

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Volume 43 Number 3

SATURDAY, MAY 11, 1963

6d Fortnightly.

POWER POLITICS

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

To anyone who is prepared to consider the evidence, it must surely be conclusive.

The episodic conception of the history of the past hundred years is quite untenable. It would be absurd to suggest that the period does not comprise a large number of unrelated incidents of high importance, in much the same way that the life of a man with one single and over-mastering ambition is bound to include events which are neither sought nor anticipated. But in the main the picture is clear. Germany, from the time of Frederick of Prussia, has been the chosen instrument of power politics, the objective of which is simply concentration of power—the stripping from the individual of the freedom of action which is his birthright, and its transfer to an organisation which, from one point of view, enhances the power of a small number of chosen individuals beyond anything conceivable in the absence of the policy and its appropriate organisations. Without in the least attempting to introduce an argument which is germane, but belongs to another plane, it may be observed that this aspect of the matter has been closed some time ago by the enquiry, "What shall it profit a man if he gain the whole world, and lose his own soul?"

It may be objected that there is no ground for the separation of this period from any other—that history is one long struggle for power. That this is true is perhaps most clearly expressed in the words of F. R. Bienenfeld, the Jewish writer previously quoted:

"Within the Jewish community as a whole, a phenomenon may be noted which has regularly recurred during the past 2,000 years, namely, that at any given period that section was always considered the most advanced which had most freely submitted to the influence of the high culture of its environment, and had been most active in furthering it. [My emphasis.]

"That is why a Babylonian, Alexandrian, Arabian, Spanish, Dutch and German period may clearly be distinguished in Jewish history . . . *The German period of Jewry has now come to an end, the Anglo-American period has begun.*" (Emphasis in original *The Germans and the Jews*, p. 245.)

This is precisely, with certain reservations, the impression which must be obtained by an intelligent observer—that the rise and fall of nations is due to a manipulating influence interested in conflict. That this statement is legitimate must be admitted by anyone who will consider the distance which separates the personal aspirations of the average individual from the life which he is forced to lead when conscripted by the all-powerful state to fight in a quarrel which is not his in any fundamental sense.

It is remarkable that, for instance, Herr Bienenfeld does not appear to notice that the passing of Germany is the culmination of a period in which German culture has been almost passionately admired, and largely dominated by Jews, while the transfer of this element to Anglo-Saxondom is contemporaneous with the attempt to impose upon Great Britain and the United States a "planned economy" of precisely the nature associated with the Great German General Staff—a culture and economy which can be demonstrated to lead to the same ultimate catastrophe. But the synchronism is incontestable; and a recognition of it ought to expose the fallacy of supposing that the defeat of Germany, *by itself*, will dispose of the menace to civilisation. Still less, that a so-called Anglo-Saxon hegemony infested and dominated by the ideas which have been uncovered "in war, or the threat of war", would do anything but ensure a further holocaust.

But a consideration of this evidence, while it does nothing to diminish our recognition of the task with which we have allowed ourselves to become confronted, does indicate the general direction which must be pursued. And that direction is radically different from the official programmes current at the moment. Salvation is not to be found in greater and still greater agglomerations of power—in "Law, backed by overwhelming Force", in International Air Forces ruling the skies and the earth by an Aerial Board of Control after the manner of Kipling's story *As easy as A.B.C.*—doubtless an indiscreet dramatisation of an already contemplated policy.

It is, and can only be found, in bringing into actuality the existing cleavage between the individual desire to pursue an individual end and the group pressure to reduce the individual to an amorphous mass—a biological entropy.

Only an outline of major strategy to this end is either possible or desirable at this stage. But it may be helpful to consider this in general terms. Restoration of the sovereignty of the individual over his own affairs is of the essence of it.

