

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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Monopoly

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

It is essential that the readers of this review should have a clear conception of the High Policy of the New York Kahal and the various Gentile groups, Masonic, Banking and Industrial, who together make up the body of men to whom Walther Rathenau made reference (and paid with his life for the reference) when he said "The world is ruled by less than four hundred men, all of whom know each other, and who choose their successors".

MONOPOLY is the key word, and Cassell's Dictionary correctly and suggestively defines the word as meaning "exclusive right". Dr. Skeat connects the second half of the word with a Greek word meaning "to be busy". Comprehensively, then, "monopoly" is the "sole *right* to be busy". Note that it does not mean that the monopolist alone is busy, it means that the right is vested in him, and any "business" by anyone else must be carried on under licence.

Now, "Full Employment" under monopoly means that everyone is busy *under licence*, not under either attraction or initiative, still less fundamental necessity. The policy behind the licence is that of the monopolist. It is always the same policy; to confirm and strengthen the power and privilege of the monopolist.

"Labour" is almost the primary basis of monopoly. Clearly, every "employment" on "private initiative" (domestic service, undirected farming, private medical practice, etc.) is a breach of "Full Employment". To keep this from becoming too blatant the propaganda of "in war, or under threat of war", "the dollar shortage", "the export drive", together with fantastically excessive capital production to compete with identical production elsewhere and the development of industrial sabotage by every possible means (breaking-up surplus war stocks, demolition of German factories so as to build them up again, construction of immense Highland hydro-electric plants sixty years after they are economically justifiable, and myriads of other examples) are broadcast to the public on Hitler's principle that if you only make a lie big enough and repeat it sufficiently most people will believe it. Anyway, it doesn't matter much whether they do, or not. The trap has been sprung.

The first point to recognise in the consideration of a countervailing strategy is that the Kahal is not concerned for one moment with the success of a policy of monopoly from *any point of view except that of the monopolist*. He doubtless derives great pleasure from the contemplation of his work in the finance of "the workers" in their destruction of their only defence—the small employer, and much cynical amusement

at their aid in "bringing down the landlords" by ferocious taxation. That this has prepared the ground for equally ferocious taxation of "the worker" quite probably adds the final spice to the dish. But it must be recognised that the objective of the New Order is "Full Employment"; *not results*.

Grasp this clearly, and it is easy to see that the first objective of a strategy directed to the defeat of the Kahal should be widespread unemployment in the mass-production industries. It ought to be obvious to anyone that the State Monopolies such as the Post Office, Fuel and Power Industries and Transport do not, now, even claim to be "efficient", their pet word. They are controlled from behind by the Kahal, which is why the "hardheaded [U.S.] businessmen" to whom the *Saturday Evening Post* makes reference, many of whom are called Cohen, are thoroughly pleased with the "Labor" set-up and make every effort to prolong its sway.

Stimulants

"... and then in London at Scoones's, modern history, which was a sealed book to all of us, was revealed by the brilliant history lectures of J. W. Allen. . . . I was not expecting much when I walked a thin man with a rather lean face, gleaming eyes and dark unruly hair . . . he began to read out with a low chuckle gentle words of paradoxical dynamite and electric suggestion on the subject of the French Revolution. He used to say that men of action were not only more interesting than people who were merely literary, but generally had far better brains. I have always found this to be true. . . . He told one the half of history that is not told in books: for instance, that the Reformation was not a popular democratic movement; that Russia was not in fact being governed by the all-powerful iron will of a single individual, but a chaotic bureaucracy which would most probably end in revolution; that the French parliamentary system was not a Heaven-sent institution, nor universally beloved in France; that the party system in England would in the near future very likely lose all reality, and that the House of Commons might degenerate into the same position as the Roman Senate enjoyed during the Roman Empire, and probably end in bringing about a Socialist regime or an absolute monarchy—suggestive words which have not proved altogether untrue, and they were said in the years 1894-98. He used also to say that to be happy you should have no profession, but an absorbing hobby. . . ."

—Maurice Baring, "Lost Lectures", 1932.

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Initiative*

It is symptomatic that recently there has been a wave of re-discovery of writers touching more or less clearly upon matters which affect us, concerning, as they do, the grounds of objection, familiar to readers of this paper, to the general direction of social and (under compulsion) individual policy. It is not we only who are unearthing such expressions of thought and feeling. Some of the writers to whom we refer had, apparently, only a 'debating-society' motive behind their remarks, and prejudice rather than sound instinct guided their reflections. Others more considerable have been forgotten, overwhelmed by the avalanche of printed matter, or 'incorporated' in a setting of which they must have most strongly disapproved, since the effect of their inclusion is only to fortify the very weaknesses they set out to repair—*corruptio optimi pessima*.

