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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 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.

Ignoring the use of the word as a street-corner term of abuse, "Fascism" is a symbolic name for corporate action, and its nearest ideological equivalent is Guild Socialism, or the Corporative State. If you once admit the premise of producer control of the State, the fundamental premise of all Socialism masquerading under its opposite, State control of production, there is little doubt that Fascism is much superior to Russian Socialism. As in nearly everything nowadays, however, it is the premise, not the logic, which is vicious.

Consumer control of production is the only possible basis of freedom; and no method of obtaining consumer control has ever been tried with success which did not ban state control of money and credit and include decentralised individual credit power.

A phenomenon which probably has something to do with the fixed belief in British political hypocrisy is the attribution of good intentions to politicians engaged on patently disastrous courses while enjoying large emoluments and great power. We associate this idiotic convention with the perversion of Christian education which was a feature of the nineteenth century—the "gentle Jesus, meek and mild" type of thing, which greatly assists the rogue by suggesting that his victim ought to be grateful for successive thefts committed upon him.

The legal maxim that a man must be responsible for

the logical consequences of his actions is a method of saying that a man who takes action without considering the consequences is a danger to society, and is either a fool or a knave, both of whom, and perhaps even more the former than the latter, are conspicuously out of place in politics. That they are found there in greater profusion than elsewhere does not alter the fact. To say that a man who draws £5,000 per annum, with extras, which is several times his earning power in business or industry, does not know that he has been allowed to attain that position in order to do the dirty work which he is plainly doing, in the face, or behind the back, of his "constituents," is to be an accessory before or after, or during, the crime.

(November 16, 1946.)

Reviewing a book by Mr. Hallet Abend in the *Saturday Review of Literature* (U.S.A.), Mr. David L. Cohn remarks "I hope this book will be read by our occupation armies overseas, and some of their fellow Americans at home. It might be helpful in closing the disastrous gulf between our brilliant technical competence and our almost incredible political ineptitude."

These are wise words, whoever said them, and whatever the merits of the book to which reference is made. If ever a nation (if it is permissible to call a congeries of unrelated egotisms a nation) bore plain for all to see the marks of coming tribulation, it is the United States.

The plain fact appears to be made that in nations, as in individuals, a quick rise to wealth and power is almost invariably disastrous. In the nineteenth century the North Country English had a saying of the mushroom rich, "Three generations from clogs to clogs"—in general, justified by the event; and a beggar on horseback still goes to the devil. The explanation is fairly simple—riches and power are tools, and require considerable apprenticeship to use wisely. The comparative success of an emigrant to the United States, while it had a personal component, is far more attributable to lack of the restrictive practices which have been growing in Europe since the French Revolution.

There appears to be little doubt that some occult Power is willing and anxious that political adolescents should have sharp and powerful tools, and is determined that they shall not keep them when they have learned to use them wisely. America is inevitably faced with a race against disruption lest she achieve wisdom while retaining wealth.

(December 14, 1946.)

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From Week to Week

Diogenes, writing "On Not Standing for Parliament" in *Time and Tide*, April 6, 1957, gives a number of excellent reasons for not doing so.

1. It is virtually impossible for anyone not endorsed by one of the great Parties to be elected.

2. To get such support, you must "commend and support a programme which is the most palpable and obvious nonsense."

3. In the unlikely event of an independent being returned, he would find "that the Standing Orders of the House of Commons appear to have been expressly designed to permit of discussion on things that don't matter, but to prevent discussion of those that do."

4. Members to speak in a given debate are pre-selected by the Whip on each side. While speakers are not absolutely restricted to this list, "there would soon be 'reactions' if [anyone else] figured too prominently and frequently in debate."

5. The function of the M.P. "is increasingly that of a wet-nurse, a public relations officer, a buffer between constituent and Whitehall," as government passes from Parliament to Civil Servants in Whitehall.

Surprisingly, an excellent review of "The Constitutional Question" appears in the April, 1957, issue of *Intelligence Digest*. "Has the true Constitution been corrupted and spoilt by what was thought to be an evolution, but has become a vote-buying and vote-selling business?" "Can Britain risk her economic life and her entire defence and foreign policy by subjecting them to the judgment of every boy and girl over 21, regardless of status, education, or degree of responsibility?"