The Business*

For more than a generation, for three generations perhaps, but scarcely five, it has been the habit of "business" men, which always meant in some more or less subtle connection, the busy little fellows (though vastly distended in their own conceit of themselves) who bought and sold what better men conceived, rather than the Makers of Things, however shod-

(continued in column 2, overleaf)

* Reprinted from our issue for Sept. 4, 1948.

is in memory, and their ambition is in heaven. *They can be kind to you, but you never more can be kind to them.*"

Poor Peter! Whose eyes will ever turn enviously towards him again? He and his old bottle, we have grown too old to care what he thinks of us; but who, if not we, can ever more be kind to him? Never again can he invoke the illusion of success. He has been beaten in the little games. An Unseen has brushed him contemptuously aside: an unseen that he denied. He was too shrewd for anyone to deceive, too competent for competition, too low for anyone to go any lower. He knew something (not by any means all) about bankruptcy—but nothing at all about Credit.

We shall never listen to him again (if we ever did): but we can still be kind to him—and we would, IF

If the thing that has licked him were not his very essence.

Before The Big Idea

" . . . there is queer quality in that time; which while it was international, was also internal and intimate. War, in the wide modern sense, is possible, not because more men disagree, but because more men agree. Under the peculiarly modern coercions, such as Compulsory Education and Conscription, there are such very large *peaceful* areas, that they can all agree upon War. In that age men disagreed even about war; and peace might break out anywhere . . . If anyone wishes to know what is meant by saying that action was more individual, and indeed incalculable, he may well note some of the stages in the story of the great feudal house of Aquino, which had its castle not far from Naples . . . Landulf of Aquino, a heavy feudal fighter typical of the time, rode in armour behind the imperial banners, and attacked a monastery, because the Emperor regarded the monastery as a fortress held for his enemy the Pope. Later, we shall see, the same feudal lord sent his own son to the same monastery; probably on the friendly advice of the same Pope. Later still another of his sons, entirely on his own, rebelled against the Emperor, and went over to the armies of the Pope. For this he was executed by the Emperor, with promptitude and despatch. I wish we knew more about that brother of Thomas Aquinas who risked and lost his life to support the cause of the Pope; which was in all human essentials the cause of the People. He may not have been a saint; but he must have had some qualities of a martyr. Meanwhile, two other brothers, still ardent and active, apparently, in the service of the Emperor who killed the third brother themselves proceeded to kidnap another brother, because they did not approve of his sympathy with the new social movements in religion . . ."

—G. K. Chesterton: *St. Thomas Aquinas*.

Interview With Prime Minister Salazar

The following are more of the questions and answers at an interview given by Doctor Salazar to the Southam Group of Canadian newspapers. Some were given in our last issue. Our source is the Portugal Information Bulletin, issued by the Portuguese Embassy, London, dated December 7, 1962.

Q. Portugal has a reputation for its exemplary non-discriminatory attitude toward the coloured races. In view of this would the Prime Minister care to make suggestions that would be helpful in the difficult racial situation in the United States.

A. Racial harmony, as the Portuguese always understood it, requires not only the absence of discrimination in the legislation or practices of a society. This absence of discrimination, I believe, is what now goes by the name of racial co-existence. In our opinion it represents a merely passive attitude dictated by reasons of State rather than by the hearts of the people. For the Portuguese of the 16th century—and in this at least, I believe, our countrymen over the years have been worthy inheritors of this enviable tradition—inter-racial relations were inspired by the Christian ideal of equality; this is why, instead of being content with reciprocal tolerance, our forefathers fought stubbornly for a true inter-racial way of living, or even assimilation, meaning a real absence of discrimination in laws and regulations together with a real absence of racial sentiments. This was perhaps an ambitious goal and, as such, long and difficult to attain. In some cases, it cannot be doubted, we have reached it: Goa and the Cape Verde Islands are examples of societies where the racial factor was, or is, irrelevant. Elsewhere we have not yet fully succeeded in obtaining the desired results, but we are trying, with the same tenaciousness, to overcome the difficulties which, in some cases are created for us by those very people who preach non-discrimination without practising it. In these circumstances I would not pretend to suggest solutions to others, who in this matter, I honestly believe, pursue the same aims as we ourselves, even if at times in somewhat different ways.

Q. Would the Prime Minister comment on the current status of the struggle between communism and the West and what is likely to ensue?

Does he believe there is grave danger of nuclear war?

