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FOR POLITICAL AND ECONOMIC REALISM

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The Indictment

(Chapter V of Part II of *The Brief for the Prosecution* by C. H. Douglas—1944)

Although there is general understanding of the fact that the war is the mechanism by which revolutionary changes are being imposed upon society, it is probable that not many persons would be able either to say what was the determinant of our pre-war civilisation, or, in consequence, what it is which distinguishes that with which we are threatened from that with which we are familiar. With every justification large numbers of the under-privileged associate the miseries of the Armistice years with the fundamentals of the system under which they suffered. That is the impression which the Planners wish to convey, but it has no foundation in fact. The economic phenomena of the great depression were the result of conscious intention on the part of those concerned to wreck society, and could have been avoided without any fundamental change.

The core of the pre-war system was "the private income"—the possession of adequate purchasing-power not subject either to governmental interference, nor terminable by loss of employment. "Private incomes" were decreasing rapidly in number, but were still considerable. The fundamental object of the so-called New Orders is the abolition of all purchasing-power which is not granted "upon terms", and revocable at any time, thus making "employment" controlled by international cartels, a world government.

It was the fear of the extension of the dividend system to universality which inspired the propaganda against "profit"—a propaganda which is so irrational that only careful boycott of criticism prevented its general exposure. In a recent broadcast debate on the profit system between a well-known Jewish Communist Professor and a "capitalist" publisher, the "defence" was, not that it was highly desirable that profits should be made and distributed, but that it was unfair to accuse capitalists of a desire to make them. The same purpose inspired the attack on rent and the ferocious taxation of land, resulting in the deterioration of the countryside, and the ruin of agriculture. The price of overseas wheat was kept down by financial manipulation to make British wheat unprofitable.

The immense increase in productive capacity is ignored and world sabotage, ending in greater wars at shorter periods, is relied upon to destroy the unavoidable surpluses. Probably five thousand millions of capital values have been lost overseas in "peace" time.

The main pre-occupation of the Armistice years, on the part of those most potent in the world's affairs, has been to prevent the rectification of the dominant financial system, a rectification which would have removed any noticeable distinc-

tion between the privileged and the previously underprivileged except those distinctions which continuously serve to ridicule the claim to human equality. Economic equality, which is quite another matter, becomes meaningless in the face of large general surpluses available generally.

Under cover of the skilfully financed outcry against "profits", which have been made to appear synonymous with dividends, dividends have been reduced and the control of the shareholder over industry practically eliminated. By taxation, practically leading to confiscation, landed property has been forced into the market to be picked up by financial institutions at less than the mortgage burden imposed by the same institutions. The poisoning of the land by the use of artificial fertilisers has been enforced by "good husbandry" laws, and the effects have been misrepresented in a press controlled by the need for advertisements or otherwise, thus incorporating agriculture into the factory system.

Food has deteriorated, housing is deficient and bad, leisure has decreased, security of tenure is non-existent, pleasure and relaxation are "organised", indigenous culture has been attacked and ridiculed in favour of a cosmopolitan tawdriness imposed and spread by bad films and worse broadcasting.

Alien assistance in the stultification of Parliamentary control has reduced the House of Commons to an object of ridicule. The "educational" system, in addition to being staffed largely, and in its elementary stages, chiefly, by "socialists" and "communists", whose knowledge of the practical effect of the measures they advocate is measured by their enthusiasm for the Russia to which they prefer not to emigrate, has never included even a rudimentary commentary on the subject which controls the activities of its unfortunate victims from the cradle to the grave—the money system. Currency is debased, and taxation is destruction.

The same sources from which "the undermining of national sovereignty" has been financed, have, first covertly, and more recently openly, thrown their whole weight on the side of industrial and financial world monopoly enforced by a world police and brought about by war, and if necessary, more war. In the face of an almost world-wide demand for the local control of such government as may be necessary, local administration has been swept away, local protest ignored, and liberty curtailed.

Economic policies which have been demonstrated as a primary cause of world catastrophe are pursued and imposed and their intensification is promised. The country is flooded with undesirable "refugees", while the native-born are urged to emigrate. "Full employment", for the purpose of imposing an industrial civilisation on countries and continents which

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Long Term Policies

There are many instances of a policy which has a corporate existence extending through many hundreds or even thousands of years. Christian Catholicism, Confucianism, Mahommedanism are all such policies, and they have altered the history of the world, all of them mostly for the better, by injecting certain ideals which have been operative over these long periods.

