

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Volume 43 Number 15

SATURDAY, OCTOBER 26, 1963

6d. Fortnightly

The Powers Behind Revolution

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

When Karl Marx (Mordecai), in his Message to the First International in 1870, observed, "The English are incapable of making a Socialist revolution therefore foreigners must make it for them," he placed on the record a statement of high historical and practical value.

Whatever the ultimate result may be, it is a simple statement of fact that social disturbance, economic and industrial distress in Great Britain can in almost every case be traced to alien influence. The native English, in particular, have their own methods of dealing with a distasteful situation, as anyone intimately conversant with the tragi-comic breakdown of the alien billeting system in 1939 can testify. But revolution is not one of them. The immense stability underlying race homogeneity is the main factor in this characteristic, a sense of proportion contributes its quota, and a curious corruptibility, which is always ready to accept an immediate benefit rather than persist in a long-term vision, helps to make the way of the social incendiary one of successive disappointment.

But this latter feature has taken on a new aspect in the present century. Social revolution has itself become a profession in place of being a religion, paying, in its higher branches, and subject to compliance with a code, high dividends both material and social. Socialism is a highly organised business, showing marked resemblance to the chain-stores which it favours, and its various activities, political and economic, provide lucrative careers, not least to the private owners of businesses engaged in furthering its propaganda. As it is completely parasitic, living off a production process to which it contributes nothing, it is quite possible that the most realistic approach to an understanding of it is to regard it as a disease of that system, to be cured by indirect methods. The effect of this parasitism has been to create, primarily in London, but to a less extent in all the larger towns, what can only be described as an alien culture, in the main bureaucratic, but linked with mechanical industry by the Trades Union official. This culture also has its own type of Art. It is not an exaggeration to state that if the whole population *outside* these circles were to cease work, the social revolutionaries of the Fabian and other varieties would starve to death in a month, while on the other hand the disappearance of the Socialists and bureaucrats would hardly be noticed except with general relief.

Yet it is beyond argument that the bushy and somewhat foreign-mannered tail wags the rather bewildered British dog, even if contributing little to his sustenance. The indigenous culture is one of tolerance combined with a strong desire to mind one's own business directly, rather than by pooling processes. Once given access to the sanctions of the state, an alien culture can be imposed on such a national temperament with comparative ease. Whether it can be maintained is another question, but it has been demonstrated that the centralised

state, once achieved, is difficult and costly to dislodge.

Without carrying the German conception of *Blut und Boden* to the absurd lengths characteristic of its protagonists, only the type of mind which has absorbed the abstractions of Bloomsbury would dispute the large element of truth which it embodies. A nation is amongst other factors a culture, and while a culture probably contains many components which do not derive from the soil, it is certain that no culture which is not rooted in the soil and racially related to it has the character of permanence. The astonishing resistance of nationalism to the massed forces of international finance, cartelism and Freemasonry seems to have put this question beyond further argument, and the chameleon-like element in Jewish behaviour no doubt has its explanation in the Diaspora.

If this conception be accepted as broadly representing reality, then the efforts of the foreigners mentioned by Marx, and their employes in various gainful occupations in this country, take on a somewhat different and more sinister aspect. We have not to deal with a mere propaganda endeavour to introduce the latest improvements into administrative machinery, which might conceivably be well-intentioned, even if demonstrably wrongheaded. The spiritual life of the country and the nation, which is its culture, is being subjected to a deadly attack. There can be no peace until one side or the other is defeated.

No civilisation is tolerable which suppresses agitation from within its own borders against an existing condition, however mistaken that agitation may be. *But no civilisation can survive which will permit members of an alien culture to settle within its borders in order to make the exploitation of grievances real or fancied into a highly lucrative profession.* It is remarkable that the British Dominions overseas are in the highest degree sensitive to any suggestion of interference from the official British Government in London, while tolerating barely concealed attempts to impose, *via* specially trained representatives of the London School of Economics working in conjunction with the Central Banks, a comprehensive tyranny entirely foreign in its origin and character.

It is not difficult to apprehend that naturalisation laws have a vital bearing on this matter, and that naturalisation laws are affected not merely quantitatively but essentially by the relation of the culture of the immigrant to that of the country of his choice. Apart from a few points on the seaboard, for instance, the culture of the North American Continent in the seventeenth century was that of the North American Indian.

Immigration has wiped out that culture, not wholly or even principally through frontier massacre, but by the sheer incompatibility of the indigenous culture with that of the immigrant. The immigrant himself was in the main a variant of the general European culture although of differing national

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This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

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Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON N.W.1. Telephone: EUSon 3893.

