

# THE SOCIAL CREDITER

## 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 Crediter* 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 by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and a considerable selection of them were re-published during 1956, 1957 and 1958, both for their relevance to a situation which had developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they were not readily available.

This selection will shortly be available, as a more permanent record, in book form. In the meantime we re-print several of the items with the date of original publication shown in brackets after each item.

There can be few people who have given sober and unbiased 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)

How much of the phenomenon is due to a general decline of intelligence noted in many quarters, we do not know, but it is remarkable that a rationalistic age is losing the capacity to reason.

An instance of this has been brought to our attention by a correspondent resident in the U.S. zone of Germany, where apparently an Englishman, lecturing under a U.S. licence, uses something almost indistinguishable from the Social Credit approach to an appreciation of the situation. Having gained the attention of his audience, as he does, he propounds his remedy which is—steady now—appeasement of Russia by building up by every means, technical, economic and educational, the morale of the Soviet State.

Many comments could be offered on this particular instance; but we are not sure that the most cogent would not be to direct attention once again to the growing importance of semantics—in effect, the theme song of George Orwell's latest novel "1984" (c.f., the complete reversal of meaning in the first word of the well-known Collect, "Prevent us, O Lord, in all our doings.").

There is a growing number of words used in current politics which in their context are completely delusive. Under the Old Order, this would have been detected immediately, because men of all classes shared a common experience. (Notice, again, the perversion of the word "feudal" to suggest that they did not.) But there is no common ground between Professors Laski and Cole and the world they would like to manipulate except that they write about things they have never done.

It is quite certain that this subtle misuse of words, in combination with the equally subtle misuse of fraudulent majorities as a device for centralising power, is neither accidental nor unconscious, although the actual users may think that they understand their import. It has been grasped by our Masters that majorities will always accept a label as an explanation; that the short road to power is to popularise a label, which can always be done by an appeal to greed, and then to fill the bottle which carries it with any noxious rubbish which will achieve the down-

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Offices: Business: 245 Cann Hall Road, Leytonstone, London E.11.  
Telephone: 01-534 7395

Editorial: Penrhyn Lodge, Gloucester Gate, London NW1  
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### IN AUSTRALIA—

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(Editorial Head Office).

### THE SOCIAL CREDIT SECRETARIAT

Personnel—Chairman: Dr. B. W. Monahan, 4 Torres Street, Red Hill, Canberra, Australia 2603. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. Telephone: 01-387 3893. Liaison Officer for Canada: Monsieur Louis Even, Maison Saint-Michel, Rougemont, P.Q. Secretary: H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W. 2001

## FROM WEEK TO WEEK

Speaking to journalists in Munich on Feb. 2, 1969, the British Defence Secretary, Mr Denis Healey, admitted that it is now doubtful that NATO could put up a successful defence against the Warsaw Pact countries for more than a few days. Commenting on this statement, the *Daily Telegraph* next day remarked that "Mr. Healey is at last awakening, slowly, after years of unilateral disarmament, to the fact that Europe is wide open to Russian attack. He is now saying, with a sense of startled shock . . ."

The picture of Mr Healey having been asleep all these years, not even having read the appreciations of the situation which have from time to time appeared in the *Daily Telegraph*, and of now being startled and shocked, is neither credible nor helpful. It is a variant of the "village idiot" theory, and thus avoids the implication of treason. But even if Mr. Healey had been asleep or otherwise incompetent, even a journalist should know that it is not the Defence Secretary's policy which is in question; it is that of the Fabian Socialist Government's policy, formulated on a long-term basis by the Fabian Research Bureau.

The essence of Fabian strategy is that its consequences should be irreversible and appear inevitable, epitomised in the saying that you cannot unscramble an omelet—to which should be added that you cannot grow chickens from omelets. So Mr. Healey's statement is more in the nature of a disclosure, the meaning of which is that NATO is inevitably confronted with what the *Times* calls "this impossible choice—'surrender or fry'".

Of course, the Fabians do not *mean* surrender to the Russians, as such; they mean surrender to a World Government, with Russian and American co-operation in ensuring that the abolition of the economic power of individuals (except those running the World Government) and classes is made permanent.

