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FOR POLITICAL AND ECONOMIC REALISM

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The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Creditor* analysed the activities of that administration in our progress to disaster, and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to re-publish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

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The set of ideas which became the movement known as Social Credit, began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group dominion. It is evident that the essential nature of the problem, not merely has not changed, but has become more sharply defined.

It was, early in the elaboration of the ideas, recognised that the group is essentially atavistic; it is something from which the individual has emerged, and his return to it is in the nature of spiritual death. Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and Trades Unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply: "Render unto Caesar that which is Caesar's, and unto God that which is God's." Caesar is, of course, functionalism, and if functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will I do not can be made uniform by the omnipotence of the atavistic Group over the emergent individual, then indeed the Devil is triumphant. (November 1, 1947.)

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We believe that there is a small number—loyal and valued members of our public, who although, because of their loyalty, they accept our views on certain aspects of

the Jewish race, yet have an idea that these are an excrescence on "Social Credit" and, they feel, might have been left unnoticed. We are not concerned with the reactions of the crypto-Communists and their accusations—"anti-Semitism," "racism," "negative criticism" and other catchwords;—but we are ready at all times to explain to our friends what we recognise as a very excusable failure of comprehension.

Perhaps the simplest way in which to deal with this matter is to enunciate certain propositions.

- (1) Both Judaism and Social Credit are rooted in philosophies. Even in the case of non-orthodox Jews, race and philosophy are inseparable. Heine refers to Judaism as "the portable Fatherland."
- (2) Social Credit is Christian, not primarily because it was designed to be Christian, but because it was painstakingly "dis"-(un)-covered reality. If Christianity is not real, it is nothing; it is not "true," it is *Truth*. "Ye shall know the Truth, and the Truth shall make you free."
- (3) Judaism is implacably anti-Christian, and it is, by definition, an Incarnate Lie. "Ye do the deeds of your father . . . he is a liar, and the father of it."
- (4) Both philosophies have a policy and these policies cannot live together. The Founder of Christianity was quite unequivocal on the question. "I came not to bring peace, but a sword." It is remarkable that many people who complain of the suppression of vital information by the Press and the Broadcasting Agencies, will resent the exposure of Jewish policy, even if the exposure is merely the publication of statements made by Jews themselves.

Bearing these propositions in mind, it must be recognised that the practical problem which we have to face is not intellectual, it is militant. Mere conversion to an understanding of the A + B Theorem, the creation of credit by the banks, the foreign Acceptance swindle, and the whole network of International Finance *by itself*, leads nowhere. Probably ninety *per cent.* of the adult population of this country suspect that they are being swindled. Even if they understood exactly and technically *how* they are being swindled, it would make little difference. But it does make a great deal of difference if they know *who* is obstructing the rectification of the swindle, and who is the major beneficiary. The general population of the country has been completely misled as to the identity of its enemies, and has turned on its most effective leaders,

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The Myth of the Trades Union

By reason of its chameleon-like disguises, MONOPOLY often escapes notice under the label of some particular embodiment of it. When Social Crediters drew attention to the dominance of Finance in the years of the Armistice, they were merely (and the better-informed of them realised the fact) dealing with something which, *at that time*, occupied an almost unique position astride the world of production and distribution—a position derived from its peculiar claim to synthesise *value*, or wealth. Major Douglas has frequently deplored the undue emphasis on the later chapters of *Economic Democracy*. The pathetic inability of many otherwise intelligent people to penetrate below the appearance to the MONOPOLY, which was the thing-in-itself, has been demonstrated by the almost universal clamour, until it was too late, for the “nationalisation,” *i.e.*, complete centralisation and MONOPOLY, under an uncontrolled and uncontrollable anonymity, of Banking and Currency.

But the phenomenon is far from standing alone. For generations and almost without protest the Myth of the Trades Union, *i.e.*, the MONOPOLY of Public Service, has gone forth.

The Myth takes the form that Trades Unionism is inherently good, a marvellous gift to suffering humanity; that British Trades Unionism in particular is the primary cause of the “emancipation” of “the worker,” and that to attack Trades Unionism is just a Tory demonstration of obsolete reaction. Trades Unionism is MONOPOLY and inherently bad and anti-social.