Whatever may have been the real meaning of the extraordinary burst of activity which marked the years following the Revolution of 1648, right on into the nineteenth century, of advisors, meddlers and planners who were attracted by the possibilities afforded by the field of education, not all of them were shallow men or plotters against the individual good. An example is Johann Heinrich Pestalozzi, who entered this world in 1746. He is quoted as an 'authority' on education, and future school teachers 'know all about him'. His "Evening Hour of a Hermit", says Robert Ulich, remained almost unknown, in spite of its author's fame during the later years of his life. A passage from it appears on another page of this issue. It was, it seems, the result of an almost mystical experience born of disappointment at the failure of Pestalozzi's first educational experiment, and contains in a clearer form than his later work the idea, "not yet realised in our time, namely, that education of both young and adults is ineffective unless it grows out of the initiative of the people themselves, unless it speaks their language, and unless it influences not only isolated individuals but the life of the whole community".

Well, nowadays the language of the classroom is more and more borrowed if not from 'the people' from at least the

* Our Editorial for December 11, 1948, reprinted. The author was, unmistakably, Tudor Jones.

people in the street (it is the age of the common man), and it influences the whole world or nothing, if only for the reason that acts of Parliament have gone far towards abolishing isolated individuals altogether. But it certainly does not spring from the initiative of the people themselves, which any reader of "The Evening Hour" would deem to be the condition first in the mind of the author, whatever commentators may place before it.

To exercise initiative is to be launched with the forces of the Universe at one's back, and whatever the scale or object of the enterprise, there is nothing intermediate, moderate or mediocre about the result: it is not a mere lurching between guide-ropes: it has quality even if, sometimes, bad quality. Bacon deemed the ringing of a bell to call the wits together "the meanest office", and "only sparks" that which could work "but upon matter prepared"; but the mind and spirit which is "apt to be kindled" is apt from within not from without. "Give me a place to stand, I will move the earth", is a sentiment appropriate to all, not only to Aristotle.

On Power

"Thus M. de Jouvenel concludes that the sources of political liberty are aristocratic rather than democratic. Aristocracies are incapable of conducting war efficiently or of organising whole nations upon a militaristic basis. By their existence they afford a limitation upon the central power, and encourage the growth of local autonomies and institutions, a multiplicity of rights, customs, usages and privileges that power itself is obliged to acknowledge. Thus is made possible the supremacy of law to power—not of law conceived as the arbitrary will of the State, but of law as an eternal and unalterable justice, in short a natural law of universal rights and responsibilities as expounded by the Stoics and Schoolmen." —*On Power: The Nature and History of Its Growth*, by Bertrand de Jouvenel; translation by J. F. Huntington; preface by D. W. Brogan. New York. The Viking Press. \$5.00. Reviewed by J. M. Lalley.

Lawrence Gilling Smith

On the day following the loss of Dr. Tudor Jones, December 3, 1963, Lawrence Gilling Smith, M.I.C.E., died at his home in Stockton-on-Tees after a long illness. He was 64.

He was well known in engineering circles for his extensive research on industrial water cooling systems and insisted on the moral responsibility of the technologist towards the society in which he lives for the discoveries he makes possible.

His Social Credit activities on Tees-side will be remembered.

Our sympathy goes to his wife, son and daughter.

Jessie Ann McLean

It is with deep regret that we record the death of Mrs. McLean, one of the earliest in Dunedin to embrace Social Credit ideas. She will be missed by her many friends.

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 Evening Hour of a Hermit

"Man who is the same whether in the palace or in a hut, what is he in his innermost nature? Why do not the wise tell us? Why are the greatest of our thinkers not concerned with knowing what their race is? Does a peasant use his ox without knowing it? Does not a shepherd care for the nature of his sheep?"

"And you who use man and profess that you guard and nurture him, do you care for him as the peasant cares for his ox? Do you tend him as the shepherd tends his sheep? Does your wisdom help you to understand truly your race and is your goodness the goodness of enlightened guardians of the people?"

"What man is, what his needs are, what elevates and humiliates him, what strengthens and what weakens him ought to be the most important knowledge for the rulers as well as for the humblest.