The alternative to "surrender or fry" is supposed to be "the creation of forces of roughly the same strength as those at the disposal of the Russians" (*Telegraph*). True, if we did that, we could have a really good conventional Third

World War, like the Second World War, only with a change of allies, and bigger and better. The only trouble is that we would have to ask Russia's permission to create the necessary forces; and in any case, the British Government says we can't afford to.

Anticipating the Second World War, the late C. H. Douglas suggested that the day war broke out, the traitors responsible should be shot. In those days, there was much less available evidence of treason than exists now in relation to the impending catastrophe for Europe and Christian civilisation. The men responsible must be brought to trial. What are we waiting for?

## Humbug

Intelligent critics have found it easy enough to describe the Commonwealth Conference, where the very territories that expel resident Asians clamour against Britain for not receiving them while others with a dismal record of bloodshed vilify Rhodesia for keeping law and order. *The Church Times* (Jan. 10, 1969) calls Britain's position "ambivalent" in a Commonwealth several of whose members are "naked dictatorships of varying sorts", and the *Daily Telegraph* (Jan. 14, 1969) notes the double standards to Britain's disadvantage that Mr. Wilson has allowed to be built into the Commonwealth "in its present degenerative form".

Meanwhile a clergyman who has worked in Rhodesia calls upon his bishop to restrain Bishop Ambrose Reeves, the incumbent of St. Michael's, Lewes—the church with the round tower—from inciting terrorists against the Rhodesians. It must never occur to these incendiaries that the communist-trained terrorists have committed, and if encouraged will continue to commit, acts of violence, murder and arson, probably against tribal Africans and their families. The rioters who attacked Rhodesia House and South Africa House carried a banner, I noticed, which demanded, "Smith Out, Nkomo In": such an arrangement, if allowed, would reintroduce the old terror and tribal war. Incidentally, the Asians in South Africa must feel themselves much better treated than their cousins in Kenya.

Another bishop, the Rt. Rev. K. Healey, formerly Bishop of Grimsby, writes to the local paper (*Lincolnshire Free Press*, Jan. 14, 1969) to express surprise that some price has to be paid in today's Africa for law and order, forgetting that even we had the 18 B regulation, although it was much disliked, in this country when it was beleaguered. He quotes at some length from the *Rhodesian Herald*, without remarking that it argues for some degree of freedom that a newspaper should print criticisms of its government.

But a remark of Mr. Lardner-Burke, reported in the *Rhodesian Herald*, brings out Bishop Healey's heaviest ammunition, for Mr. Lardner-Burke was reported to have said that human beings have no rights, only duties. If this was said—and of course Bishop Skelton of Matabeleland was ready with his comparisons with Hitler, etc.—then Mr. Lardner-Burke may be likened to the son, in the parable of the two sons, who said that he would not do as he was asked and yet did it. For the Minister of Law and Order, whatever he may have said about rights, nevertheless succeeds in maintaining the fundamental right of Life, denied to millions in Nigeria and elsewhere. And judging by the reports of the *Rhodesian Herald*, he has maintained something of the right of Liberty, and for the great majority the pursuit of happi-

ness and the enjoyment of some property. Terrorism would change all this.

The bishop also complains about unemployment and the reliance on South Africa, but sanctions, which Archdeacon Lewis calls persecution, and not Mr. Smith must be blamed for these results.

—H.S.

### A Turn of the Wheel

(Repeated from our issue for September 18, 1954)

Among all the opinions which are being canvassed at the present time (and the babel of public and semi-public chatter has scarcely ever been so voluminous) those which are explicitly directed to the purpose of securing a re-adjustment of power *contra* authority in the State are potentially of greatest interest to Social Crediters—and potentially of greatest danger. It is here that Social Crediters *might*, if they were sufficiently well-equipped technically—which, in this connection, is to say morally and intellectually—exercise perhaps decisive effect. To say that they 'have the key in their hands' would be disastrously misleading on at least two counts: in the sense in which history accredits such a mechanical conception, there *isn't* a 'key', and, further, in the sense in which the theorist of social dynamics (the political theorist who propagandises) at present envisages such a thing as a 'key', he is hopelessly out of date: he hasn't reached the modern notions (which are fundamentally metaphysical) underlying the construction of 'combination' locking contrivances (of which the Yale lock is typical). Thus, among the democratic host of meddlers, the mentally-competent err, and the 'genteel unskilled' mess. (Their pathetic attempts to pool their individually insufficient resources, to 'syndicate' mediocrity, merely makes the mess messier.) There may be something to be said for cross-word puzzles and football pools, if only to act as a political antiseptic.