A. One frequently finds the distinction made between Communism and Soviet expansionism, in order to prove that although no compromise is possible with Soviet expansionism, co-existence between the western world and Communism is not to be ruled out. Thus, the struggle between the two blocs for political or military hegemony is made out to be something distinct from the ideological struggle between two conceptions of life. As regards the former, the issue is soon to be a matter of victory or defeat, but in the ideological struggle the possibility is contemplated of finally reaching a state of equilibrium, in which each side will keep what it has and the other will not covet it. In the same line of thought a distinction is made between war proper and the so-called cold war, as active expressions, respectively, of the struggle for political hegemony and the ideological struggle. Now to my mind the only difference between Communism and Soviet expansionism is that the first is an instrument of the second, a means to an end. And if this view is right I do not believe it serves the interest of the West to make that distinction, for whereas the apocalyptic vision of nuclear war makes both sides recoil from an armed conflict, in the cold war the West has not had at its disposal an equivalent power of halting the enemy. Let this not be taken as implying acceptance of the inevitability of general war with the use of nuclear weapons. I only want to make the point that either the western world resolves to fight Communism with the same determination as it resists Soviet expansionism, or else it will be destroyed, not by death but by the way in which it will be compelled to live. There is nothing original in these thoughts, which have been expressed by so many statesmen and defenders of the western world. But I think it useful to repeat them, because in the struggle between Communism and the West too much, I believe, has been surrendered in the name of a co-existence that Communism indeed accepts, only in order to consolidate its positions, and from there to move on to the next stage.

is in memory, and their ambition is in heaven. *They can be kind to you, but you never more can be kind to them.*"

Poor Peter! Whose eyes will ever turn enviously towards him again? He and his old bottle, we have grown too old to care what he thinks of us; but who, if not we, can ever more be kind to him? Never again can he invoke the illusion of success. He has been beaten in the little games. An Unseen has brushed him contemptuously aside: an unseen that he denied. He was too shrewd for anyone to deceive, too competent for competition, too low for anyone to go any lower. He knew something (not by any means all) about bankruptcy—but nothing at all about Credit.

We shall never listen to him again (if we ever did): but we can still be kind to him—and we would, IF

If the thing that has licked him were not his very essence.

Before The Big Idea

" . . . there is queer quality in that time; which while it was international, was also internal and intimate. War, in the wide modern sense, is possible, not because more men disagree, but because more men agree. Under the peculiarly modern coercions, such as Compulsory Education and Conscription, there are such very large *peaceful* areas, that they can all agree upon War. In that age men disagreed even about war; and peace might break out anywhere . . . If anyone wishes to know what is meant by saying that action was more individual, and indeed incalculable, he may well note some of the stages in the story of the great feudal house of Aquino, which had its castle not far from Naples . . . Landulf of Aquino, a heavy feudal fighter typical of the time, rode in armour behind the imperial banners, and attacked a monastery, because the Emperor regarded the monastery as a fortress held for his enemy the Pope. Later, we shall see, the same feudal lord sent his own son to the same monastery; probably on the friendly advice of the same Pope. Later still another of his sons, entirely on his own, rebelled against the Emperor, and went over to the armies of the Pope. For this he was executed by the Emperor, with promptitude and despatch. I wish we knew more about that brother of Thomas Aquinas who risked and lost his life to support the cause of the Pope; which was in all human essentials the cause of the People. He may not have been a saint; but he must have had some qualities of a martyr. Meanwhile, two other brothers, still ardent and active, apparently, in the service of the Emperor who killed the third brother themselves proceeded to kidnap another brother, because they did not approve of his sympathy with the new social movements in religion . . ."

—G. K. Chesterton: *St. Thomas Aquinas*.

Interview With Prime Minister Salazar

The following are more of the questions and answers at an interview given by Doctor Salazar to the Southam Group of Canadian newspapers. Some were given in our last issue. Our source is the Portugal Information Bulletin, issued by the Portuguese Embassy, London, dated December 7, 1962.

Q. Portugal has a reputation for its exemplary non-discriminatory attitude toward the coloured races. In view of this would the Prime Minister care to make suggestions that would be helpful in the difficult racial situation in the United States.

