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THESE LATTER HOURS

By C. H. DOUGLAS

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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 learned 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 on 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 freeman 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."

The dictatorships of the world at the present time are slaveries, not because they dictate that their industries shall

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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.

The Common Market

"The present rush of Britons applying to emigrate to Australia was believed to be the direct result of Britain's looming entry into the Common Market, the *Sunday Express* reported yesterday."

So says an Australian Associated Press release published by *The Mercury* (Hobart, December 3, 1962).

"... It (the *Sunday Express*) said nearly 40,000 Britons had applied to emigrate to Australia since the end of July at a rate of 10,000 applications a month—four times the figure for this period last year"

Taking a conservative estimate of 10,000 applications as being the direct result of the Common Market negotiations, what effect would these applicants have by voicing their disapproval in the right quarters?

The Common Market is only part of the plan for World Dominion. There is no escape in Australia.

Individual Choice

"... In their anxiety for human welfare, in their collectivist schemes, the sentimentalists have overlooked the individual man. They submerge him in the sea of their universal benevolence. But who desire to live in the pauperdom of their charity? Every man desires to be his own architect, and the creator of his own design, the sentimentalist himself among the rest. And the last and greatest insult you can offer to the human race is to regard it as a herd of cattle to be driven to your selected pasture. You deprive the individual of his last rag of self-respect, the most precious of his possession, himself. If you treat him as a thing, an inanimate object, which can be pushed hither and thither, if you treat him as one of a drove of oxen, you take away his birthright, and for this loss nothing can compensate him, not all the soothing syrups and honeys of the world.

"To its eternal honour Christianity has stood steadfastly for the sanctity of the individual. To imprison the human spirit is the unpardonable sin, the attempt to make men automata, to force them into the same mould. No means will ever be found to induce human beings finally to surrender themselves, either body or soul, to a dictated felicity, to satisfactions chosen for them, whatever vulgar Caesars rule the world. And upon this rock all forms of regimentation, of standardised existence, will eventually shipwreck. Every type of compulsion is hateful, always has been, and always will be hateful, as long as men are men. Was this freedom about which the poets have raved since the world began, for which men have died in millions, worth the bones of a single soldier? Have you ever asked yourself why men have fought for liberty? Not for amusement. Freedom they must have, whether they know or not what to do with it, freedom to choose cause or party, order or disorder, the good or the bad, to steer each his own vessel to the port of his desire. Take away his choice and you make of him, for all your benevolent intentions, a chattel or a slave. There is a rebel in every man; men will revolt and demand again their freedom. As Dostoevsky expressed it, when everything is smooth and ordered and perfect, in the midst of this universal reason there will appear all of a sudden and unexpectedly some common-faced or rather cynical and sneering gentleman, who with his arms akimbo will say to us, "Now then, you fellows, what about smashing all this reason to bits, sending their logarithms to the devil, and living according to our own silly will?" And he will have followers in their thousands. Men desire the strangest and, in their neighbours' eyes, the most incomprehensible, the most irrational, the most preposterous things.

"The astonishing thing about the human being is not so much his intellect and bodily structure, profoundly mysterious as they are. The astonishing and least comprehensible thing about him is his range of vision; his gaze into the infinite distance; his lonely passion for ideas and ideals, far removed from his material surroundings and animal activities, and in no way suggested by them, yet for which, such is his affection, he is willing to endure toils and privations, to sacrifice pleasures, to disdain griefs and frustrations, for which, rating them in value above his own life, he will stand till he dies, the profound conviction he entertains that if nothing be worth dying for, nothing is worth living for.

"The inner truth is that every man is himself a creator,

by birth and nature, an artist, an architect, and fashioner of worlds. If this be madness—and if the universe be the machine some think it, a very ecstasy of madness it most manifestly is—none the less it is the lunacy in which consists the romance of life, in which lie our chief glory and our only hope.”

—W. Macneille Dixon in *The Human Situation*.

Cuba

“Direct intervention in other Latin-American countries is to be played down. Indirect, secret intervention—difficult to pin on Cuba—is to rise sharply.