Douglas's phrase "the free expansion of individuality" from the masterly statement of 'principles' at Swanwick thirty years ago comprised, as is explicit in the text, freedom on both sides; freedom to contract in as well as out. The notion is fundamental for Social Credit. The contractor-in cannot load the association with any penalty for his contracting-in *per se*, and the contractor-out cannot load the association with any penalty for *his* contracting-out *per se*. This is "freedom to choose *one thing at a time*". Great as is the difficulty of eliciting full comprehension of the principle within the Social Credit movement, it is incomparably greater outside. Yet we find that outside it has now assumed the status of a priority item for discussion: Freedom, that is to say, is definitely 'on the agenda'.

To us the talk may seem desultory. On the same basis, a Yale lock might be stigmatised as 'desultory': six (let us say six) broken cylinders which move entirely independently of one another, whose planes of fracture are infinitely variable in position: to bring them into line is to 'jump from one thing to another' with a vengeance! If it were not for the fact that, in practice, there *is* such a thing as a 'tight-squeeze', the rule one-key-one-lock would be absolute, and the number of possible locks infinite.

We are far from regarding M. Jacques Maritain, the Austrian-American university lecturer Erik von Kuehnelt-Leddihn, Dr. Ira Progoff, Dr. C. G. Jung, Dr. Erich Fromm

and Lord Percy of Newcastle as in any sense comparable to half-a-dozen brass cylinders broken across at varying distances from their middles, and moving (more or less) freely up and down six bore-holes in a closely fitting jacket of human society. Nor should we say that, if neatly adjusted by a suitably notched key, they would turn and open the 'door to the future' to which mankind imagines its gaze to be directed. It is not disrespectful—at least in intention—to say that their noses are at least flattened against the same window-pane. Each desires to see what we desire to see. This is more apparent in some cases than in others; but even a steadfast pursuit of the conditions in which it may be seen is some evidence of an underlying desire to see it. Had Douglas been 'accepted of the people' twenty years ago, we should all see it. Had any one of our mentors, guides and searchers mentioned been 'accepted of the people' twenty years ago, we should be no nearer seeing it—unless by the silent operation of distant causes: for truth is one and indivisible and has no parts. It is the singularity of truth that it 'adds up'. The bits and pieces of present society don't 'add up'. The cosmic shaking which seems to be on the way may as easily shatter all human hope as shake the bits and pieces into place. Yet, where thinking is fairly free from the corruption of the market place, something is preparing. Consider the following confessions:—

"The price of peace is the renunciation, in large measure, of success as the main driving force in thought, work and politics." (Maritain.)

"If a world political society is some day founded, it will be by means of freedom. *It is by means of freedom that the peoples of the earth will have been brought to a common will to live together.*" (Maritain.)

"The Sabbath ritual . . . is more than a 'day of rest' in the modern sense; it is a symbol of salvation and freedom. This is also the meaning of God's rest; this rest is not necessary for God because he is tired, but it expresses the idea that great as creation is, greater and crowning creation is peace; God's work is a condescension; he must 'rest', not because he is tired but because he is free and fully God only when he has ceased to work. So is man fully man only when he does not work, when he is at peace with nature and his fellow men . . ." (Erich Fromm.)

" . . . the problem of our time remains—to have good government with personal liberty; to have a maximum of security with a maximum of liberty. For the solution of such a problem, democracy offers no solution, because the masses, choosing between freedom and the illusion of economic security, will usually head straight for the will-o'-the-wisp. After having fallen prey to the *fausse idée claire* of democracy they will succumb to the even *fauser idée claire* of national or international socialism." (von Kuehnelt-Leddihn.)

"The solution of the psychological problem of our time, for our civilisation and for the individual, lies in the emergence of strong, new, creative faiths, that much is clear. But the means by which they are to emerge is not so clear." (Progoff.)

Everyone is agreed (excepting the planners) that man possesses a 'self-righting mechanism' which he cannot or will not release. He wants someone else to release it for him, and looks to the planners to do so, which is the exact opposite of their intention.

Like "K" in Kafka's *The Trial*, everyone is like a child

dependent upon its mother. He believes the source of all good to be *outside*, and the problem of living is to avoid the risk of losing the good graces of this source. But "the Kingdom of Heaven is within you".