A. Racial harmony, as the Portuguese always understood it, requires not only the absence of discrimination in the legislation or practices of a society. This absence of discrimination, I believe, is what now goes by the name of racial co-existence. In our opinion it represents a merely passive attitude dictated by reasons of State rather than by the hearts of the people. For the Portuguese of the 16th century—and in this at least, I believe, our countrymen over the years have been worthy inheritors of this enviable tradition—inter-racial relations were inspired by the Christian ideal of equality; this is why, instead of being content with reciprocal tolerance, our forefathers fought stubbornly for a true inter-racial way of living, or even assimilation, meaning a real absence of discrimination in laws and regulations together with a real absence of racial sentiments. This was perhaps an ambitious goal and, as such, long and difficult to attain. In some cases, it cannot be doubted, we have reached it: Goa and the Cape Verde Islands are examples of societies where the racial factor was, or is, irrelevant. Elsewhere we have not yet fully succeeded in obtaining the desired results, but we are trying, with the same tenaciousness, to overcome the difficulties which, in some cases are created for us by those very people who preach non-discrimination without practising it. In these circumstances I would not pretend to suggest solutions to others, who in this matter, I honestly believe, pursue the same aims as we ourselves, even if at times in somewhat different ways.

Q. Would the Prime Minister comment on the current status of the struggle between communism and the West and what is likely to ensue?

Does he believe there is grave danger of nuclear war?

A. One frequently finds the distinction made between Communism and Soviet expansionism, in order to prove that although no compromise is possible with Soviet expansionism, co-existence between the western world and Communism is not to be ruled out. Thus, the struggle between the two blocs for political or military hegemony is made out to be something distinct from the ideological struggle between two conceptions of life. As regards the former, the issue is soon to be a matter of victory or defeat, but in the ideological struggle the possibility is contemplated of finally reaching a state of equilibrium, in which each side will keep what it has and the other will not covet it. In the same line of thought a distinction is made between war proper and the so-called cold war, as active expressions, respectively, of the struggle for political hegemony and the ideological struggle. Now to my mind the only difference between Communism and Soviet expansionism is that the first is an instrument of the second, a means to an end. And if this view is right I do not believe it serves the interest of the West to make that distinction, for whereas the apocalyptic vision of nuclear war makes both sides recoil from an armed conflict, in the cold war the West has not had at its disposal an equivalent power of halting the enemy. Let this not be taken as implying acceptance of the inevitability of general war with the use of nuclear weapons. I only want to make the point that either the western world resolves to fight Communism with the same determination as it resists Soviet expansionism, or else it will be destroyed, not by death but by the way in which it will be compelled to live. There is nothing original in these thoughts, which have been expressed by so many statesmen and defenders of the western world. But I think it useful to repeat them, because in the struggle between Communism and the West too much, I believe, has been surrendered in the name of a co-existence that Communism indeed accepts, only in order to consolidate its positions, and from there to move on to the next stage.

Q. The United States base lease in the Azores expires this year. Will this be renewed by Portugal?

A. Talks are in progress on subjects of mutual interest to both countries, including the question of the Azores base. Any statement at this stage about the result of these talks would be premature. I would however point out that at no time was there a lease but rather a concession or gratuitous loan of the base to the benefit of the United States and, if necessary, of Great Britain as well.

Socialism

"Socialism is a disease of a state of society in which a true science of society scarcely exists, in which false notions of life, of the relation of the individual to society and the state, are widespread, and in which all ranks are honeycombed by sentimental notions of what ought to be, and can be, in this world. Since Rousseau, a certain set of doctrines has been permeating modern society which have no truth in history or fact at all, but which flatter human nature and are sure to be popular, because they make light of education, culture, capital, breeding, and all the excellencies which, *being very hard to get* raise him who has them above him that has them not. The same doctrines teach, *per contra*, that the untrained man is the *norm*, and type, and standard so that men, instead of being urged to seek the excellencies, are encouraged to believe themselves superior without them, to those who have them. Such is the outcome of the doctrine of equality, and, as it has spread it has only grown more popular, has propagated more and more fallacies, and shifted more and more distinctly into a thirst and demand for (equal) enjoyment of material luxury. Socialism is an effort to gratify the thirst in some other way than by using it as an incentive to industry and economy. Obviously, there is no other way, unless it consists in taking away the means of material enjoyment from those who have produced and saved them, and giving them to those who have not produced and saved them. Every step in that direction, is a step towards universal impoverishment and barbarism, and every step will have to be won by war. The socialists assume that their victory in that war is certain, but it is certain that they are entirely mistaken."