IN AUSTRALIA—

Business—Box 2318V, G.P.O., Melbourne.

Editorial—Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).

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Relegere

Just as some might read and re-read the Bible or a worthwhile book, perhaps we should ponder over much that has appeared before in these pages. What follows in this and the next column is from *The Social Crediter* for April 22, 1950.

Indeterminacy

It is quite possible that, when viewed over a sufficient period, the most important intellectual achievement of the twentieth century will be seen to be the emergence of the principle of indeterminacy. It is certain that the mechanical universe of the nineteenth century, the inevitability of effects from causes and the consequent inadmissibility of miracle, while it provided a groundwork for the technological advance of which we were (are we now?) so proud, also suggested a philosophy, of which Darwin was a semi-conscious exponent, and Marx the political economist, and from that philosophy we now see that we must escape or perish.

Sir Arthur Eddington, in *The Nature of the Physical World*, writes: "Strict causality is abandoned in the material world. Our ideas of the controlling laws are in process of reconstruction, and it is not possible to predict what kind of form they will ultimately take; but all the indications are that strict causality has dropped out permanently. . . ."

" . . . Our present conception of the physical world is hollow enough to contain almost anything. I think the reader will agree. There may indeed be a hint of ribaldry in his hearty assent. . . ."

And Sir James Jeans: "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. . . ."

We make this digression into contemporary mysticism because it appears fairly obvious that there is a direct connection between the present appalling situation, dialectical materialism, the inevitability of cause and effect, and a three-dimensional universe. Under the framework of that conception, there is no real politics except tool-power politics, and no escape from tool-power politics except through a Fourth

Dimension, something extending at a right angle to either length, breadth or thickness. Determinacy may be a purely three-dimensional attribute.

For the moment, we leave the subject there.

Higher and Lower

During the years of the currency of Social Credit ideas, progressively, there has been suspicion, amounting to the certainty of intuition in some cases, that the 'territory' covered by them was wider, or deeper, or longer (whatever comparative is appropriate) than appeared on first inspection. At the same time, this "expanding universe" of application has been matched by an "expanding proposition" of statement.

Neither physics nor metaphysics is everybody's "cup of tea", and we seem to have had little comfort to offer to those who believe themselves to be, whether they are or not, restricted to a more elementary beverage. It would, of course, have been much better for everybody if (say) New Zealand, the Royal Navy cruising round to keep the ring or to succour a stricken population in case of necessity, had initiated a genuine trial of Major Douglas's proposals, and, then, assuming, as we do, that the Navy would have got bored, while the life of New Zealanders became progressively more satisfying and complete, to have allowed the philosophical implications of Social Credit to have sunk gently into the world's consciousness. Since no such thing was permitted, the difficulty is the greater in consequence all round. We don't know what we can do about it; but, for the provision of such comfort as it may bring to some wayfarers, we suggest that it is a useful reflection that, while everything is being reduced from five dimensions to four, from four to three, from three to two (known as planners' paradise), actually, all things that live do so in a number of dimensions far exceeding the ability of all the backroom boys in the world to describe, let alone handle conveniently except by living in them, which is a thing we are all as good at as they are—or better.

According to G. K. Chesterton, "The madman is not the man who has lost his reason. The madman is the man who has lost everything except his reason." Something very important must underlie paradox. Perhaps paradox is really the appearance which things on a higher plane possess when viewed from a lower plane. We do not forget that Major Douglas's assertion that the cost of production is consumption appeared paradoxical to economists—who inhabit a flat earth.

Dimensions

"Plato . . . speaks of some men living in such a condition that they were practically reduced to be denizens of a shadow world. They were chained, and perceived but the shadows of themselves and all real objects projected on a wall, towards which their faces were turned. All movements to them were but movements on the surface, all shapes but the shapes of outlines with no substantiality . . . He says that just as a man liberated from his chains could learn and discover that the world was solid and real . . . so the philosopher who has been liberated . . . can come and tell his fellow men of that which is more true than the visible sun—more noble than Athens, the visible state."

—C. Howard Hinton, *The Fourth Dimension*.

The Federal System and the Constitution

The *Sydney Morning Herald*, June 1, 1963, published the following letter:

Sir,—The Menzies Government's decision, under industrial and political pressure, to drop its bill for amending the Conciliation and Arbitration Act can only be regarded as a retreat from action to preserve the Federal system of government, for which the Constitution provides.

Questions as to the effect of the bill on the salaries of an extremely limited class of State Public servants are quite irrelevant. Five of the six Premiers had asked for the bill, solely to have the power to organise their own administrations, which is obviously essential if the States are to be preserved as effective organs of the Australian Federation.