### The Development of World Dominion

(continued from page 1)

fall of the purchaser. By the aid of two or three labels, you can sell the same poison indefinitely.

(July 2, 1949)

A Trades Union is simply a labour monopoly, and is subject to the same over-riding criticism as any other monopoly, the object of which is to obtain absolute power over the thing monopolised. "All power tends to corrupt, and absolute power corrupts absolutely." It is arguable—it is by no means axiomatic—that the early craft-unions were beneficial.

Like so many other aspects of the machine-age, this argument is almost always taken out of its context, two features of which are the progress of the industrial arts and the structure of the price system, which simply means that increases of wages must go into prices, and so are paid by the consumer, who is in many cases also the Trades-Unionist. It is probable that a fixed money wage, accompanied by a continuous fall in the price level, would have benefitted the wage-earner far more than the collective wage-rate increases exacted by trades-unions. The naive idea that wage increases have come out of the employers' profits, while it is still used for propaganda purposes, is not seriously believed by the Trades-Union official. The argument of the industrialist that falling prices mean trade stagnation is of course childish, and is only justified by the existence of the monopoly of credit.

The whole of the activities of the Trades Unions are now a dead loss to the community in the same way that the Beveridge Scheme involved the collection of larger sums in premiums than could be distributed in benefits, because *inter alia*, of administration expenses. But, of course, the political situation created by the conspiracy between the Labour Cartel and the International Financial and Industrial Cartels is the primary menace to civilisation.

As must be the case with monopolies, which are essentially egalitarian, trades unionism tends to stifle initiative, encourage stagnation, and to substitute political action for competitive improvement.

The domination of the British Constitution by Labour, if it existed, would be pure, genuine Fascism-Government by function. Labour is no more, and no less, than a function, and has no more, and no less, claim to consideration than any other function, such as sleep. But of course Socialism merely uses "Labour" to obtain a Parliamentary franchise for an over-riding monopoly—if it were feasible to capitalise sleep for this purpose, it would serve even better.

One of the first practical necessities of the situation is to disrupt and disintegrate Trades-Unionism in its monopolistic form. The really Satanic forces behind politics at the present time realised years ago that a great war was their last chance to force sufficient people into factories to enable them to create a false identity between "Labour" and the general population; force this population into the

Trades-Unions even temporarily, so as to give time to pass legislation to keep them there permanently, and to sweep away any other class but the proletariat.

The idea that the Trades-Union Congress shall take over, and pass on to a vicious type of secretly-controlled organisation modelled on the "B."B.C. and the London Passenger Transport Board, all the transport of the country—an organisation against which the individual or even the House of Commons would have no redress whatever, is so fundamentally tyrannical that it must be assumed that every evil force is behind the Trades-Unions in the proposals it is making. Such a measure would be, as quite possibly it is intended to be, a preliminary step to the disappearance, as a separate entity, of the British people. It is part of the policy so obligingly disclosed by Dr. Toynbee of the "Royal" Institute of International Affairs, founded by the Financial Experts who wrecked the Treaty of Versailles; "We are working secretly, but with all our might, to undermine the sovereignty of our respective nations." "Chatham House" will attend to the business of divesting the nation of sovereignty while Socialism divests the individual of freedom. Transport House and Imperial Chemical Industries - I. G. Farben-Dupont-Canadian Industries, Ltd. are all one happy family.

(Sept. 22, 1945)

### Analogy

"One of the effects of the present accelerating devotion to the analytical approach to life, the method of splitting experience up into bits and acting as though each bit were the whole, a method which in practice makes any true synthesis illusory and false, is a grave impairment of our powers of free movement. While, in the material world we seem to be able to move (some of us) ever faster and faster with less and less personal effort, in the mental sphere, where our truly creative activities are exclusively carried on, the mechanisms lock and jam and come to a stop. A not inappropriate simile is a clock with a spring which has broken free from its attachment, so that the effort to wind it up leads directly to a new facility to run down: only the inertia of the spring reacts against the winding process: the ratchet grates, producing the sound of 'winding', but the spring is useless. To store the energy imparted to it by winding, and thus to be able to release it as, when and where required, the spring must be fixed at one end. It is 'bound back' to that end. Nowadays, nothing is 'bound back'". (Anon.)

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