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FOR POLITICAL AND ECONOMIC REALISM

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The Objectives of Total War

by C. H. DOUGLAS.

This article was originally published in July, 1946, by Sovereignty, an English quarterly review devoted to National Britain which, like many independent publications over the past ten years, could not survive the various crises in economics, paper, electric power, etc.

If the general public is not imbued with full consciousness that war is the ultimate problem of civilisation, the responsibility for such lack as there may be does not rest with the organised publicity which provides our syndicated information. We are told of the horrors of the atomic bomb, of which a demonstration was conveniently available as the final episode of Japanese industrialisation; and concurrently, without discussion, and with every evidence of long preparation, world organisations have come into being and are functioning with the ostensible, and obviously laudable aim of dealing with war by making war so one-sided that it becomes a police, rather than a military, problem.

It would be wickedly perverse to underestimate the arguments which can be adduced in support of this attitude. Perhaps the fairest material prospect ever opened to human vision, the Promised Land of Plenty and Leisure, appeared, towards the close of the nineteenth century, to be at hand. The Diamond Jubilee of Queen Victoria marked the perihelion of a British Empire superficially invincible, widely, if not universally, respected and far more united than any organisation of comparable size, either before or since the disintegration of mediaeval Europe; and a Continent of Europe which, if it betrayed disquieting signs to the trained observer, yet remained the unquestioned and unquestionable centre of civilisation and culture. Fifty years later, Europe lies in ruins; its grace and culture rent and torn, helpless prey of conflicting ideologies and half-crazed fanatics; it and the British Empire, attacked from every quarter and disrupted by internal intrigues, would appear to be mere children of the storm of war, whose only hope of survival is a refuge under the shadow of a World Government which will prevent its repetition. It may be so; but it would be unwise to resign our fate into alien keeping unless we are sure that we know all the facts and that we understand the nature of our policy. And the first fact on which we need clarity is as to the nature and object of war itself, so that we may know what it is we are trying to avoid. A man who regards spots on the skin as the essential evils of smallpox, and keeps out of the sun to avoid freckles in consequence, may easily defeat his own ends.

The material ruin which is the accompaniment of modern war, as well as its heavy casualties in human life and happiness, may easily mislead us into supposing that mere destruction is the primary objective of war. No pro-

fessional staff officer would agree; he would probably quote the well known words of Clausewitz, which are as true today as when they were first written: "War is the *pursuit of policy*, by other means." That is to say, war is a culmination, or an expedient, *amongst other expedients*.

The primary object of war is fear, and one of the most noticeable features of contemporary propaganda is the inculcation of the fear of what will happen to us if we do not resign our affairs into other hands. It has always been axiomatic that courage—resistance to fear—is a cardinal military virtue; and we may observe that world-government propaganda is directly aimed at the neutralisation of such courage as remains to us.

Now the essence of fear is the aberration of judgment, and it is desirable to consider this condition in connection with the revealing statement which appeared in the organ of P.E.P. (Political and Economic Planning) of which Mr. Moses Israel Sieff (most probably only the spokesman of much more important people) was at that time the Chairman—a curious organisation which appears to have been in almost unchallenged control of British internal policy since 1931, closely interlocked with the New Fabian Society as well as other national and international forces. Mr. Sieff's organ remarked: "We have proceeded from the assumption that only in war, or under the threat of war, will a British Government embark on large scale Planning." It is a fair deduction from these words that the interests of P.E.P. were vitally bound up with the promotion of war as an agency of compulsion and that "Planning" requires an aberration of judgment to be accepted.

We have just seen that the primary object of war is the aberration of judgment, and it is only a short stage from this to the elimination of judgment. This is inherent. It cannot have escaped the notice that unity of military (in the widest sense) command was a feature, and quite a *rational* feature of the war which was resumed in 1939. If you have only one desire or objective, judgment of objectives is over for you. Your whole life becomes a mere question of administration and it can be expressed graphically by a triangle with the apex uppermost. At this apex the Commander-in-Chief is told against whom he is to exert pressure. Everyone below the apex relinquishes personal sovereignty over his objective in favour of "discipline."