The High Court had interpreted the Constitution in such a way as to justify the Arbitration Commission's recent enlargement of its jurisdiction. The extensive powers and disturbing economic effects of decisions by this extra-parliamentary body are the subject of increasing business and national concern. But the wider implications for governmental relationships in many other fields of this recent High Court interpretation must place all the upholders of Federalism on the alert.

Demands for the abandonment of the bill were only to be expected from the Labour Opposition, led by Mr. Calwell, because it regards a unitary system of government as convenient for the rapid introduction of socialism. But the widespread support for abandonment from members of the Liberal and Country parties, which are supposed to stand for the maintenance of the Federal system, suggest that, perhaps unwittingly, they have moved to the Left, constitutionally.

The Minister for Labour deserves to be congratulated for his attempt to work with State Premiers to protect the Federal system. One can only sympathise with Mr. McMahon now that, in the pinch created by well-organised pressure groups, the State Premiers failed to give him their public support.

All parliamentarians should remember that the Constitution is above the Government of the day and outside bodies to which Parliament has delegated some of its powers. The Constitution belongs to the people for the protection of their liberties. If any Government does not like the Constitution it should ask the people by referendum to give authority for its alteration.

H. D. AHERN,

Chairman, N.S.W. Constitutional League.

Sydney.

Clown?

"The late Munich comedian Karl Vallentin—one of the greatest of the rare race of metaphysical clowns—once enacted the following scene: the curtain goes up and reveals darkness; and in this darkness is a solitary circle of light thrown by a street lamp. Vallentin, with his long-drawn and deeply worried face, walks round this circle of light, desperately looking for something. 'What have you lost?' a policeman asks who has entered the scene. 'The key to my house.' Upon which the policeman joins him in his search. They find nothing; and after a while he inquires: 'Are you sure you lost it here?' 'No', says Vallentin, and pointing to a dark corner of the stage: 'Over there.' 'Then why on earth are you looking for it here?' 'There is no light over there,' says Vallentin.

"History, maybe, is the circle of light. But the key we are looking for is likely to be in a place unilluminated by the street-lamps."

—Erich Heller, *The Disinherited Mind*, Pelican, 4/-.

THE POWERS BEHIND REVOLUTION

(continued from page 1)

stocks, and a culture with recognisable European features was characteristic of the United States until the last quarter of the nineteenth century, as it is in Canada today. A consideration of the history of American expansion lends a grimly humorous aspect to the solicitude for India now so prevalent in the United States.

The immigration and the culture which is being forced upon Great Britain by every device of propaganda and covert political, social, and economic pressure is not fundamentally European, is not accompanied by immigration of European stock, and is as incompatible with the native culture as was European culture with that of the North American Indian. It is just arguable, and it is very loudly argued, that a small influx of foreign strains can be absorbed without great disadvantage. But it must be small, and it is essential that it should be absorbed. Our alien population is not small (its dimensions are systematically falsified), it is increasing, and it is not being absorbed. In spite of strenuous denials it is certain that the dominating influence in the State at this time is alien in culture, whatever the particular passport of its protagonists may be.

M. Léon de Poncins, whose book, *The Secret Powers behind Revolution*, is one of the most conservative enquiries into the subject, remarks, "There is a greater amount of artificiality in revolution than is believed. This is not solely to be imputed to the Jews. It is not certain that they form its most numerous elements, but, thanks to their racial qualities, they are the strategists and directors of the movement from which they, almost alone, derive advantage" (p. 239). That is to say, it is only important to the powers behind revolution that there should be unrest; given unrest, control of publicity, propaganda, and educational facilities, it can be invariably directed to the advantage of the unseen manipulators.

It is clear that such organisations as the Royal Institute of International Affairs have no antagonisms with P.E.P.; and P.E.P. derives ostensibly from the Fabian Society and the London School of Economics. Its first Chairman was Sir Basil Blackett of the Bank "of England". The Royal Institute of International Affairs is the successor to the shadowy "delegates" and "experts" to the Paris Conference of 1919. At this Conference, Paul Warburg of the Federal Reserve Board headed the U.S.A. delegates, and Max Warburg, his brother, of Warburg Bank, Hamburg, represented Germany. In May, 1919, the "experts" met and decided to form an international institute, and in 1923 this institute was given Chatham House, in St. James' Square. The subscribers to it, amongst others, were Thomas Lamont of J. P. Morgan & Co. (£2,000), Sir Abe Bailey, the South African gold millionaire,

Sir Otto Beit, the Carnegie Trust, Imperial Chemical Industries, the Bank "of England", Prudential Insurance Company, N. M. Rothschild & Sons, Schroeders, Rockefeller Foundation (£8,000 per annum), Reuters News, etc.