"It will never be possible properly to govern Britain until the vote is confined to responsible persons . . . and the Constitution has been fully restored.

"If an irresponsible Parliament can alter the Constitution whenever it likes, then there is, in fact, no Constitution at all. . . .

" . . . It is proper within the true British Constitution for any Government so to tax the citizen that he is forced to sell his land or business, thus making any long continuity of tenure impossible, to the grave hurt of the nation in every possible respect?"

So far, so good. The first step to a rectification of our position is a recognition of what our position is, and the two articles referred to state that clearly enough. But the Parliamentary system being as it is described is quite evidently not the mechanism of restraint. Parliament has to be put in its place, and then kept there. It is a question of sanctions.

But the basic recognition needed is why we have got into the present position. We contend, and have published the evidence continuously, that our present position is the outcome of the definite and deliberate policy of the enemies of Christian civilisation, operating on the one hand by control of the economic system, largely through financial power, and on the other through unassimilated aliens, manning the London School of Economics ("the Jewish staff-college") and controlling various monopolies—including the labour monopoly.

If this is not so, then there is no hope for us. Mere stupidity will obviously lead to final destruction. But if it is so, and we recognise the position, it is possible to deal with it. If we realise that clever brains directed against us have nearly destroyed us, we can oppose our brains against the enemy. But if we do not recognise that we have an enemy, only God can save us.

• • •

And if we save ourselves, and retain a political voting system, not only must the vote be restricted to responsible people, but those who vote must be made responsible for the consequence of their vote. If the Constitutional position is coming to the fore, we commend to our readers a renewed study of Major Douglas's proposals for responsible voting.

A Light Horse

As a *light horse* against the *heavy brigade* of mass manipulation, Major Douglas, in 1946, issued the following skeleton proposals:

- (a) The secret ballot to be abolished and replaced by an open, recorded, and published vote.
- (b) The Party system to be retained.
- (c) Prior to an election, each Party to put forward an outline of any legislative proposals together with both the cost to the taxpayer and a designation of the interests and specific individuals affected.
- (d) The cost of Legislation by the successful Party together with the proved loss to any individual not having voted for the successful Party, to be borne solely by those having recorded votes for the successful Party, and any reduction of taxation directly attributable to specific legislation to be shared as to 25 per cent. by recorded supporters of the unsuccessful Parties, and 75 per cent. by the supporters of the successful Party so long as it may remain in power, after which the gains shall be equalised.
- (e) Consider and if desirable suggest means to make these provisions retroactive over fifty years.

Race *

by TUDOR JONES

(concluded)

There is no generally accepted definition of Race as applied to Man. The fact that a single hair taken from an individual suffices, in some cases, to assign that individual to the race to which he or she is said to 'belong' nevertheless indicates that racial differences are profound. The notion underlying the attempt to classify people in this way is essentially one of descent, and the "Three-race Theory" supported by Ripley to account for the established population of the countries of Europe looks ultimately to three origins, or sources, for the present population, without asserting anything at all about the possibility of a common origin for the original representatives of these three ancestral lines. It finds these three origins in the segregation of groups of men and women, many thousands of years ago, by natural barriers which effectually prevented the admixture of the groups concerned and allowed them to "differentiate" in isolation in regions which their descendants still largely occupy, although, with returning freedom of movement, their modern representatives have again become partially mixed, but not so mixed as altogether to conceal the more prominent features of the stocks from which they have sprung.

The impassable barriers required by this hypothesis are provided, at the right times and in the right places, by the great and lasting barriers, first of ice and later of ice and water, which, recurrently, divided Europe and Asia and Africa by a line running east and west from what is now the British Isles to a point north of what is now Korea, intersected by one running south from the Arctic through the Aralo-Caspian basin into Africa. The regions isolated from one another by these barriers would have their centres (1) north and west of the Alps and the Urals; (2) near what is now Lake Baikal; (3) in Korea; and (4) around the Mediterranean; while Africa and the southern Asiatic littoral would be cut off from all of them, and partially from each other. These centres, leaving Africa and South Asia out of consideration, are still the areas of greatest concentration of people with what are called Nordic, Alpine, Mongolian and Mediterranean characters respectively. Of these the Nordic, Alpine and Mediterranean peoples are believed to have given rise to the peoples of Europe. They are all sufficiently lacking in pigment to be called 'white.'