(Continued on page 4.)

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Problems of Prosperity

Recently, the *Monthly Summary of Australian Conditions*, issued by the National Bank of Australia Ltd., stated that "A substantial degree of prosperity prevails within Australia and business activity, production, employment and incomes are being maintained at very high levels. But it is now clear that we will be very foolish if we continue to ignore, any longer, signs of a movement towards disequilibrium on two fronts, the internal and the external. In brief, an unhealthy internal boom has developed with, concurrently, the overseas trade position deteriorating, to an extent that could reach serious proportions."

The *Summary* draws attention to the substantial increase in government and private expenditure, particularly on motor cars, and calls for restraint in spending by all sections of the community, primarily because of the overseas trade position. At about the same time, and beyond doubt prompted from within the banking system, Mr. Menzies appealed for restraint in hire-purchase, on the grounds that the phenomenal increase in purchases through this channel in recent years is the most prominent of the alleged "problems of overspending."

It will be observed that physically there is no problem at all. Disregarding the inflation of prices, which has everything to do with the inherent unsoundness of the financial system and nothing to do with production, industry within and outside Australia has been completely able to meet all the demands made upon it. Not only were the goods there when required, the expansion of hire-purchase is tangible evidence that supply exceeded effective demand. By drawing upon future incomes through time payment, demand was stepped up beyond the limits of current incomes.

Typical of the attitude of high finance, that the community must at all times be in pawn to the controllers of the money system, the credits which in all sanity should have been used to finance consumption, were directed instead to extending the debt system. An authoritative statement that the finance houses responsible for this extraordinary increase in hire-purchase were not assisted in the earlier stages by the trading banks, would be welcomed though, no doubt, difficult to obtain.

Now that these organisations have become wealthy and independent through profits, the trading banks are concerned

at the apparent difficulty to readily control this new shoot of the financial system. Since increases in the wage and salary structure were reflected in price increases, even before they arose, it is obvious that trade would have become more or less stagnant without the stimulus provided by hire-purchase.

Had such been the case, other means within the debt system would have been found to stimulate consumption. Public works, financed by loans, export credits and war are the 'normal' means, but the objection from official sources to hire-purchase appears to be its universal popularity and the fact that it has apparently been permitted to develop with what, to high finance, would be called excessive independence.

The significance of this development is that it proves conclusively that consumption is continually dependent upon assistance from sources outside the wage and salary structure. But the alternative of free consumer credits would not be popular with the author of the article in the *Monthly Summary* who lays emphasis upon exports as a solution. The weakness of this alleged solution is that the ease with which Australia has developed her adverse overseas balance is itself an indication that other producer nations are striving to dispose of their surplus by the same means.

The aim of avoiding overseas debt for goods for personal consumption might have merit, but the solution suggested has none. The deliberate curbing of home consumption to provide an export surplus brings Australia into competition with the nations which are at present flooding her own market with their surplus production.

The concern of the Prime Minister and the trading banks regarding the development of hire-purchase will be shared by many readers of *The Social Crediter*, but for a much different reason. Hire-purchase places the consumer under the control of the financiers, whereas debt free consumer credits reflect the realities of the productive system, and free him for life in abundance. But personal freedom for others never has been popular with power lusters.

H.R.

Correction

In correcting a literal mistake in the footnote to Major Douglas's "This 'American' Business" in our issue for December 10, our printer inadvertently omitted a line. It is important that correspondence intended for the Social Credit Secretariat should not be inaccurately addressed, and we therefore repeat the announcement which we made. It was as follows:—

[*] Readers everywhere should note that these premises [12, Lord Street, Liverpool] were destroyed by enemy action. The address of the Social Credit Secretariat in the British Isles is that of its agents, Messrs. K.R.P. Publications, Ltd., 11, Garfield Street, Belfast. The Headquarters are at 36, Melbourne Avenue, Deakin, Canberra, A.C.T., Australia.

Religion and Music—Some Aspects

by LEO DALTON, M.S.C.

