alternative "more war" or "peace under the centralised sovereignty of UNO armed with exclusive possession of the atom bomb."

* Address to Conference of Institutions for the Scientific Study of International Relations, held at Copenhagen on June 8, 1931, and reported in the November issue of *International Affairs*. My emphasis.

The policy behind "centralisation of sovereignty is the collectivisation of mankind—"human unity"—and its rule by function, the supreme function of ruling to be personified in the Jew, who ultimately is to staff the International Organisations to which ownership of 'nationalised' industries and assets are to be transferred. The Money-Power, which is super-national, and predominantly Jewish, holds a lien on virtually the complete physical assets of every country, through national debts; and 'nationalisation' of assets is, in effect, fore-closing on the mortgage.

There is not a great dissimilarity even in the manifestations of the policy. The immediate objective is the division of populations into two parts: proletarians, and bureaucrats. We have already seen how the collectivisation of farming in effect converts the peasant into a proletarian, by making him dependent on the arrangements controlled through the bureaucracy. In Russia, the process of collectivisation is utterly ruthless; elsewhere more stealthy; and in Russian-occupied zones, intermediate. This latter case is instructive. Russian policy is always and everywhere collectivisation of agriculture, but the means vary. Where there are large estates, the land is first parcelled out in small allotments to the peasants, who are thus used to dispossess the landlord. But where the land is already in the hands of peasants, these are forcibly collectivised. In the former case, once the landlords are disposed of, the peasants, politically powerless, are collectivised later.

In England, the general policy of collectivisation is being pursued under cover of legal forms—a cover increasingly transparent, so that the shape of the virtual dictatorship that has taken over is becoming more easily discernible. England now has its Five Year Plan and government by decree, and the true function of Parliament—the restraint of monarchy—has been abolished. The prerogatives of the Crown have been usurped by the Executive, which is now unrestrained by traditional Parliamentary procedure.

There can be little doubt that the culmination of the world-plot is near. Though little time remains to avert catastrophe, there is time enough.

A big scheme can be upset much more easily than a small one. Hitler's victory was lost because small parts of the big plan went wrong. And so the world-plot can be upset. If the people of any country re-assert their sovereignty over their Government, and force an exposure, the big plot will fail, because its programme must remain a secret programme until it succeeds. World totalitarianism depends on subordinate totalitarianism in each component country; and resistance to totalitarianism anywhere compels disclosure of the forces promoting totalitarianism.

The world picture is complex, and there are many elements that are difficult to fit into the pattern. But it is a human world, and a mechanical perfection would in this, as in all things human, be inhuman. No boxing match, much less a war, and still less a secret war, can be planned beyond a few principles. In this sense, there is no plan to dominate the world; there is only a constant purpose energising diverse mechanisms; there is a *policy*. The policy has been shared, or stolen, by one nation after another; but no nation has held to it so long as has the Jewish nation, because no nation has maintained so long

a corporate identity allied to a profound religious conviction and a mystic national purpose, and a homogeneous conception of all other men as Gentiles without respect to race, colour or creed. To the Britons, a Greek is a Greek, and the Jew an American; but Briton, Greek and Negro are to the Jew indistinguishably Gentile, and the sooner miscegenation obliterates the differences by which Gentiles themselves distinguish each other, the sooner human 'unity' will mirror the Unity of God.

"Internationalism" writes C. H. Douglas, "with its corollary of a World State (of which the happily defunct League of Nations was one attempt and the Bank of International Settlements another) is one end of the scale and self-determination of the individual is the other. It clearly cannot tolerate autocracy. The smaller the genuine political unit, the nearer you are getting to self-determination of the individual. The horizontal trust, whether commercial or political, but especially the latter, is an abomination just as internationalism is an abomination. The ultimate ideal of such a policy is a world full of robots, each with a numbered time-check, all subject to the same 'laws.' It is materialism rampant, a denial of individuality and spiritual values and is the outcome of a cultural hatred which is, in essence, purely destructive. It is a matter of less than no consequence under what national or racial label it is found—it is of the Devil.