The first point to notice is that Trades Unionism, like every other monopolistic economic practice, is directed against the consumer, consumption being the only aspect of the human individual which is recognisably universal. With that Satanic ingenuity which suggests its origin, Trades

Union propaganda never admitted this; its adversary was always the “rapacious” employer, the man who had the brains, the enterprise and the courage to come out of the rut, to try something new, and, to take the responsibility for it. But, in his turn, the employer was instructed, probably from the same source, that the attack of the Labour MONOPOLY could be passed on to the Individual, the consumer, by monopolistic price rings, Trade Associations, Trusts and similar devices. Clearly, the logical next step was the Mond-Turner Conference to unify Labour and Management into a Production MONOPOLY which would eventually deal only with the Individual through a Distribution MONOPOLY, of which the Co-operative Societies would be the shop-front but would either give place to, or be wholly controlled by, the not-very-shadowy PLANNERS, the MONOPOLY of POWER, P.E.P.

The “Conquest of Nature”

“ . . . those who write on social matters have not yet learned to imitate the physicists by always including Time amongst the dimensions. In order to understand fully what Man’s power over Nature, and therefore the power of some men over other men, really means, we must picture the race extended in time from the date of its emergence to that of its extinction. Each generation exercises power over its successors: and each, in so far as it modifies the environment bequeathed to it and rebels against tradition, resists and limits the power of its predecessors. This modifies the picture which is sometimes painted of a progressive emancipation from tradition and progressive control of natural processes resulting in a continual increase of human power . . . The real picture is that of one dominant age—let us suppose the hundredth century A.D. which resists all previous ages most successfully and dominates all subsequent ages most irresistibly, and thus is the real master of the human species. But even within this master generation (itself an infinitesimal minority of the species) the power will be exercised by a minority smaller still. Man’s conquest of Nature, if the dreams of some scientific planners are realised, means the rule of a few hundred men over billions upon billions of men. There neither is nor can be any simple increase of power on Man’s side. Each new power won by man is a power *over* man as well. Each advance leaves him weaker as well as stronger. In every victory, besides being the general who triumphs, he is also the prisoner who follows the triumphal car.”

“ In every mixed movement the efficacy comes from the good elements not from the bad. But the presence of the bad elements is not irrelevant to the direction the efficacy takes.” —C. S. Lewis in *The Abolition of Man*.

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THE DEVELOPMENT OF WORLD DOMINION—

(continued from page 1.)

who were far from perfect, but were incomparably better than the mixture of Trades Union careerists and alien schemers who now afflict us. Witness the state of the country, and the worse future with which we are threatened.

For all these reasons and others, we conceive it to be our vocation to indicate without prejudice but without favour, those whom we conceive to be the enemies of our culture and ideals; to unmask their aims. It does not make a cheerful story; many people would prefer to escape into Utopia, just as "the workers" have been hypnotised into the Utopia which is spreading over Eastern Europe; but it is our conception of Reality at this time, and only from Reality can you proceed to Realisation.

(February 7, 1948.)

Almost without comment, certainly so far as the daily press is concerned, a development is in progress which is quite capable of altering world history. We refer to the integration of a religious body, Islam, across national frontiers, for political objectives.

It may with some justice, be argued that the Jews have always been integrated across national frontiers for a Jewish objective, and this is true. But the methods employed have been those of the Fifth Column—never to fight openly, but to influence others to fight for Jewish ends. That there are stated to be only fifteen million Jews in the world (we refrain from arithmetic connected with the "six million victims of Hitler's tyranny") might serve as an explanation, if not as grounds for affection. But there are at least 210 millions of Muslims, many of them traditionally warlike, and the idea that these members of a superstate are not a military power in modern times is just one of those errors of the materialistic West which is at the root of our present weakness.