With the permission of the Australian Broadcasting Commission and Father Dalton, we publish Part I of his talk, broadcast on July 17, 1955, in the series "Plain Christianity."

I propose to speak about certain valuable spiritual lessons which can be brought home to our minds forcibly from the realm of Music.

The Christian Church has pressed into her service many of the human arts . . . painting, poetry, architecture . . . but she has ever shown special favour towards music. Not only has music been employed as part of her prayer and worship, but it is certainly true that our Western forms of music have been developed largely under the aegis and inspiration of the Church.

Music can, of course, like all God's gifts to man be employed for the depraved purposes of sensuousness and vulgarity. But good music has somehow that power about it by which man's spirit is refreshed and exalted.

The responsiveness of man's spirit to elevated music is itself a mysterious thing . . . difficult to rationalise and analyse. *Why* should we be so moved and so ennobled on hearing some beautiful melody or harmony?

Do we not see in this very fact that we *are* so moved, a striking proof that we *are* spiritual beings—something ever so much more than mere collections of chemicals—mere matter and body and nerves and sense? Just as you can't explain the vast material Universe without reference to the Supreme Spirit and Power of God, so, too we can't explain ourselves without reference to our spiritual souls.

The complicated organism of our bodily brain and nervous system is not sufficient to explain our power of thought any more than the most complicated telephone exchange can explain the thoughts that are expressed in conversation over its lines. One telephone doesn't talk to another; it is an instrument by which one thinking being may converse with another.

So, too, our bodily nervous systems may be the means we use to express our thoughts; but they don't account for the origin of our thoughts or for the power by which we think at all.

Now when we are responsive to elevating music it is not merely that our bodily nerves are registering sound waves. There is ever so much more to it than that. A cat or a dog will register sound waves—the voice of a master—a loud, strident, alarming or soothing sound; but, so far as we can tell, the animal would register no differentiation between one symphonic masterpiece and another. Certainly the animal doesn't see then, what we see.

In our ability, then, to appreciate music, you have a striking illustration of that vital, spiritual power of man that cannot be explained in mere terms of his material body and his nerves—that power we call his spiritual soul.

After all, the varied instruments of an orchestra are only producing sound waves of varying rates of vibration and volume and quality. Yet from the combination of the whole we draw out for ourselves infinitely more than mere sound and noise; it is sound that speaks to our souls like

a human voice; it is sound that can carry the thoughts, dreams, visions, ideals of a Beethoven across the world and across the centuries. It is sound that can uplift our thoughts and aspirations like some eloquent sermon to things majestic, beautiful, purifying, inspiring. As Robert Browning wrote of that great genius, the Abbe Vogler who, a hundred and fifty years ago, was dazzling Europe with his magnificent extemporisations of an organ-like instrument of his own invention: "I know not if, save in this, such gift be allowed to man, that out of three sounds he frame, not a fourth sound but a star; consider it well: each tone of our scale in itself is nought: it is everywhere in the world—loud, soft, and and all is said: Give it to me to use! I mix it with two in my thought: and there! Ye have heard and seen: Consider and bow your head."

Out of three sounds he frame—not a fourth sound, but a star. This is the miracle that is wrought by music—and that is why it has often been described as "the language of the soul." Our childhood's fancies of Heaven were perhaps too prone to think of the glory of the Infinite God in terms of earth and body—and we imagined the glory of God being honoured by choirs of immeasurable majesty and sweetness. Our more mature thought brought us to see that such ventures of the imagination must be utterly inadequate to the reality of eternal life with God. Yet, though such images are inadequate, perhaps, after all, there is no human terminology that brings our minds nearer towards the Reality than the language of music.

Mr. A. K. Chesterton

We are grateful to a correspondent who sends us a transcript of a paragraph which he says appeared in *Candour* for December 10, 1955, the last of some notes under the general heading, "Views at a Glance" signed at the end, "A.K.C."

A sub-heading, "Editor of Voice" introduces the following words:—

"It is not *Candour's* custom to intervene in disputes which are not our concern, but we feel that many readers will join with us in regretting the resignation of Mr. John Mitchell from the editorship of our contemporary *Voice*. This admirable journal was Mitchell's own conception, his was the spirit that sustained it and his brilliant pen which gave it its fine quality.

