Review of the Crisis

(Continued)

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on a crash. A world growing richer in real capacity to produce wealth but which sees no future but in ever-expanding exports and austerity at home; a world where bumper crops frequently amount to an agricultural catastrophe for the growers; a world of forced employment in an increasingly automated industrial system; a world of non-productive bureaucrats expensively remunerated to interfere with production; a world where politicians maintain their power by exploiting greed and envy; a world where commentators see nothing but incompetence and stupidity when the set-up reeks of conspiracy and treason—all this is a prelude to a planned financial disaster. And then the real masters will take over.

Speaking at a Press luncheon in Canberra on Oct. 17, 1969, the Australian Prime Minister, Mr. John Gorton said: “Resources can only be taken from the tax-payers' pockets”. As he probably does not understand what he said, we shall classify this remark as gibberish. It is money the government takes from tax-payers' pockets, and the more money the government takes, the greater the government's control over the use made of the country's resources, with a corresponding diminution in control by consumers—i.e., citizens as individuals. Mr. Gorton also referred, approvingly, to “economic management”; but this time he probably did understand what he said—that the government should tell the citizens what they should do which, of course, is Basic Socialism, reducing the election issue (if there is one) to a question of competence.

In the early days of the Socialist advance, there was genuine opposition to increasing governmental power; but as such power was acquired, the fruits of office became more tempting than the restoration of freedom, which is being steadily strangled in the interest of greater and more “competent” management. Unless the electorate learns to write the agenda, it is doomed.

Into the Ditch

The Rev. Colin Morris, Minister of Wesley's Chapel in City Road, London has a headline in The Observer (Sept. 21, 1969) which announces, “Church Leader Backs Freedom Fighters”. His book, soon to be published, “takes the form of a reply to a request for pastoral advice from a Rhodesian African nationalist, who is also a Christian, as to whether he is right to take up arms with the Freedom Fighters. Mr. Morris says unequivocally that a Christian is justified in using violence to win freedom in Rhodesia”. Yet Mr. Morris allows that the overthrow of Ian Smith is “near hopeless” and he must know that in practice a terrorist will burn the native huts and kill the natives' animals and probably the natives as well.

But he covers this encouragement of lawless barbarity with a transparent veil of theology, saying that he could “wish for a theology of violence from the pen of a great theologian who dared to strike...”. I do not know whether this church leader has any connection with Martin Luther King, who did not advocate violence, but the ditch into which he would lead people is not unfamiliar in the streets of Belfast and Londonderry, Detroit and Chicago.


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FROM WEEK TO WEEK

Under carefully controlled conditions, even outright Communist countries hold elections, for elections give a spurious mandate for any atrocity—not necessarily physical—the Government intends to commit. Britain is not yet an outright Communist country, and its Government is only crypto-Communist. But perhaps the major tenet of Socialism is that Socialism is irreversible; and if an election is held in Britain with any possibility that the Conservatives might win, it will be in the belief that they either will not, or cannot, reverse the "giant strides" towards permanent Socialism that have already been achieved. The recent Conservative Party conference must have gone a long way to promote such a belief. But there are other possibilities.

Constantine Fitzgibbon in an article entitled "Britain: A Fascist State?" published in the Daily Telegraph Magazine, Oct. 10, 1969 remarks: "It would not be beyond the ingenuity of the present government's ideologue lawyers to prolong this parliament, and therefore this despised government, almost indefinitely while continuing, and as they hope perfecting, their levelling process... When the economic crash comes it is not inconceivable that they may use this catastrophe, of their own and their predecessors' creation, as a pretext to destroy what still remains of the democratic system in Britain. It is conceivable that they might even use the catastrophic situation which they have allowed to develop in Ulster for the same purpose".

Mr. Fitzgibbon seems clearly to realise, as most commentators seem not to, that Fascism, Nazism, and Socialism are all the same thing; and that "Butskellism", the continuing policy of the Conservative Party, is part of the same consensus.

"And even if the present bunch carry out their constitutional duty and surrender by holding a general election, and the present Conservative Front Bench becomes box instead of cox, and pursues almost identical policies, and the decline continues until the crash comes, then what?"

Until the crash comes... as come it must. The higher strategy, to which Mr. Wilson may be privy, but subordinate, and Mr. Heath probably not privy, but equally subordinate so long as he pursues "almost identical policies", is predicated...
draws attention to some of the thoughts of Dr. Robinson, soon to be Dean of Trinity College, Cambridge, one of which is that there is “still a lot of freedom to be won for minorities, racial and sexual, in the permissive society”. This religious leader guides to the type of ditch exemplified by No. 144 Piccadilly, the interior of which The People described graphically enough. There can be little in common with maturity in attitudes that douse all responsibility. The Archbishop of Canterbury, in the same newspaper, contents himself with saying that the church “should show more concern for God and the community”, a somewhat meaningless set of words these days.

In fact (Church Times, Sept. 19, 1969) the Bishop of Coventry uses much the same phrase when he says that the church “seems to have been far more concerned about personal behaviour than about social behaviour”, while the area of “the church’s concern seemed so often tragically limited”. He forgets perhaps that many churchmen have become sickened with the “concerns” of the World and British Councils of Churches, and that attention to local needs may help preserve what remains of a Christian community, and be far from “trivial”. The bishop, however, rushes on at this “most thrilling moment in history when science is pushing out the barriers of knowledge, when technology is hurling us into a new world of thrilling interest and adventure”. And finally he savages his “sheep” with the gibe that clergy and services look like a television newsman “dressed in seventeenth century garments”. Some people, of course, especially readers of Aubrey’s Brief Lives and its Introduction, might take this as a compliment.