“The idea, as Mexican sources explain it, is to avoid giving the U.S. any excuse for tearing up the no-invasion offer given to Castro. The basic tactic will be to hide behind local anti-government movements and fronts.

“An informed Mexican says this:

“There is nothing Cuba now needs to make it a more efficient Soviet base. At the moment Cuba is a restricted Soviet base, strategically located in the Western Hemisphere. The United States, however, has no guarantee against sabotage and infiltration. Cuba will have plenty of financial support from the Soviets.

“ ‘Privately the Communists must be gloating. I know that the Castroites here in Mexico now are very happy about the U.S. non-aggression offer.’

“For a campaign emphasising infiltration, Cuba is the ideal Soviet base.”

—*U.S. News & World Report*.

“The Cuban Student Directorate, a Cuban exile group operating out of Miami, has learned through its extraordinary effective intelligence network that the Soviets have at least 86 missiles in Cuba. The Directorate also says that missiles allegedly removed by the Soviets are dummies, not the real thing. Live missiles, Directorate members say, are hidden in caves. The Directorate, it is recalled, proved far more accurate than the U.S. government on the original Soviet military build-up.

“Yet official Administration sources—the very same ones who were almost tragically wrong on the arming of Cuba in the recent past—say they are satisfied the Soviets have removed their missiles.

“Carlos Todd, head of the reliable Cuban Information Service and a recognised expert on Cuban matters, told *Human Events*:

“I have no reason to doubt the information supplied by the Cuban Student Directorate, since this group has so far provided the most accurate information on Soviet activities in Cuba.”

—*Human Events*, November 24, 1962.

The Christian Doctrine of Wealth

The document under this title which has been brought to our attention is the first report of The Christian Doctrine of Wealth Committee of the Congregational Union of Scotland. After a lengthy “examination of the financial system from the Christian standpoint” it was presented to the Assembly at Dundee on May 10th, 1962.

The findings of the Committee are important and realistic as should be expected from a religious body (religion: a binding back to reality).

To quote from the Preamble: “. . . It is a grave limitation of the Gospel to regard it simply as a declaration of the purpose and power of God ‘to save souls’ in the narrow sense in which too often that phrase has been and still is used. The good purpose of God is to save the whole man and redeem the whole situation on earth . . .

“The Gospel also holds that all that is required for human weal of all kinds is provided for in the divine economy. Nothing has been left out in the Father’s care for His human household with its varied needs of body, mind and spirit. That must be a fundamental article in the Christian’s faith. The great saying of Jesus ‘I am come that men may have life and have it in all its fullness’ (N.E.B.) lights up the gracious purpose of our Creator and Father of God for man His child . . .”

If all that is required for human weal of all kinds is provided for in the divine economy, what then stands between God’s creatures and His creation? What has become of the promise of life in all its fullness?

To return to the Preamble: “. . . Since the purpose of God is nullified over a vast area of human experience, as is seen in the wide-spread poverty and want existing in the world today, it is the duty and task of the Church—the custodian of the Gospel—to search out the causes. It is not sufficient to say they are found in human sin and folly. That platitude begs a few questions. The sins and follies of man are written into the human institutions and systems, and once the system or institution has been generally accepted and approved a mantle of respectability covers the sin and folly which it contains. It may then even receive the acquiescent patronage of the Church. There is an inescapable obligation resting on Christians, therefore, to direct a searching scrutiny of all systems. The financial system—the most powerful of all—should be no exception . . .”

The Committee makes the following observations:

“The object of production is consumption.” (p. 10).

“From a Christian point of view it is wrong that a man should be employed on work that can be better done by a machine; it is wrong that he should be employed on work that fills no human needs, material or spiritual; it is wrong that he should be employed on work that is degrading to himself and to his fellow man. Yet all of these are characteristic of our present society, and all of them arise because men are forced to seek employment of some kind in order that they may satisfy their legitimate needs.” (p. 13).

“We therefore conclude that society will be forced in-

creasingly to distribute the means of livelihood among its members other than by way of paid employment." (p. 14).

