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FOR POLITICAL AND ECONOMIC REALISM

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"These Latter Hours"

By C. H. DOUGLAS

(Originally published in *The Fig Tree* in 1936)

The nascent science of Social Dynamics presents many urgent problems for solution to its students, and perhaps one of the less understood is that of the distinction between Social Momentum and Applied Force.

There is an idea in the minds of many people, I think, that the world and the rulers of it are susceptible to some description of death-bed repentance, and that, in consequence the penalty of their past policy can be averted. It is very doubtful indeed whether such an idea has any sound foundation. The prevention of a great war, for instance, in order to be effective, requires the removal or shutting off of forces which lead to a great war, 15 or 20 years before the war will otherwise take place. It has always seemed to me that 1923 was the critical year in regard to the situation in the world today, and approximately the latest date at which the disasters which threaten us could have been avoided, although that is by no means to say that they cannot be mitigated. In 1923 it became obvious that bankers had learnt nothing and forgotten nothing, and, as Mr. Otto Kahn said at Ottawa, "They had been a little anxious, but now had the situation in hand."

The traditional success of British Governments in dealing with various situations that may confront them (which from one point of view has provoked the criticism, so universal on the Continent, that we have no policy other than expediency) is due, I think, to our concentration upon problems of momentum, rather than upon problems of original forces. When such momentum is comparatively small—as is the case where communications are slow, agriculture and small industry are primitive, the dissemination of news and propaganda is comparatively restricted, and in general the conditions are those which existed up to the beginning of the present century—the brake is a more effective and simpler mechanism than are the engine controls. When it is necessary to affect the judgment of only a small number of comparatively well educated people, constantly in touch with each other and familiar with the practice and technique of governmental action, a change of policy is easy and can be comparatively rapid. But such is not the case today. Political propaganda has reached dimensions previously unknown, by means of syndicated newspapers, broadcasting, motion pictures, and so forth, whilst the submission of large populations to a uniform economic system based upon finance, and producing parallel problems everywhere, has generated mass emotion on a scale which is reflected in the wars and revolutions contemporaneous with it.

If the situation is looked at in this light, it must evoke even some sympathy for the unfortunate statesmen who are supposedly responsible. If we regard them as free agents with the best intentions, which is in most cases much to assume, they are faced with the necessity for action along two distinct lines, both of them full of difficulty. In the first place there is the reduction of the momentum towards disaster which has assumed such formidable proportions; and the difficulties which surround effective action of this nature—even the dangers of a directly opposite result to that which is desired—are exemplified by the breakdown of efforts at disarmament. But with the magnitude of modern social forces, it is not much use applying the brake if the vehicle is still hell-bent to destruction on full throttle. The forces which make for destruction in the world today, which have produced the situation which is now so menacing, are more powerful than they were 25 years ago, and there seems to be little more prospect that their direction will be diverted.

Without pressing material analogies too far, it may be observed that the stored energy of matter in motion is proportional to mv^2 . If we have a flywheel one ton in weight turning 100 revolutions per minute, it takes a great deal more to stop it if it is all in one piece, than if it is split up into 20 flywheels weighing 1 cwt., and of correspondingly less diameter. The analogy is crude, but it is suggestive of what I am convinced is the truth, that dictatorships representing the power of many millions of people must be disastrous if the dictators are in control of policy. It is quite possible to have all the power of a unified dictatorship and yet to have control over it in such a manner that its policy can be rapidly changed, if it is recognised that the dictatorship is merely functional, and not one of initiative. Freedom is a real thing. It is the most important thing which is at stake in the world today, and it is beyond all other things necessary that its nature should be understood. It is the power to choose or refuse one thing at a time. It is the power to choose whether you will play cricket or whether you will play golf or whether you will play neither. Quite emphatically it is not the power on the part of the non-player to change the rules of cricket or golf; that is not freedom, it is oppression. As the freemen of Arbroath said to the Pope when he opposed the enthronement of Bruce: "It is not glory, it is not riches, neither is it honour, but it is liberty alone that we fight and contend for, which no honest man will lose but with his life."

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FROM WEEK TO WEEK

In its issue of July 14, 1969, *U.S. News & World Report* publishes under the title "*Plight of the U.S. 'Liberals'*" an article suggesting that the era which began (or as we should say became apparent: its real beginnings lie much further back) under Roosevelt in 1933 is coming to an end. "Recent elections indicate that a strong 'conservative' tide is running in the country . . . a more profound public reaction now is seen to be taking place in an uprising of the 'silent majority'—the sizable middle class of wage earners, taxpayers and property owners—against the violence and economic instability that have swept over the nation in recent years."