"Mankind feels this need everywhere; everywhere man is struggling upward with pain, labour, and passion. Generations after generations fade away with their lives unfulfilled, and the end of their days tells them that they completed their careers without achieving their goal. Their end is not like the end of ripe fruits which have fulfilled their task before the sleep of the winter.

"Why does man seek truth without method and scope? Why does he not search for the necessities of his nature that he may build upon them the enjoyment and happiness of his life? Why does he not seek such truth as gives him peace and enjoyment, which makes him content, which develops his strength, brightens his days and brings blessings upon his years?"

"Man, driven by his needs can find the road to this truth nowhere but in his own nature.

"The nursling, his hunger satisfied, learns in this way what his mother is to him; she develops in him love, the essence of gratitude, before the infant is able to utter the words 'duty' and 'thank'; in the same natural way the son finds his happiness in the duties towards his father who gives him bread and a hearth to warm himself.

"Man, if you seek truth in this way of Nature you will find it as you need it according to your station and your career.

"Obedience to your nature is essential for your rest and your peace; it is your guiding star in your personal matters; it is the foundation on which your life ought to rest, and it is the spring of your happiness.

"Following the path of your nature you cannot make use of all truths. The sphere of knowledge from which man in his individual station can receive happiness is limited; its sphere begins closely around him, around his own self and his nearest relationships, from there his knowledge will expand, and while expanding it must regulate itself according to this firm centre of all the powers of truth.

"The pure feeling for truth is formed in limited circles and pure human wisdom rests upon the firm basis of man's knowledge of his closest relationships and upon his maturity in handling his own personal matters.

"Power, strong and clear sentiments and a sense for right application is its expression.

"Sublime road of Nature, the truth to which thou leadest is power and action and source of culture, enrichment and harmony of humankind.

"Yet thou permittest not man to grow hastily and superficially and thy son, O Nature, cannot escape his natural limits, his speech cannot be more than the expression and the result of his knowledge. If men exceed the sequence of thy order, they destroy their inner power and disturb their peace and harmony.

"They do so if they immerse themselves in the thousand-fold confusion of verbal instruction and opinions, before having trained their minds for truth and wisdom through first-hand knowledge, or if they make sound, speech and words instead of truth derived from reality the basis of their mental development and of the growth of their capacities.

"This artificial method of schooling, forging ahead of the free, slow and patient course of Nature and preferring words to things, gives man an artificial polish which conceals his lack of inherent natural power. Such a method can satisfy only times like our century."

—J. H. Pestalozzi.

"The Quintessence of Capitalism"

The extracts which follow are from *The Quintessence of Capitalism* by Werner Sombart—A Study of the History and Psychology of the Modern Business Man: Translated and Edited by M. Epstein, M.A., Ph.D. (English translation first published in 1915.)*

From Chapter XIV:

"... For there is only one of two alternatives. Either economic activities are the central interest in life, or love is. You live for love or for business. Economic activity implies thrift; while love is usually accompanied by extravagance. It is an old contrast, and the ancient economists did not overlook it. Listen to Xenophon. 'I also notice that you seem to think you are rich, that you care nothing for business, that your mind is full of love. I am sorry for you on that account. I am afraid that before long you will be in difficulties.'

"... Either you are born a bourgeois or you are not. It must be in the blood; it is a natural inclination. We all feel that. Everybody knows the middle-class nature; it has a sort of aroma of its own. And yet it is difficult, we may even say impossible, to analyse its psychological qualities. . . .

"People are either of the giving or of the taking sort; either extravagant or economical. Deep down in our natures, as they recognised in classical antiquity and as the mediæval schoolmen philosophised, we are all of us inclined either to *luxuria* or *avaritia*.

"... These two types—those who spend and those who hoard, the aristocratic and the middle-class natures—stand facing each other in all human life. They appraise the world, they appraise even life itself, from opposite vantage-grounds. The ideals of the one are subjective and personal; those of the

* Repeated endeavours to have this work re-published have been unavailing.

other objective and material. The former are born for pleasure, the latter for duty; the former are individualists, loving solitude; the latter are gregarious; for the one aesthetics is the supreme thing in life, for the other ethics. The former are like beautiful flowers wasting their perfume on the desert air; the latter are like healing herbs, and edible roots. It is only to be expected that they should hold conflicting views as to any man's occupation in particular, and the sweat of the world in general. The first class regard only those activities as worthy and noble which permit a man to become noble and worthy, which cultivate his personality; the second values all activities alike, provided they contribute to the general good, provided, that is, they are useful. Is it not manifest that it makes an exceeding great difference in the prevailing outlook on life according as the one view or the other is in the ascendant? The ancients had personal values; we middle-class folk have material ones. Recall Cicero's polished statement: 'Not what one has achieved is of consequence, but what one is.' (*Brutus*.)