A proposition such as the foregoing would be accepted by any reasonable individual as being neither very startling nor debatable. But say to most of these, "Just as there are long term policies with a corporate embodiment whose objectives and results are for the most part 'good' so there are similar policies with corporate embodiment whose objectives and results are more or less evil", and they will at once suspect you of mental unbalance—a fact which is in itself, properly understood, confirmative of the thesis.

We are satisfied that the policy which is grappling at the throat of civilisation now, is such a long term policy, and that its first large scale effort was that of which Cromwell was the ostensible leader. For this reason, if for no other, the description of Cromwell and his times as seen by two contemporary delegates to his "court" and published in 1907 (*Studies in the History of Venice*, Horatio F. Brown) is of high current importance.

"The Parliamentarians do not cease to bite their nails for having allowed him, step by step, to mount to such a height as to render him odious to the people . . . On his appearance not the slightest sound of applause nor of satisfaction was heard, . . . very different from that which used to happen when the late King appeared in public. [Cromwell] enjoys but little affection, nay there are not wanting signs of that hatred which grows daily . . . Cromwell, however, persists in his habitual attitude of humility . . . he protests that he is only what they have made him . . . He is content with his authority and power, beyond all comparison greater not only than that of any King who ever reigned in England but than that of any Monarch who wields a sceptre in the world just now.

"The fundamental laws of the nation are upset and Cromwell is the sole legislator. His laws are dictated by his own judgment and desires. All offices issue from his hands. The members of the Council must be nominated by him; nor can they rise to power except through him; and that no one may become master of the Army he has left the office of Lieutenant General vacant.

"As for his wealth, no King ever raised so much from his subjects. England pays at present one hundred and twenty thousand pounds sterling a month in burdens; besides this, the duty of five per cent on all merchandise sold or bought in a city of such flourishing commerce as London amounts to three million two thousand crowns a year."

To this add the confiscation of the fortunes of the Duke of Buckingham and others of the nobility.

—A "From Week to Week" note by C. H. Douglas in 1949.

Cromwell

"We shall now probably have a rage for Cromwell, to last some time, as a make-up for the injustice with which his memory has been treated during the past two centuries.

"Mr. Carlyle has set the fashion, and already Cromwell ribbons are sported at many inferior lapells. No one can now say a word against this celebrated personage, under pain of an imputation of Dryasdustism, flunkeyism, and many other *isms* terrible to weak brains. What perfect folly, nevertheless, is all this! The man who slaughtered thousands of defenceless people, in order to terrify a nation into submission—a very pretty example, truly, of the principle of 'doing evil that good might follow'—who, finding parliaments troublesome, made his council ordinances pass as laws—who, having overthrown a monarchy, professedly for the benefit of the people, was not unwilling to take the crown to himself and his own family—this man to be an object of undivided worship! Surely nothing but the hatred of something else could make men love Cromwell so much—like Hazlitt lauding Napoleon because he was so detested by the legitimists. What on earth is there to object to in the good old plan of viewing a human being's errors in connexion with his glories—mixing his shades with his lights? Why should we not see that Cromwell was only one of the class of warrior tyrants, although comparatively a well-meaning one. Surely nothing but a ridiculous truckling dread of that to which he stood in opposition, could dictate an exclusivism of panegyric so utterly absurd?"

—From *Chamber's Journal*, April 11, 1846.

Reprinted 1963

THE NATURE OF DEMOCRACY

by

C. H. DOUGLAS

1/6 (plus postage)

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9 Avenue Road, Stratford-on-Avon

"The Intellectuals"

This book, edited by G. B. Huszar and published by Allen and Unwin, of London, is a symposium giving the opinions of intellectuals about intellectuals. The contributors are classified under such headings as country of origin, period of history, and attitude to various ideologies.

To discuss this book of over 600 pages with any fairness would require another book almost as large. With so many themes from which to choose how do we select some and leave out the majority? In our case the choice is simple; we have bowed to the urgency of the need to throw some light on the political crisis facing the whole of Western civilisation.