Without in the slightest degree dogmatising concerning the sufficiency or otherwise of this theory, it is to be noticed that the differences which it endeavours to explain are profound. Pigmentation, which is, perhaps, the most noticeable, is probably no more than a badge, or label; and it is by no means beyond probability that, if I may personify Nature for the purpose of illustrating a point vividly enough, her bargain with Man was more often than not on a 'sanctions' basis. Over and over again, in considering some point of anatomy, one is brought to think of Nature as a perfectly compliant participant in Man's schemes, who, regarding with understanding and some sympathy his predicament, should say: "Ah, yes! But, if you are quite

sure you desire the advantages arising from enjoyment of a more prolonged infancy than you now enjoy, I cannot possibly make provision for them unless, of course, you are willing to forgo that magnificently deep colouration of your skin and hair: you can't have it both ways!"

Those who are so fond of saying that some of the great differences between people are superficial do not, it seems to me, really know what they are saying. Surely if what has been secured by ages of struggle is merely a gloss on the surface, all this struggle has been in vain?

The outward and visible signs of the presence of a coal industry in South Wales are not great heaps of coal, but far more prominently great hills of "tip," the bare and barren refuse brought to the "top" in order to make access to the coal easier. The natural "industry" of race-manufacture has its bye-products many of which are just as obvious and it is well within the bounds of possibility that not merely some but most of those features which have attracted the attention of anthropologists are of this nature.

One of the more interesting speculations of the Dutch anatomist, Bolk, is that racial differentiation has chiefly concerned the retention of infantile characteristics, to the great advantage of the individual concerned, for among these characteristics are a great mental as well as physical plasticity, which, among creatures whose lives derive their special attractiveness (to themselves) from the fact that they are non-repetitive, it is of great consequence to prolong. The late Lord Salisbury's criticism of one of the earlier instances of the 'Americanisation' of Britain, that it was "a newspaper written BY office-boys FOR office-boys," while it may have sounded unduly contemptuous of a tribe productive of much that is good, may also have been the unconscious expression of hostility to a social policy inseparable from the early maturation of its effective exponents. The remark at least emphasised, whether Lord Salisbury intended it to do so or not, the discrepancy between the *policy* (real policy) of a community of adolescents and one of statesmen. But the problem is not one of adolescence—far from it! The problem is one of maturity. The maturity of individuals who attain it precociously is a different maturity from that of individuals who attain it late. The difference is essentially one of real policy, and this difference of real policy springs from the whole character of the individual.

At the risk of sounding unduly epigrammatical, one might say that since plans are embryo realities, 'planning' bears the hall-mark of precocious maturity, and, whatever may be the motives behind those at present attempting to popularise the concept of 'planning,' planning is only an end in itself to those whose grasp of the whole of life in its highest forms is incomplete. The ripe man does not plan; he executes. The ripe man of precocious maturity crystallises in execution the policies of immaturity. He is a 'smart Alec' adding a cubit to his stature by jumping on a table (which table is often the body of his host) and waving his arms about to boast how easily attainment may be excelled.

Admittedly, no race has yet been permitted to reveal its real policy, and the falsification of the political account

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of any community has, indeed, been carried to lengths which would be unbelievable to anyone who had not patiently studied the facts, an important body of which has recently been laid bare by Dr. W. J. Perry.

I am at pains to make clear, if only by reference to hypotheses which may in themselves have only a limited application, that the familiar phrase "without distinction of race or creed," amounts to saying "without considering the individual and his policy in the slightest degree." If there are *profound* differences between the *natural* policy of one man and that of another, those men will be of different races or of a constitution so different as to simulate racial difference.

But this point, too, has to be made clear; that among *civilised* men individual policy may arise and usually does not arise from the natural man at all but from a complex culture which often imposes upon the natural man a severe and frequently intolerable strain.