"The two types are in everlasting contrast throughout life. In his three score years and ten the one lives, sees, thinks; the other organises, trains, educates. The one dreams dreams and sees visions: the other calculates. Even as a boy, Rockefeller had a reputation for calculations. He made regular bargains with his father, a physician in Cleveland. 'From my earliest childhood,' so he himself relates in his *Memoirs*, 'I had a little book in which I entered what I got and what I spent. I called it my account-book, and have preserved it to this day.' You notice it was in his blood. No power on earth could have made Byron jot down his income and expenditure in a book, and not only that, but preserve the book!

"The first type goes carolling through life, the second is dumb. The first are many-coloured in all they say and do, the second are drab. The first are artists (not necessarily by profession); the second are officials.

". . . It is in the erotic life of each that you find the greatest contrast. After all, the love passion is the mightiest force in human affairs, and the erotic temperament is as far remote from the middle-class nature as pole is from pole. . . . There is only one abiding value: love. Sexual love, all-comprehensive, all-embracing love—love of God and love of man: anything beyond is vanity. Nor should love ever be but means to an end. It should not be for pleasure; it should not be for the propagation of the species. 'Be fruitful and multiply' expresses the most grievous sin against love.

"Love is not lasciviousness. The lascivious and the cold natures are both equally far removed from the erotic temperament. On the other hand, they are closely bound up with middle-class nature. Indeed, sensuality and love are mutually exclusive terms, whereas cold and lascivious natures can easily accommodate themselves to the love of order inherent in the 'middle-class' temperament. Strong sexual passion, if restrained and controlled, may even be of great service to capitalism."

From Chapter XX (*Judaism*):

" . . . it perfected and carried to their logical conclusions all those teachings that were beneficial to the capitalist spirit. Take its attitude to riches. It is a shade more favourable than even that of the Schoolmen. Nor is this surprising. Judaism found support for its views in the Old Testament, wherein

riches and prosperity in ninety-nine cases out of a hundred were not classed as an evil; whereas Christian moralists had to get over the New Testament ideal of poverty. Judaism never formulated a poverty-ideal.

"As for the rationalisation of life, it is preached much more thoroughly, and was given a more comprehensive connotation in Judaism than in Catholicism. The Jewish attitude was closely akin to the Puritan. More especially was this the case in the subjugation of the sexual appetite. This assuredly occupied an important place in Scholasticism too, but in Judaism and Puritanism it was a sterner demand, turning self-control in both into a caricature that made you shiver.

"Similarly, Judaism and Puritanism have in common their suppression of every artistic taste, which, as we have seen, Aquinas allows and makes much of. In fact, the second commandment seems to have been quite disregarded by the Schoolmen; in Judaism, on the other hand, its influence was immense.

"Jewish ethics require a place apart, so far as their influence on the modern spirit goes, for yet another reason. They received form and shape at a time when Christianity moved in such different channels. While Christianity was yet held in bond by the Essene ideal of poverty, Judaism did not reject riches: while the former was filled with Pauline and Augustinian spirit of love, the latter preached a rabid and extremist nationalism. Thus all those ethical regulations that were favourable to the development of the capitalist spirit were influential in Judaism a thousand years longer than in Christianity. Moreover, in the course of a long period of history the process of selection was at work among the Jews, eliminating the units, too weak for capitalism, and allowing the strong capitalist types to survive. Accordingly, when the capitalist epoch in modern history commenced, the Jews, thanks to their religion, had undergone a more thorough and longer training for it than any Christian people. Had other things been equal, the Jews would in this way have had an enormous advantage over the non-Jews. . . ."

Correction

In "The Indictment" published in our last issue (Vol. 43, No. 23), the last sentence of the third full paragraph in the second column of page I should read "The currency is debased and the tax-payer is robbed."

"Whose Service is Perfect Freedom"

by

C. H. DOUGLAS

from K.R.P. PUBLICATIONS LTD.

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