Violence and economic instability are nothing but the outward manifestation of Communist Revolution. Economic instability in highly developed industrial countries, where real productivity increases from day to day, in instability produced by manipulation of the financial system—a manipulation designed to accelerate centralisation of government. This situation was analysed in an article, *What We Face**, in these pages five years ago.

If *U.S. News* is right, we are in sight of a showdown, the outcome of which will be decisive for centuries, if not for ever—unless the attempt to centralise the control over the energies of the whole of mankind leads to more or less complete catastrophe: not, as is so commonly propagandised, an atomic disaster, but such a breakdown of a highly evolved civilisation of law and order as would destroy the cultures on which it depends—a reversion to barbarity.

It is our contention that the basis of civilisation is metaphysical, not technological. This is as much as to say that the basis of an electrical system is electricity, not the system of wires and appliances through which the properties of electricity are made manifest. A child may quite safely play around with a torch dry cell—but not much more in the field of electricity. Now it is undoubtedly true that student and mob disorders, and strikes and sabotage, are promoted and exploited by Communists; but the *basis*

of the unrest is real. It arises out of the misdirection of effort resulting from the perversion of education (current education is conceived of as a means of fulfilling the 'requirements' of industry) and the imposition of Full Employment in the face of technological advances which continuously and increasingly render human employment redundant. Miseducation and government by function (which is what Full Employment is) represent the damming up of individual creative initiative, with potentially explosive consequences.

The answer is not "better management" under the guise of Party Politics; it is progressive de-centralisation—which is anathema to politicians. The Church should understand this, but obviously does not. Jesus was shown "all the kingdoms of the world, and the glory of them"; He was offered World Government, but replied: "Get thee hence, Satan." Jesus also said: "Man shall not live by bread alone." In the language of Christ's day, what is bread but Full Employment and unbridled industrialism, and the despoiling of the Earth? Why should these generations be sacrificed to 'development' and 'expansion', with no time to heed "every word that proceedeth out of the mouth of God"? Do the rabble-rousing clergy, and those who preach for a war on their brethren in Rhodesia think that Jesus was joking when he asked his disciples to "Consider the lilies of the field: they toil not, neither do they spin"?

Do those who ask us to believe in Jesus Christ now believe that Satan is dead? If not, what do they think Satan is doing in the world today?

As Douglas said: "If Christianity is not real, it is nothing; it is not 'true', it is *truth*". If Christian leaders would discover that truth as it applies to contemporary society instead of practising as spokesmen for the false doctrines of economics and 'sociology' emanating from the London School of Economics and its progeny—doctrines formulated by conspirators against the established order of Christian society—they might guide public opinion to a point where conspiracy, instead of being consummated, might be defeated. It is very late in the day; but if the tide is turning in the U.S.A., repentance for having advocated the glory of World Government might bring forgiveness, and salvation from on high.

"These Latter Hours"

(continued from page 1)

The dictatorships of the world at the present time are slaveries, not because they dictate that their industries shall be carried on to certain programmes, but because they dictate that everyone shall take part in them under either economic or administrative pressure. And this is just as true of Fascism as it is of so-called Communism as practised in Russia today. The fact that such dictatorships may be for a time functionally efficient is quite irrelevant. The more efficient they are under conditions which remove the power of initiative from the individual, the more certain it is that they must come into conflict with each other and produce a world catastrophe.

How much time is required both to apply the brake and reverse the engine, and whether there is sufficient time, I do not know; but only individual initiative submitting itself to functional discipline for the purpose of reaching that objective can have any success.

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The C.F.R.

Conspiracy To Rule The World

By GARY ALLEN in *American Opinion*, April, 1969.

(Continued)

According to Quigley the Lamont family was the "chief link" between Wall Street and the Communists—although Thomas Lamont, Morgan's partner, was active in Republican Presidential politics. As Phyllis Schlafly noted in *A Choice Not An Echo*, "Among the most influential kingmakers who profess to be Republicans is the Morgan banking group headed by Thomas S. Lamont Jr., son of the Thomas S. Lamont who masterminded Willkie's nomination . . ." The Lamonts were also avid supporters of Eisenhower, and helped finance *Saturday Review* and the *New York Post*.

Quigley states that the chief evidence against the Lamonts "can be found in the files of HUAC which show Tom Lamont, his wife Flora, and his son Corliss as sponsors and financial angels to almost a score of extreme Left organizations including the Communist Party itself . . . During this whole period of over two decades, Corliss Lamont, with the full support of his parents, was one of the chief figures in 'fellow traveller' circles and one of the chief spokesmen for the Soviet point of view . . ."

Corliss Lamont, a member of C.F.R.-related groups such as the American Association for the United Nations and the Foreign Policy Association, was named by the House Special Committee on Un-American Activities as "probably the most persistent propagandist for the Soviet Union to be found anywhere in the United States."