The Bishop of Cariboo, until recently Executive Officer of the Anglican Communion, would appear to need some guidance himself: “I don’t know”, he says, “whether I ought to go on receiving a stipend from the Church”. But he too turns on his diocese, saying, “We are leading a criminal life adopting the standard of living that we do”. But the bishop must have heard something of the Social Credit thesis that the poor are not poor because the rich are rich, that all are being robbed by fraudulence, and that subversion is deliberately weakening the West.

These blind guides might, if they had eyes to see, profit from the words of the Ven. A. R. Lewis, also in the Church Times of the same date: “Rhodesia’s battle today—faltering though it be—is not for White supremacy but for those standards of Christian civilisation which Europe brought to Africa and is now abandoning”.

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Review of the Crisis (continued from page 1)

“The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

“It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.” (I. 28, 29.)

“The administrators, whom we shall choose from the public, . . . will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius, who will be their advisers . . . The intellectuals of the goyim will puff themselves up with their knowledges and without any logical verification of them will put into effect all the information available from science, which our agents specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.” (II. 2.)

Elsewhere it is made clear that “the information available from science” comprises those ‘progressive’ doctrines which are the stock in trade of the ‘progressive’ Socialists, and of the ‘experts’ from, for example, the London School of Economics who advise the administrators (i.e., the politicians) drawn “from among the public”. The London School of Economics is an outstanding example; it was endowed by Sir Ernest Cassel, and its trainees are in fact preponderant in the Civil Service. The politicians, on the other hand, are in the main labour agitators, miners, engine-drivers, errand boys, etc., etc.—“pawns in the hands of men of learning”. Every observer of Parliament knows the extent to which Ministers are dependent on their advisers for the answers to even simple questions. The policy of which they are the temporary administrators is far too complex to be mastered except by many years of hard study; but they are obliged from the very beginning of their term of office to be consistent in their presentation of that policy, to the administration of which they succeeded.

“In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. . . . Through the Press we have gained the power to influence while remaining ourselves in the shade . . .” (II, 5.) The part played by the Press in the dramatisation of the ‘dollar crisis’ and the “indispensable requirements” to which it allegedly gives rise is too obvious to require further emphasis. But the chief requirement is that “we must work harder”. ‘Full Employment’ plus!

“. . . All these so-called ‘People’s Rights’ can exist only in idea, an idea which can never be realised in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs we fling them from our table in return for their voting in favour of what we dictate, in favour of
the men we place in power, the servants of our agentur? Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day [Full Employment] gives him no present use of them, but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

“We appear on the scene as alleged saviours of the worker from this oppression when we propose to him to enter the ranks of our fighting forces—Socialists, Communists, Anarchists . . .

“By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.” (III. 5, 7, 8.) The “normal revolutionary situation”.

“This hatred will be further magnified by the effect of an economic crisis, which will stop dealings on the exchanges and bring industry to a standstill. We shall create . . . a universal economic crisis . . .” (III. 11.)

“At the present time we are, as an international force, invincible, because if attacked by some we are supported by other States . . .”

“In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.” (IV. 4.)

“... We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community . . .” (V. 1.)

As for the Dollar loan: “... by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the ‘official language,’ we shall keep to the opposite tactics and assume the mask of honesty and complacency.”

(11)

The essential strategy of world dominion revealed in the Protocols may be summarised quite briefly, for it is essentially simple, and depends far more for its success on unswerving resolution and a complete disregard for human misery than on any remarkable ingenuity. The central strategy was to gain the monopoly of credit; the Protocols refer to gold, which has been, if it is not still, the basis of financial credit. Then this money power is used to appeal to the worst side of human nature; to achieve a sufficiently comprehensive control of the great media of propaganda; to systematically and over a long period inculeate deliberately false doctrines; and to exploit the inevitable consequences of putting false doctrines into practice. This exploitation takes the form of centralisation of every form of control—i.e., the creation of greater and greater monopoly, culminating in police States; and the final step, yet to be consummated, is to superimpose on these a world monopoly, or World State, with those at present in control of finance in control of that State, quite automatically by virtue of “economic treaties and loan obligations”.

(12)

The threads are being tangled with a vengeance, and it is easy to observe that it is being done, not so much by, as from America. Great Britain has been brought very close to a point where her continued existence will entail the final surrender of her sovereignty, not voluntarily, but because she has no option other than disintegration. And it is easy to recognise in the personnel of the Socialist Government dupes “puffed up with their knowledges”, bribed and corrupted with delegated power, and pursuing their “insatiable material needs”.

Some consciously, some unconsciously—all are Fifth Columnists in fact.

They have been cunningly entangled in all sorts of international agreements with International Authorities, such as the Emergency Food Board and the Bretton Woods Agreement, surrendering to the former their rights over their very food supplies and to the latter control over their own credit. Part of the agreement with the International Emergency Food Board required government members Governments to place themselves in a position to carry out its recommendations—a pretty example of “great cunning and penetration during negotiations”, for it employed the age-old temptation, the temptation of power-over-others. The Government thought it could use the agreement to strengthen its position as a Government; as a justification for an advance towards dictatorship in accordance with Fabian theory; but the real sponsors used the agreement to corner the world’s food supplies in order to use them as an economic sanction against any recalcitrant States.

This is the general picture throughout. The Fabians have been out-manoeuvred; they thought they could use International Agreements as means to their own ends; and in fact the true Internationalists have used them as a means to the end of the Fabians. As anyone can see for himself, the Fabians will take (“American”) orders, or else . . .

(To be continued)

THE DEVELOPMENT OF WORLD DOMINION

By C. H. DOUGLAS

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