In regard to both these points, the Jew throws more light upon ethnology than ethnology throws upon him.

"The Jewish Race is a cuckoo race." It is also a false race. The boasted purity of descent of the Jews is a myth. The original Semitic stock, says Ripley, must have been strongly long-headed. "About nine tenths of the living Jews are as widely different in head form from the parent stock to-day as they could well be." "They have unconsciously taken on to a large extent the physical traits of the people among whom their lot has been thrown." In regard to the most constant and measurable feature of race, the Jews are anthropometric chameleons. So they are indistinguishable from the Gentiles among whom they live? Not at all! Weissenberg submitted to a friend, a Jew in Elizabethgrad, two hundred and fifty photographs of Russian Jews and Christians in undistinctive costumes. "Seventy per cent. of the Jews were rightly chosen, while but ten per cent. of the Russians were wrongly classed as Jews."

The Jew looks a Jew.

"How," asks Ripley, "shall we solve this enigma of ethnic purity and yet impurity of type? In this very apparent contradiction lies the grain of comfort for our sociological hypothesis. The Jew is radically mixed in the line of *racial descent*; he is, on the other hand, the legitimate heir to all Judaism as a matter OF CHOICE." The chosen people have chosen themselves. The Jew has no existence but as Judaism incarnate.

Without the touchstone of *policy* which Douglas has used to illuminate this topic, the great body of facts which have been collected about the Jews would be capable of only partial co-ordination. With its aid one might say, with every fact on one's side to give promise of fulfilment: 'give me one Law-giver and a body however small of adherents of whatever race you like or no race at all, obedient and intent upon the transmission of obedience from generation to generation, and in a millenium I will give you the Jews—and a crisis in human affairs.'

The Captivity did not end with the Exodus, it was only reborn. The only end to captivity is to break it.

The Meeting of the Wise

In the introduction to his History of the Anglo-Saxons, Francis Palgrave, in order to describe the Saxon State legislature with greater clarity, imagines himself in the Hall of Edward the Confessor explaining the assembled notabilities to Haco, a Norwegian stranger of the time. He concludes as follows:—

"Haco, you well know how we call this assembly? A *Micel getheht*, or great thought—a *Witena-gemot* or Meeting of the Wise—and at present it well deserves its name. Our *redes-men* or counsellors, the members of the legislature, ponder much before they come together, say little, and write less. All the dooms or statutes which have been enacted since the days of King Ethelbert, would not fill four-and-twenty leaves of that brass-bound missal, which Thorold, the acolyte, has dropped amongst the rushes on the floor. Hence our common people know the laws and respect them; and, what is of much greater importance, they respect the law-makers—Long may they continue to deserve respect. But I am not without apprehensions for the future. We are strangely fond of novelty. Since the days of King Egbert, we have been accustomed to consider the French as the very patterns of good government and civilisation. And although we have seen king after king expelled, there are numbers amongst us, including some very estimable personages, who continue firm in this delusion. I hear that, amongst the French, they designate such legislative assemblies as ours, by the name of a *colloquium*, or, as we should say, a talk—which they render in their corrupted Romance jargon, by the word *Parlement*; and, should our Witenagemot, our *Micel getheht*, ever cease to be a meeting of the wise, or great thought, and become a *Parlement*, or great-talk, it will be worse for England than if a myriad of your northern pirates were to ravage the land from sea to sea.

"Haco, mark my words—if our witan ever enter into long debates, consequences most ruinous to the State must inevitably ensue—they will begin by contradicting one another, and end by contradicting themselves. Constantly raising expectations which they never can fulfil; each party systematically decrying the acts of the other; the soc-men and churls, who compose the great body of the people, will at last fancy that the witan are no wiser than the rest of the community. They will suppose that the art of government requires neither skill nor practice; that it is accessible to the meanest capacity; that it requires nothing but *Parlement*, or great talk; and, leaving their ploughs and their harrows, armed with their flails and pitchforks, they will rush into the hall. They will demolish the throne, and, seizing the sceptre and the sword, they will involve the whole state in unutterable confusion and misery."

BOOKS TO READ

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