"Men who are exhausted by the struggle for existence are poor and stony ground for the seeds of spiritual enlightenment. We should not fear the release of men from toil any more than we should fear their release from poverty." (p. 15)

"The monetary system should be so designed as to make it possible for the individual to exercise his choice freely in accordance with his conscience." (p. 30).

"In the case of Britain's recent application to the (International Monetary) Fund the assertion has been made, and has not been denied, that two of the conditions stipulated were the 'wages pause' and Britain's entry into the Common Market. Whatever may be said for or against these two measures, it can hardly be argued that it is in the interests of the British people that they should be enforced on them by an outside body without democratic consultation." (p. 18).

A similar procedure happened in Australia when "Australia" borrowed money in Washington in 1960. The following statement appeared in *The Mercury* in Hobart, May 5, 1961:

"The Australian Government has promised Washington to hold Australian credit tight until June 30, 1962.

"This was revealed in the House of Representatives yesterday by the treasurer (Mr. Holt) following questions by Opposition members early this week about the £A78,125,000 and standby credit of £A45 million released by the International Monetary Fund, Washington."

It should be noticed that economic sanctions were used against the people of Britain and Australia at the behest of a foreign and hostile power and without consulting parliament.

The conclusions of the Committee on a Christian economy are summed up in the following main objectives:

- 1 The best possible use of available natural and technical resources for the satisfaction of human needs and the promotion of human well-being.
- 2 (a) The release of human beings from the economic necessity of being employed in useless, wasteful or degrading tasks.
- 2 (b) Parallel with this, education in the use of leisure and the right attitude to work, so that men may develop their God-given talents to the mutual benefit of themselves and the community as a whole.
- 3 The elimination of insecurity and fear and consequent selfish materialist values, so that the individual human being may be enabled to live with dignity and self-respect.
- 4 The maintenance of a socially healthy economy with a suitably diversified balance between agriculture and industry with waste eliminated and with the highest possible standard of living for all.

- 5 The peaceful use of production, by exchange or otherwise, for the benefit of all peoples, particularly those in need of economic advancement, and for the elimination of want, provided that such trade does not lead to dangerous commercial competition and international conflict, nor to the placing of other countries under alien financial and political domination.

There is little to disagree with in these objectives which, by induction and natural process, should have evolved. We come back to the question who or what stands between God's creatures and His creation?

In its findings the Committee deals realistically with debt-finance and the monopoly of credit. It urges that it is an imperative Christian duty to press for the rectification of a faulty and fraudulent financial system.

The evidence of evil intention has been disregarded. However, the Committee is continuing its investigations and may observe that behind the financial system is an organisation consciously determined at any cost, of war or revolution, to uphold the economic war which is the direct and desired result of the defective financial system, and to use it as a weapon in the cultural war. It is of the utmost importance to grasp this situation. *A small group of men—selected International Financiers—are using the financial system to impose their policy on the world.* Douglas expressed it that the financial system was the *headquarters* of this policy.

If this Report does nothing more than focus attention on those who manipulate foreign currencies to the detriment of British and other peoples, it has made a very useful contribution to our defences. Western civilisation is being attacked with great ruthlessness, and a little "intelligence", in the military sense, is necessary if we are to take effective action to protect ourselves.

—H.A.S.

Snobs

"Everywhere there has arisen the mass-man, a type of man built hurriedly, mounted on a few poor abstractions and who is therefore identical in form from one end of Europe to the other. To him is due the stifling monotony that life has begun to assume throughout the continent. He is a man emptied of his own history, with no inward past, and so given over to any so-called 'international' discipline. He is less a man than the shell of one, made of plain *idola fori*: he has no insides, no inalienable privacy of his own, no irrevocable 'I'. Consequently, he is always ready to play at being anything. He has only appetites, he believes that he has only rights and no obligations; he is a man without the imperative of nobility—*sine nobilitate*—the snob. (*Author's note*—The lists of the students at Cambridge indicated besides a person's name, his profession and rank. Beside the names of commoners there appeared the abbreviation 's. nob.': *sine nobilitate*; whence the word 'snob'.")—Jose Ortega y Gasset: *History as a System*, 1941, 1961.