In *The Bolshevik Invasion Of The West*, Louis Budenz, former Editor of the Communist *Daily Worker*, turned anti-Communist, writes of the current state of this Wall Street-Moscow axis and makes the following observation:

It is the Communists in the United States themselves who continue to attest to the progress of the Soviet line, reporting continuously improvement of relations with the Rockefeller-Morgan interests in Wall Street. Right in the midst of the war in Southeast Asia we are informed that these financial giants push forward their programme of help to the Soviet dictatorship.

The Worker of July 11, 1965, comes forward with this touching tribute to the House of Morgan's affection for the Sino-Soviet cause:

The ironical result is that big businessmen are generally more progressive than big labour leaders. It is Thomas Gates (C.F.R.), chairman of the board of Morgan Guaranty Trust Company, who advocates reconsideration of our China policy, not George Meany. It is the U.S. Chamber of Commerce that would explore means of expanding East-West trade, not the AFL-CIO.

The Worker of August 30, 1964, contained this statement from Comrade Victor Perlo:

The change in the balance of world forces towards socialism and nationalism has impelled the more sensible and knowledgeable of the Wall Streeters to move towards limited accommodations with the U.S.S.R.

Clearly, the *Chicago Tribune's* editorial on the C.F.R. of December 9, 1950, still applies:

The members of the Council [on Foreign Relations] are persons of more than average influence in the community. They have used the prestige that their wealth, their social position, and their education have given them to lead their country toward bankruptcy and military debacle. They should look at their hands. There is blood on them—the dried blood of the last war and the fresh blood of the present one [the Korean War].

It goes without saying that the C.F.R.'s hands are now bloody also with the gore of 150,000 Americans in Vietnam, as the Council has succeeded in promoting as American policy the shipment of American aid and trade to the East European arsenal of the Vietcong killing our sons in the field.

VII

Today the C.F.R. remains active in working towards its final goal of a government of all the world—a government which the *Insiders* and their allies will control. And, they don't even try to hide it. *Study No. 7*, published by the C.F.R. on November 25, 1959, openly advocates "building a new international order [which] must be responsive to world aspirations for peace [and] for social and economic change . . . an international order . . . including states labelling themselves as 'Socialist' [Communist]." To accomplish this the C.F.R. says we must "gradually increase the authority of the U.N." As part of this effort, the Council on Foreign Relations advocates secret negotiations with the Communists as part of "disarmament":

The U.S. should explore Soviet proposals for complete or partial disarmament . . . Efforts to resolve political conflicts with Communist powers should occur simultaneously with, not prior to, disarmament negotiation. Negotiate on these problems perhaps directly with the U.S.S.R. in secret . . .

President Kennedy responded by appointing the Chairman of the Board of C.F.R., John J. McCloy—formerly of the Rockefeller Chase Manhattan Bank—to head the U.S. Disarmament Agency.

The C.F.R. in *Study No. 7* also advocates a "more ambitious, longer term," foreign-aid programme which would "avoid making aid contingent upon political commitments to the West." In addition, it recommends recognition of Red China and greatly expanded trade with the Communists supplying the Vietcong.

An endless interlock is maintained by the C.F.R. with the major foundations, the Foreign Policy Association, World Affairs Council, the Committee for Economic Development, Business Advisory Council, Institute for American Strategy, Commission on National Goals, American Assembly, National Planning Association, and Americans for Democratic Action. On the international level, the C.F.R. is heavily interlocked with the Bilderbergers, the English-Speaking Union, the Pilgrims Society, and with the parent organization, the Round Table.

The Council has completely dominated the Cabinet and chief advisory posts of the Roosevelt, Truman, Eisenhower, Kennedy, and Johnson Administrations. President Nixon, a "former" C.F.R. member, has appointed or retained the following members of C.F.R. to high posts in his Administration: Henry A. Kissinger, Chief Foreign Policy Advisor (a paid member of the staff of C.F.R.); Henry Cabot Lodge, Chief Negotiator in Paris; Charles

Yost, Ambassador to the United Nations (a paid member of the staff of C.F.R.); Arthur Burns, Counselor to the President; Harlan Cleveland, U.S. Ambassador to N.A.T.O.; George Ball, Foreign Policy Consultant to the State Department; Robert Murphy, special consultant on international affairs; Richard F. Pederson, Counselor and Executive Secretary of the Department of State; Alan Pifer, consultant to the President on educational finance; Dr. Paul McCracken, chief economic aide; Ellsworth Bunker, U.S. Ambassador to Saigon; General Andrew J. Goodpaster, chief military policy advisor; Dr. Glenn T. Seaborg, Chairman of the Atomic Energy Commission; Joseph J. Sisco, Assistant Secretary of State for the Middle East and South Asia; Jacob Beam, Ambassador to the Soviet Union; and, Gerald Smith, Director of the Arms Control and Disarmament Agency.