Anyone who has contemplated the changes of front of the Communist movement must be satisfied that it is an extension of international financial intrigue although quite possibly its dupes would react violently to the suggestion. According to the Melbourne (Australia) *Herald*, "Communists in Latin America no longer attack Dollar Diplomacy or British Imperialism" (1/11/44). It will be remembered that Viscount Snowden, whose chief concern was that the rich were not poor rather than that the poor should be rich and that England should be ruled by minor revenue officials, remarked that the

Bank "of England" was the greatest moral force in the world. It would be a naive student of British politics who would suppose that an obscure Excise official could rise to the Chancellorship of the Exchequer and a Viscounty, and his wife be appointed a Governor of the most powerful propaganda organ in the world, the "B."B.C., if their views were regarded as a menace to the power of "the City", or their policies incompatible with those of the powers in command of patronage.

The position is admittedly one of great difficulty. It was recognised by William Cobbett, probably one of the greatest Englishmen of the past three hundred years. His general contention, implicit if not explicit in all his writings, is just as true today as it was a hundred years ago. Almost any social and economic system is or rapidly becomes tolerable if it is homogeneous and indigenous. The old saying "Let fools for forms of Government contest. That which is best administered is best" is profoundly untrue as it reads, but it does contain an element of potential truth—that the system will rapidly be modified if it is native. In 1290 Edward I expelled the Jews from England, and twenty years afterwards suppressed the Knights Templars, the direct ancestors of Freemasonry. It is significant that the Laws of England which are regarded as "good law" to the present day unless specifically abrogated, date from Edward I.

The modern British individual in the main has a totally false idea of the intelligence of his ancestors of that date. Seven hundred years is but a moment in the life of a race, and the inspection of documents relating to the management of either England or Scotland in the time of Edward I will convince anyone that we have perhaps not learnt so much of real consequence as we have forgotten. But it is certain that we are faced with a situation which was threatening England with disaster then, and it ought to be obvious that the first step to take is to restrict drastically alien immigration, and to make naturalisation a rare and exceptional concession. It is desirable to emphasise the wide difference between free circulation and easy naturalisation.

The next step is to submit to a mental cold bath on the meaning of "hospitality". We are the laughing-stock of large numbers of our "guests" and of all of their recent hosts. For the last few years our "guests" have been ordering our dinner, and telling us that plain living, watered beer and hard work are good for us, though not for them. A new note has crept into the discussion. The frenzied appeals to save the victims of Hitler's tyranny are giving place to scarcely concealed threats. Unless we mould our foreign and domestic policy as instructed, we are going to regret it. The import of, for instance, an article in the *American Mercury* of March, 1944, which remarks that "London must be made aware that Palestine is not a purely domestic question. The United States of America endorsed the Balfour Declaration, and would share the 'breach of faith' . . . Other countries have interests in the 'Grand Central' of the world. Britain [*sic*] does not have the only or *the last* [my emphasis] word in the Palestinian situation," is obvious. (In passing, it may be noticed that the geographical and strategic position of Palestine is being stressed as a reason why, say, Madagascar will not be accepted as a substitute national home for Jewry.) Mr. Emmanuel Celler, Democratic Congressman for New York, informs us that the release of Sir Oswald Mosley, from prison, to which he had been committed without trial, is not within our competence. The suggestion is that the internments under Regulation 18b were made under alien orders.

The memory of most of us goes back to the period of the "war of nerves" of 1936-39, and the part played in it by the Sudeten Germans and the racial minorities in general.

History is full of examples of the suicidal folly of allowing unassimilated minorities of any description to attain substantial influence. Whether it is too late to deal with the matter comprehensively on the principles, if not by the exact methods, of Edward I, is a large question. But that it has to be dealt with if we are to avoid the fate of Poland, does not admit of argument.

A Physicist's Testimony

"The dangers threatening modern science cannot be averted by more and more experimenting, for our complicated experiments have no longer anything to do with nature in her own right, but with nature changed and transformed by our cognitive activity."

—W. Heisenberg: *Wandlungen in den Grundlagen der Naturwissenschaft*, Zurich, 1947, p. 65.

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Published by K.R.P. Publications Ltd., at 9 Avenue Road, Stratford-on-Avon, and printed by J. Hayes & Co., Woolton, Liverpool 25.