Once, Christianity had a "drive," a vivifying force, which made Empires. The religions of the Devil, Socialism and Communism, have inspired, and do inspire, millions who become the tools of the World Empire of Judaism. Are we to witness the issue fought out between the Children of Allah and the Sons of Ildabaoth, while the "Christians" look on apathetically? Quite probably; it is difficult to estimate the deadly poison of the Chosen People myth.

(January 3, 1948.)

"I had a chance to discuss the political trends of post-war Europe with one of Britain's [*sic*] leading Conservative statesmen and publicists in London. Heart-broken as he was after the defeat of his Party, he envisaged a catastrophe even worse than mere socialism, in the near future. 'Believe me,' he stormed, pacing the floor of his fashionable West End apartment, 'the communists are going to take over. They'll step in when the socialists are through as sure as Lenin succeeded Kerensky, and there's nothing you or we can do about it.' 'Why,' I asked. 'Because the communists have got something. What have we got,' etc., etc."

The foregoing lurid extract is not from a Hollywood

thriller but from an article by Mr. Ernest O. Hauser, an associate editor of the *Saturday Evening Post*. We should suppose that Mr. Hauser is an American Jew of German connections, but we may be wrong. The interest of Mr. Hauser's article, to us, lies in the confirmation it affords of a fact which is becoming increasingly clear. There is not room in the Universe, not to mention the planet Earth, for commu-socialism and Christianity. There can be no more fatal mistake than to suppose that socialism is merely an economic system—it is, in its materialistic aspect, the policy of a philosophy. The war between socialism and Social Credit is only an earthly simulacrum of a War in Heaven. Whatever of the meanings, which are almost endless, we choose to attach to the word 'occultism' there is no doubt that in various forms it is the background of Russian policy, just as the downfall of Imperial Russia was connected with Rasputin phenomenon. Occultism stands out from Mr. Hauser's suggestion that one of 'Britain's' leading (God help us) statesmen . . . stormed and said there was nothing we could do about it—the communists had something. It stands out a mile from the Canadian Spy Trials and their amazing revelations of completely inexplicable (by normal standards) subversive activities by well educated Canadians, Scots, and English. And it underlines heavily the really awful danger in which the majority of decent people in these islandes stand by reason of a pathetic faith in the possibilities of salvation by an electoral turnover. A mysterious Power which can manifest, as it is manifesting, on every plane of human, and perhaps super-human, activity, is not going to take a ballot-box very seriously except so far as it is helpful to the Big Idea.

(July 19, 1947.)

It is fairly obvious that many good-hearted and well-intentioned people have lost all sense of political direction, so that, in consequence, their opinions on current legislation bear no relation to their good intentions. The situation is quite similar to that which confronts the British financial "system"—it has ceased to be based on gold, and yet has no discernible substitute. In other words, it has substituted no system for an unkept system. Many people have abandoned their belief in the Christian ethic, which would have furnished them with a foot-rule with which to measure politics, and have accepted a rubber string as a substitute. That they show signs of confusion is hardly to be wondered at.

As never before, the maxim that a lie is both murder and suicide in the spiritual world, applies to this condition, and the safest and only ultimate goal both to finance and politics is a sense of reality. The idea that you can improve matters by juggling with accounts in a "national" sense, whereas you put in gaol a trader who juggles with accounts in a trading sense; that you can increase wages without regard to their effect on costs, and export three-quarters of your production without increasing your true prices by 300 *per cent.*, and that politics consists in robbing Peter to pay Paul, the only criterion being whether you can get away with this, is simply a challenge to the axiom just quoted. You can do it of course, just as you can lie, and lie, and lie. But the idea that you can get away with it indefinitely seems to us to be merely infantile. You

might just as well say that you can go on knocking a surreptitious stroke off your score at golf, and still find yourself in request on the links. Even if the 'Christian ethic were baseless, it would still be necessary to assume it as a working hypothesis; and to suppose that a world can be made to operate on the complete absence of principle, which appears to characterise current legislation (because "nationalisation" is not a principle, it is organisation divorced from reality), is to assume that politics are more powerful than culture—a fallacy of which we shall see the disproof before many months have passed.

(February 15, 1947.)