Administrations, both Democrat and Republican, come and go—but the C.F.R. lingers on. This is why the more things seem to change, the more they remain the same. The fix is in at the top, where the same coterie of *Insiders*, bent on control of the world, runs the show.

(Concluded)

White Man's Service

A refreshing account has come from Rhodesia, by two-penny post, of Archdeacon Arthur Lewis's eight years pioneering work and "spectacular achievement" at St. Peter's Mission, Mandea. As a result of Arthur Lewis's travels in the Honde Valley area, which lies between the Inyanga Mountains and those that border Portuguese East Africa, eleven primary schools have arisen together with churches, and a secondary school at Mandea has been planned. Meanwhile, as Mr. Lewis struggled over almost impassible roads and tracks, Mrs. Lewis opened a clinic, and as a trained nurse had to deal with cases of smallpox, malaria and with various animal wounds, and with babies dying from malnutrition, ignorance or wrong treatment by witch doctors. A hospital with eight beds for women and three for men and other amenities now stands at the Mission.

Dorothy Stebbing then described the tenth anniversary of the Mission, attended by Mr. Dupont, on Sept. 28, 1968, and forty European guests, who joined in a packed service in St. Peter's Church which seats 500 people as Archdeacon Lewis celebrated the Holy Communion partly in English and partly in Shona. Mrs. Lewis commented on her work: "When people talk of the population explosion, I feel in a way guilty, as we have saved so many infant lives in this valley. But the mothers love their babies dearly, and only needed to be shown how to take care of them."

Dorothy Stebbing also makes a comment: "It seems strange that, from all the hundreds of churchmen who verbally espouse the cause of the 'poor African' from 6,000 miles away, there are so few who appear willing to come and work among thousands of these same 'poor Africans'." Some of these churchmen and progressives are ready enough to shed other people's blood, but one wonders if any of them has ever, like Mrs. Lewis, saved an African life.

John Bishop, who contributes an article "After the Rhodesian Referendum" to *The Tablet* of July 19, typifies

those high-sounding absentees mentioned by Dorothy Stebbing. Mr. Smith, he says, represents "instant security". He is "the small-town man who has arrived", and his "frequent change of stand on vital issues" would have discredited a politician in other climes at other times. While the man in the street "demonstrates his particular brand of Rhodesian apathy". Yet Mr. Smith has constantly opposed the pressures to abandon what he believes to be his country's interests and has become a big man, like it or not, in the process. Nor is apathy a characteristic that fits a country fighting for its existence.

Another form of service comes from Justices, and we read that "Mr. James Skinner, Zambia's Chief Justice left Lusaka by air with his wife and children for London . . . There were fears for Mr. Skinner's life when he and Judge Ifor Evans had to barricade themselves in a room in the High Court as youths tried to attack them". (*Daily Telegraph*, July 18, 1969.) Dr. Kaunda had reversed their judgment and promised a change in the constitution.

Peter Simple gives an account of the dispute and notes the President's promise of arms for all Zambians by 1980. The more we read of this sort of thing, he says, "the more we realise the folly and wickedness of the Fascist white settlers of Rhodesia in rejecting the chance of introducing this type of government and this type of law into their own country".

As two more judges decide to leave Zambia, the clergy all receive a letter from the organisers of next December's "sign-in" on world poverty, which will urge the government to "offer developing countries increased aid and improved conditions of trade". I suppose that Zambia will not disqualify itself by interfering with the course of justice or other countries by their sad retrogressions, yet stewardship should direct generosity while some may feel unhappy about the sponsors—the British Council of Churches, etc. Some of the potential beneficiaries might wish to learn how to help themselves, while a blank cheque of this kind might well fall into the wrong hands or not in any way measure up to Mr. and Mrs. Lewis.

Dr. Huddleston, Bishop of Stepney, does positive disservice to Africans when he says, "You will never get me to describe the people engaged in guerilla activity as evil men or terrorists. They are patriots". (*Church Times*, July 18, 1969.) And in the next breath he claims to be a Christian pacifist who believes "the overthrow of the Smith regime by force to be politically and military impossible from Britain's point of view". So the guerillas are simple terrorists, for they alone would never overthrow the Rhodesian régime, and admittedly have no part in British strategy to that end, for such strategy is "impossible". The bishop further complains that the views of the two hundred million Black Africans were almost totally disregarded, but Africa to the North of Rhodesia is full of chaos, and a man whose house is in chaos cannot expect to prescribe order to another who keeps peace at home and actively defends it against such as the Bishop's friends.

—H.S.

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