"John Mitchell's approach to politico-economic problems is very different from our own, but that does not blind us to the fact that he is what the Chinese of olden days would have called 'a man pre-eminently.' His resignation is one more indication of the melancholy truth that in the recurring strife within the movement to which he gave so much of his time and labour, it is never the better man who seems to win. . . ."

We are realists, and it is as realists that we invite our readers to consider and to record for future reference a point which concerns them, namely that it is generally believed, and it is believed by Mr. Chesterton, that Mr. Mitchell's 'approach to politico-economic problems' reflects the guidance of the late C. H. Douglas. The point we wish to bring home is that Mr. Chesterton's doesn't.

THE OBJECTIVES OF TOTAL WAR—

(continued from page 1.)

We know that it is impossible to have war without two opposing sides; and we can say therefore that war is a condition of affairs which both sides are under the strongest possible pressure to subordinate, or discipline each and every individual to an objective which is not even understood, but is accepted from above.

The side which "wins" is the side which remains "disciplined," *i.e.*, *functionalised* for the longest time.

But when hostilities cease we invariably find that "functionalism" persists. The victorious armies are not demobilised; food restrictions, building restrictions, travel restrictions, are only relaxed, if at all, with obvious reluctance. Both sides may, on balance, be heavy losers in modern war; but there is always one winner, "functionalisation." War then is not necessarily between nations; it may be between Government and People.

Now, although the normal man refuses "Planning" or functionalisation "except in war, or under threat of war," there are powerful interests with functional objectives which are determined to extend functionalisation to every field of activity. Vertical trusts are one form of such interests and the raw material of them is "employment" or "Labour," and there is, although most Labour politicians may not understand it, the closest connection between "Labour-Socialism," vertical trusts or monopolies and war. August Bebel in 1892 assured Bismarck that "the Imperial Chancellor may rest assured that German Social Democracy (Socialism) is a sort of preparatory school for militarism." The reverse is equally true. Bismarck accepted the argument in full, never in any way interfered with the Socialists (who were busily engaged, *inter alia*, in debauching British trades unionism) and himself remarked: "We march separately, but we fight together."

Without presuming to define the whole nature of that mysterious creature, man, it is nevertheless possible to say fairly accurately that he "possesses" a number, perhaps an infinite number of functions. Provided that fear can be brought to bear, he can generally be persuaded to surrender any one, and eventually, practically all, of these functions, to external control, so that "he," the independent will, the possessor of initiative, is eliminated. The individual has then lost his sovereignty, and cannot prevent the handing over of his "national" sovereignty any more than he can prevent his material property in land or otherwise being alienated by a Socialist Government. If we imagine the apex of the military hierarchy which is organised to control the fighting function of man to be represented by a dot and a similar dot to represent the apex of an organisation to control each of the functions of the individual—the Ministry of Food, Housing, Transport, Supply, *etc.*—and place them side by side in a horizontal line, and then draw from each of these dots a line to the individual whose functions are thus taken from his own control, the diagram thus produced is again a triangle, but this time its apex is downward. Perhaps it may be advisable at this point to observe that there is nothing necessarily mystical about this diagram. It is one

quite familiar to "Scientific Management" experts, and is used in factory organisation. The link which converts the dots into a line is Finance. If on the top of this inverted triangle we superimpose the diagram of the military organisation (which in "peace-time" is represented by the N.V.D.K. or Gestapo) which supplies the fear-motive, we have the Red Star of Russia, the Seal of Solomon, the works diagram of the World Socialist Empire. Fear, the objective of war, is to be permanently with us in "peace."

Fanciful, you think? Not very fanciful, if you will observe events, and disabuse yourself of the idea that history is just disconnected episodes, rather than, as it is, long term policy crystallised. Theoretical? Yes. But unfortunately the world is in the grasp of theorists to whom misery and death of millions is a grain of dust beside the working out of their designs.

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