It is a curious fact that the decreasing number of people who pour scorn on "World Plot" explanations of the present state of the world (not of one country only) do not appear to recognise the implications of their opinion. If they were right, the present discontents are inherent; we can do nothing more about them than we can do about the normal equipment of mankind with two legs and two arms. But if the "Plot" theory is correct then we can deal with it, great though the difficulties may be. Either all men are alike, as the Socialists would have us believe; or some are turned to the Light, and some love the Dark. That is the awful interpretation of the Judgment.

(October 11, 1947.)

Not only are our present difficulties artificial, but any Fourth Form boy in a good Public School, if put into possession of the main facts, could arrive at a reasonably correct conclusion in regard to them. If we are to go on allowing Wall Street and Washington to dictate our policy and our actions, then our own efforts are powerless to improve our position. But if we are determined to improve our position, then the primary step to that end is to clean out the agents of the Financier-Socialist plot, who, for the most part, are not in the titular Government. And the next step is to lay bare the steps by which, both in 1916 and again in 1941, we were made to bear the whole weight, both financial and military, while "America" took her time and collected all the pickings, so that in both cases, she could "win the war" with a minimum of loss, then call for restitution. If the two great wars we have fought were really in the ultimate defence of "America," as we claim that they were, then the allocation of costs should be proportionate. They are grotesquely disproportionate; and anyone not a potential traitor would make rectification of this position the first item on our agenda.

To say that it cannot be done is simply to support the Whig industrialists and bankers who do not care what happens to this country if they can build more factories and force "the workers" into them.

(August 9, 1947.)

A consideration of the preceding paragraphs must force any unprejudiced reader back onto the conclusion we have stressed previously—that the core of the problem is centralised sovereignty. No experienced individual is a starry-

eyed idealist about human nature—its qualities range from far infra-animal to, in the ordinary sense and in the case of limited numbers, supra-mundane. And it appears to be beyond dispute that the majority, if not the first, is a long way from the second. Nevertheless, the majority does not consciously and understandingly demand, *e.g.*, war. War is the implementation of policy; if we are going to allow policy in this country, and the manipulation of the majority to implement it, to be monotheistic, it must in the nature of things be the incarnation of a function.

That is to say, there is no escape, in these circumstances, from tool-power politics.

"But the right faith is this, that we worship . . . Trinity in Unity . . . And in this Trinity, none is afore or after other, none is greater or less than another.

"He therefore that will be saved, must thus think of the Trinity." (August 9, 1947.)

There can be few people who have given sober and unbiassed consideration to the state of the world without reaching a reasonably sound apprehension of the root cause of its parlous plight. It is not in any one thing in itself, such as industrialism or even finance as a device. It is the devilish ingenuity which is applied to each and all of these, the perversion of good ideas to bad uses, the misrepresentation of information in itself beneficial or harmless, in short, the real, conscious wickedness which governs our affairs, to which we have to look. That is why it is absolutely vital to clear our minds of cant. It is not in the opinions of the majority that policy is formed today, and it is not by attempting to change the Cahmon Man and forming him into a Party that salvation can conceivably come because it is not in the Cahmon Man that the wickedness is conscious. The Cahmon Man is just average, and just average is not good enough in what it takes to battle with uncommon, conscious, Incarnated Wickedness.

'Know your enemy' is the first axiom of survival, and your Enemy's first concern is to divert your attention in the wrong direction, and his second, to make you work and fight for your own undoing.

Bearing all this in mind, it is easy to understand that the drive for "Full Employment," "More Exports," "Work or Starve" means one of two things and can mean nothing else. Either it is a preparation for war camouflaged under recapitalisation (new tools, *etc.*) or it is a threat of war if the perversion of industrialism is not pursued in this country for the benefit of the . . . States. There are no other alternatives; considered *in vacuo*, the policy is so insane that only a diseased imagination in *delirium tremens* would contemplate it with a moment's complacency. As to war, not the merest fraction of the world's peoples desire it, or even now are conscious of what it implies; and if it comes, it will be because we have not localised and obliterated that mysterious little body of men to whom Rathenau referred as the three hundred who rule the world, and appoint their successors.

(May 3, 1947.)