Several of the contributors to this symposium write of the tendency of professors in universities to lean towards the Left. I think this statement, like many today, hides rather than reveals a vital and important fact. The statement should read 'that those who do not lean to the Left are not chosen as professors of politically important subjects', or, if they are, they don't last long. This second statement, although a great advance on the first, is not sufficient to give us an insight into what is happening.

The obscurity lies in the use of the word Left. It has been pointed out in this journal that the current belief that the wealthiest men in America are conservative in outlook and opposed to central planning is not correct. The wealthiest men in America supplied the money to finance the Russian revolution. The London School of Economics for the training of socialist bureaucrats was financed by Sir Ernest Cassel, one of the wealthiest men in the world. The intellectuals of the Left are very careful not to tell us why the wealthiest men in the world are so lavish in their support of socialist centralised State planning.

It should be obvious that when one person "takes over" a hundred British newspapers all the editors will have to write to the same policy. To say that there is a consensus of opinion among these "British" editors is one of those mis-statements which has proved so consistently disastrous for the British people.

One of the contributors to this symposium, Reinhold Niebuhr, in discussing socialism and capitalism, has this to say: "The dogma of the Right sought to reduce the power of the State, but it preserved the multiplicity of power centres in Society. The dogma of Marxism assumed that the socialisation of property would eliminate economic power from human affairs. This was a great mistake, for it led to the concentration of both economic and political power in a single oligarchy. The resulting tyranny must therefore be regarded not as the fortuitous conception of an original Marxist ideal but as the inevitable fruit of its illusions.

"All the errors in the rightist dogma could not efface its one virtue: preserving a multiplicity of power centres in society. And all the virtues of the Marxist dogma could not efface the evil effects of its single great error: creating a monopoly of power." Our original statement should now read, 'Intellectuals who do not advocate schemes for centralised planning, i.e. schemes which will automatically eliminate a multiplicity of power centres in society and concentrate all power in a single oligarchy, are not likely to be promoted to senior positions in any organisation.' And we may add they are not heard in press, radio or television.

In the name of Equality and under the smokescreen of the

slogans—anti-colonialism and anti-imperialism—the economic bases of Britain and Europe in Africa and Asia have been destroyed.

This relentless and combined attack by the U.S.A. and the U.S.S.R. on the whole basis of white civilisation has completed the process so evident in the last unnecessary war, when the policy-makers in the U.S.A. considered British Imperialism was much more dangerous than Russian Imperialism.

All I wish to say here is that the destruction of the political power of Britain and Europe has been made remarkably easy by the political ignorance of our so-called educated men. A civilised community cannot exist in an intellectual and moral vacuum. Even a primitive culture has to be very carefully handed on from generation to generation.

It is essential that there should be men who understand the structure of the society which has been handed to their keeping and who appreciate its fundamental features. People who have no idea of the basic facts of the financial system are not likely to understand the economic or political system; in other words they will have no idea who is running the country or why. Something has severed the connection between the British people and the mighty reserves of past experiences which we call our cultural heritage. Because of their ignorance of matters political the British people have suffered defeat after defeat, for the whole of this century, and every defeat has been a political defeat. They have been robbed on a colossal scale and strangers have moved in and "taken over", not only industries and newspapers, but also universities and the government.

Although there are millions of pounds of money available for research there is not any money available for those who for over thirty years have tried to explain why the British Commonwealth has been broken up from the outside and taken over by the enemies of the Commonwealth. The British people have been for a long time without that information which is akin to "military intelligence", i.e. accurate information received in sufficient time to enable the necessary precautions to be taken to protect themselves against their enemies.

The large sums of money granted for specialised research have been used to divert some of our best young men from the managerial level to the level of technicians (research workers). Specialisation is a process of degradation of human energy from the human level to the mechanical level; from the making of men to the making of things.

Specialisation has been one of the factors used to separate our young men from their cultural heritage and to turn them into barbarians and political half-wits. The sooner we realise what is happening the sooner we shall be able to free a few men from making gadgets to making their country safe to live in.

A collection of specialists does not constitute an army, an organic society or a civilisation. Jose Ortega y Gasset explains how this is so in his article "The Barbarism of 'Specialisation' ". I have no hesitation in selecting this one theme from so many others in this great book, *The Intellectuals*.

—J.G.