"The best and only way by which any race can escape the certain consequences of association with it is for its representatives publicly to denounce it and for its members to cease to support it."

International Socialism, one guise of which is Communism, has been aptly described as Jewish Fascism; the task remains to destroy Fascism in this its inner citadel; this time not by blood-shed and terror, but by patient and resolute exposure of the facts, and the righting of their consequences; by the decentralisation of sovereignty until the individual, both Gentile and Jew, is sovereign and secure in his own rights—the achievement of the order of Society which is Social Credit, or applied Christianity.

Education Without Culture

"Deprived of their cultural tradition, the newly educated Western men no longer possess in the form and substance of their own minds and spirits, the ideas, the premises, the rationale, the logic, the method, the values, or the deposited wisdom which are the genius of the development of Western civilisation. The prevailing education is destined, if it continues, to destroy Western civilisation, and is in fact destroying it.

"Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the West. It abandons and neglects as no longer necessary the study of the whole classical heritage of the great works of great men.

"Thus there is an enormous vacuum where until a few decades ago there was the substance of education. . . .

"The institutions of the Western world were formed by men who learned to regard themselves as inviolable persons because they were rational and free. They meant by 'rational' that they were capable of comprehending the moral order of the universe and their place in this moral order. . . .

"Yet the historical fact is that the institutions we cherish—and now know we must defend against the most determined and efficient attack ever organised against them—are the products of a culture which, as Gibson put it, 'is essentially the culture of Greece, inherited from the Greeks by the Romans, transfused by the Fathers of the Church with the religious teachings of Christianity, and progressively enlarged by countless numbers of artists, writers, scientists and philosophers from the beginning of the Middle Ages up to the first third of the nineteenth century.'

"Modern education, however, is based on a denial that it is necessary or useful or desirable for the schools and colleges to transmit from generation to generation the religious and classical culture of the Western world."

—Walter Lippman in *Education Without Culture*.

BOOKS TO READ

By C. H. Douglas:—

"Whose Service is Perfect Freedom".....	5/-
The Brief for the Prosecution	8/6
Social Credit	3/6
The Big Idea	2/6
Programme for the Third World War	2/-
The "Eand for the (Chosen) People" Racket.....	2/-
The Realistic Position of The Church of England.....	8d.
Realistic Constitutionalism	8d.
Money and the Price System.....	7d.
The Use of Money.....	7d.
The Tragedy of Human Effort.....	7d.
The Policy of a Philosophy	7d.
Security, Institutional and Personal	6d.
Reconstruction	6d.
Social Credit Principles.....	1½d.

ALSO

An Introduction to Social Credit, by Dr. B. W. Monahan	8/6
Elements of Social Credit	2/-
On Planning the Earth, by Dr. Geoffrey Dobbs.....	6/-
Protocols of Zion	2/6
The Problem of the Medical Profession, by B.W.M.....	1/-
British Medicine and Alien Plans by Andrew Rugg-Gunn, M.B., F.R.C.S.	1/-
Social Credit and Catholicism, by George Henri Levesque, O.P.....	1/-
The Planners and Bureaucracy, by Elizabeth Edwards...	8d.
How Alberta Was Fighting Finance.....	4d.
The Beveridge Plot	3d.
The Beveridge-Hopkinson Debate	3d.
Lectures and Studies Section: Syllabus	3d.
Social Credit: An Explanation for New Readers	1½d. each, or 50 copies for 5/-
*Social Credit in 1952	1d.
*Alberta: 1953	1d.

(*Terms for quantities to bona fide
Social Crediters on application.)

FROM K.R.P. PUBLICATIONS LIMITED,
11, GARFIELD STREET, BELFAST, N. IRELAND.
(Please allow for postage when remitting.)

Published by K.R.P. Publications Ltd., at 11, Garfield Street, Belfast.
Printed by J. Hayes & Co., Woolton, Liverpool.