—*Scribners*, New York, March, 1880.

The Dead Level

"Democracy is not all clear gain. For one thing, its methods of reaching decisions by voting creates the general impression that the majority is right. From a ladies' sewing circle to the assembly of the League of Nations, we count heads when we wish a matter settled. The result is that we modern democrats, who would scorn to truckle to an autocrat, truckle to the majority with all the obsequiousness of a courtier before his sovereign. Once the fashions were set by a monarch—the king could do no wrong. If he wore a beard, beards were fashionable; if he wore a ruff to cover a scar, ruffs were the order of the day. Democracy, however, which has largely abolished this mimicry of kings, has for many folk only substituted mimicry of the mob. We do not go through the outward ritual of kneeling to *their Majesties*, but in fact we continually bow before two great sovereigns of the democratic state—The General Average and the Majority Vote.

"In political procedure it doubtless is true that the best way yet discovered to run a government is to elect public servants by popular suffrage. But to grant the wisdom of politi-

cal democracy is a very different thing from saying that in any decision which calls for spiritual fineness the majority is likely to be right. Upon the contrary, the majority is almost certain to be wrong. Put to popular vote the query, which they enjoy the better, ragtime or jazz on the one side, or Chopin's Nocturnes on the other and where would the majority be? Put to popular vote the query, which interests them more, the movies or *Hamlet* and *King Lear*, and where would the majority be? Which are more popular, novels written by animated fountain pens that turn out love stories by the gross, or the great classics of our English speech? The idea that the voice of the people is the voice of God is mostly nonsense . . .

"The fact is that in any realm where judgment calls for spiritual fineness, only the minority who are above the average are ever right. And because a man is always tempted to live down to the average of his social group, a searching test of character is involved in one's relationship with this dead level of public opinion and practice . . ."

—*Twelve Tests of Character* (1923) by Harry Emerson Fosdick.

Correction

The Social Crediter, April 27, 1963—"that" at the beginning of the fourth line from the end of the paragraph headed "Competency" should read "than".

BOOKS TO READ

By C. H. Douglas:—

"Whose Service is Perfect Freedom"	5/-
The Brief for the Prosecution	8/6
The Monopoly of Credit	12/6 (Postage 8d)
Economic Democracy) <i>These works are obtainable</i>
Credit Power and Democracy) <i>on loan by annual subscri-</i>
Warning Democracy) <i>bers to THE SOCIAL CRED-</i>
Social Credit) <i>DIT LIBRARY, on terms.</i>
The Big Idea	2/6
Programme for the Third World War	2/-
The "Land for the (Chosen) People" Racket	2/-
Approach to Reality	1/6
The Realistic Position of the Church of England	8d.
Realistic Constitutionalism	8d.
Money and the Price System	7d.
The Use of Money	7d.
The Tragedy of Human Effort	(new impression) 9d.
The Policy of a Philosophy	7d.
Security, Institutional and Personal	6d.
Reconstruction	6d.
Social Credit Principles	1½d.

ALSO

Elements of Social Credit	7/6
An Introduction to Social Credit, by Dr. B. W. Monahan	5/6
Why I am a Social Crediter: Aims of Education, by Dr. B. W. Monahan	2/-
Neither Do They Spin, by B. W. Monahan	1/-
Protocols of Zion	6/6
Christianity and World Government	1/-
The Problem of the Medical Profession, by B.W.M. ...	1/-
The Struggle for Money, by H.M.M.	7/6
American Bar Report on Communism	2/6
States, Actual and Potential, by Dr. Tudor Jones ...	6d.
The Social Credit Secretariat (Constitution) (Terms for quantities to bona fide Social Crediters on application)	

From K.R.P. PUBLICATIONS LIMITED
9 AVENUE ROAD, STRATFORD-ON-AVON, WARWICKS.
(Please allow for postage when remitting)