"WHOSE SERVICE IS PERFECT FREEDOM"

by C. H. Douglas

5/-

From K.R.P. PUBLICATIONS LIMITED
9 AVENUE RD., STRATFORD-ON-AVON, WARWICKS

St. Paul's Cathedral

"... (Bonner) was never to be Bishop of London more, and with him disappeared much else that was more valuable. Ten years before his death, St. Paul's had become the prey of the spoiler. Mr. Froude's description of the wholesale robbery is but too true. 'In the autumn and winter of 1552-1553, no less than four commissions were appointed with this one object; four of whom were to go over the often-trodden ground, and glean the last spoils which could be gathered from the churches. In the business of plunder, the rapacity of the crown officials had been far distanced hitherto by private speculation. The halls of country-houses were hung with altar-cloths; tables and beds were quilted with copes; the knights and squires drank their claret out of chalices, and watered their horses in marble coffins. Pious clergy, gentlemen, or churchwardens had, in many places, secreted plate, images, or candlesticks, which force might bring to light. Bells, rich in silver, still hung silent in remote church towers, or were buried in vaults. Organs still pealed through the aisles in notes unsuited to a regenerate worship; and damask napkins, rich robes, consecrated banners, pious offerings of men of another faith, remained in the chests of the vestries. . . . Who seized, who appropriated, who profaned the splendid banners which had waved over the processions in St. Paul's and from St. Paul's? To what past uses were the countless gorgeous vestments—the copes, the albes, the chasuble, degraded? What became of the plate, the jewelled and enamelled vessels—the flagons, the chalices, the patens concealed. Whither went some of the splendid altar-cloths, singularly enough we can shew. Spanish cathedrals still boastfully deck themselves in the spoils of St. Paul's.'

"A few years more, and profanation was added to spoliation. In Cromwell's time—of whom a strange story is told, that he meditated selling the cathedral to the Jews—the portico was let out for mean shops, to seamstresses and hucksters, with chambers above, and staircases leading to them. The body of the church, the sacred building, Dugdale who saw it, declares with sorrow and bitterness of heart, became a cavalry barrack, a cavalry stable. . . ."

—From *Chamber's Journal*, February 27, 1869.

The Barbarism of "Specialisation"

"It would be of great interest, and of greater utility than at first sight appears, to draw up the history of physical and biological sciences, indicating the process of increasing specialisation in the work of investigators. It would then be seen how, generation after generation, the scientist has been gradually restricted and confined into narrower fields of mental occupation. This is not the important point that such an enquiry would show, but rather the reverse side of the matter: how in each generation the scientist, through having to reduce the sphere of his labour, was progressively losing contact with other branches of science, with that integral interpretation of the universe which is the only thing deserving the names of science, culture, European civilisation. . . ."

—Jose Ortega y Gasset: "The Barbarism of 'Specialisation'" in *The Intellectuals*.

The Prophets Really Prophecy as Mystics The Commentators Merely by Statistics

With what unbroken spirit naive science
Keeps hurling our Promethean defiance
From this atomic ball of rotting rock
At the Divine Safe's combination lock.

In our defiance we are still defied.
But have not I, as prophet, prophesied:
Sick of our circling round and round the sun
Something about the trouble will be done.

Now that we've found the secret out of weight,
So we can cancel it however great,
Ah, what avail our lofty engineers
If we can't take the planet by the ears,

Or by the poles or simply by the scruff,
And saying simply we have had enough
Of routine and monotony on earth,
Where nothing's going on but death and birth.

And man's of such a limited longevity,
Now in the confidence of new-found levity
(Our gravity has been our major curse)
We'll cast off hawser for the universe

Taking along the whole race for a ride
(Have I not prophesied and prophesied?)
All voting *viva voce* where to go,
The noisier because they hardly know

Whether to seek a scientific sky
Or wait and go to Heaven when they die,
In other words to wager their reliance
On plain religion or religious science.

They need to crash the puzzle of their lot
As Alexander crashed the Gordian knot,
Or as we crashed the barrier of sound
To beat the very world's speed going round.

Yet what a charming earnest world it is,
So modest we can hardly hear it whizz,
Spinning as well as running on a course
It seems too bad to steer it off by force.

—ROBERT FROST.

THE INDICTMENT (continued from page 1)

have expressed their determination to resist the process at all costs, is the culmination of a science which promised to transfer the Curse of Adam from the backs of men to that of the machine.

And it is expedient that a reckoning be had of these and other matters of the same nature and an accounting with those who are concerned to bring them to pass.

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