

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Volume 42, No. 21.

SATURDAY, JANUARY 19, 1963.

6d Fortnightly.

### "DISARMAMENT"

By C. H. DOUGLAS

(Originally published in *The New Age*, June 25, 1931).

If there are still people who suppose that the disasters, anxieties, and disillusionments from which we are suffering, and the greater trials with which we are plainly threatened, are the result of unco-ordinated forces, such persons must find the world a very depressing spectacle. A situation in which the threat of war grows daily, in which the stock markets of the world stagger from one crisis to another, while prelates and politicians vie with each other in demanding still more sacrifices from a world which is but one continual sacrifice, would, if its condition were fortuitous, be the best possible excuse for universal suicide. There would from this point of view be so many and such widely varying defects in modern society that no reasonable space of time could be expected to produce a better state of affairs, even if there were any signs of progress in that direction. It would be a hopeless situation.

Fortunately, evidence accumulates daily that this is not the case. There is in existence at least one definite policy which is being pursued with great ability, and over a world wide area. I suppose this policy is responsible primarily for most of the troubles with which the world is suffering, although secondary troubles have grown out of it, and its defeat will have results as widespread and far-reaching as the troubles which proceed from it.

The main outlines of this policy are familiar, and its objective, the establishment of a world hegemony, has been recognised in many quarters. In passing it may be observed that, in addition to any fundamental question as to its desirability there is probably an immense illusion at the base of the idea of world power—that by the centralisation of administration you obtain more control over an organisation. I suppose it is beginning to dawn upon a good many people in widely differing spheres of influence that exactly the opposite is the truth, that the centralisation of administration results in the organisation obtaining more control over the administration. In other words, the larger and more centralised an organisation is the more impossible it becomes for its so-called "head" to deflect the organisation from a policy which arises out of its own inherent constitution.

However this may be, the strategy which is being pursued for the attainment of this world hegemony is becoming plain, and the first constituent of it is disarmament, not merely of a military character, but in every plane of human activity.

Arms are merely a special form of tools—they increase the power of the individual over circumstances. If this be recognised, it will easily be grasped that there is no essential difference between the disarmament of an individual and the taking away from him of any other tools, and that fundamentally the desirability of such a line of action depends very much on whether you believe that the individual or the nation can desirably relinquish all specialised action in favour of some exterior organisation. Disarmament is simply dis-empowerment. If there is anyone who finds such prospect attractive, then Soviet Russia, or Fascist Italy, are the spiritual homes for him.

This idea that everybody knows better what is good for a man than the man himself, and that any external organisation is a better repository for a nation's power than the nation in question, would seem on the face of it to bear such strong resemblance to the fable of the fox, which having lost its tail in a trap, proclaimed the transcendent advantages of a tail-less existence, that one would not expect it to attract much support. But, in fact, it seems to lend itself to presentation in a form very attractive to the idealistic mentality. The Archbishop of Canterbury, refreshed by his three-months cruise with Mr. Pierpoint Morgan, is asking for our prayers in favour of it. By a curious coincidence, American banking circles are firm in their contention that no reduction of the debts of Europe to America can be contemplated without corresponding reduction in European armaments.

Contemporaneously we have a blast of propaganda for what can only be described as "programitis." The very financiers who condemn Russia in public while endeavouring to organise loans to her in private, are enthusiastic about the desirability of the centralised planning of production. The centralised planning of production, if it means anything at all, means that some central authority shall decide both what the individual wants, whether he is to have it, who is to make it for him, and on what terms he is to get it. It is the only way by which the individual can rapidly acquire material prosperity. Yet curiously enough, the complaint by the same people made against what remains of the centralised control of production, is that it has produced too much. In other words, whatever happens in the world at the present time, which is a world increasingly in the control of finance is an argument for taking still further control out of the hands of the individual and transferring it to the power which is demonstrably responsible for the trouble.

(continued on page 4).

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free: One year 30/-; Six months 15/-; Three months 7s. 6d.*

Offices—*Business: 9 AVENUE ROAD, STRATFORD-ON-AVON. Telephone: Stratford-on-Avon 3976.*

*Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON N.W.1. Telephone: EUSTON 3893.*

### IN AUSTRALIA—

*Business—Box 2318V, G.P.O., Melbourne.*

*Editorial—Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).*

### THE SOCIAL CREDIT SECRETARIAT

*Personnel—Advisory Chairman: Dr. Tudor Jones, Chairman: Dr. B. W. Monahan, 36 Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London N.W.1. (Telephone: EUSTON 3893). Secretary: H. A. Scoular, Box 3266, G.P.O. Sydney, N.S.W.*

## Edmund Burke's Reflections

The extracts which follow are from Edmund Burke's *Reflections on the French Revolution*, taken from *The Works of Edmund Burke*, Vol. II (George Bell & Sons—1910) and emphasise his appreciation of Constitutionalism (Political Relativity) and his condemnation of Continental Absolutism. Each extract has been given a distinguishing label:

### ABSOLUTISM

#### LIBERTY AND ALL THAT

(1) THE ABSTRACTIONISTS:—(page 282). "But I can not stand forward and give praise or blame to anything which relates to human actions, and human concerns, on a simple view of the object, as it stands stripped of every relation, in all nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing colour and discriminating effect. The circumstances are what render every civil and political scheme beneficial or noxious to mankind. Abstractedly speaking, government, as well as liberty, is good; yet could I, in common sense ten years ago, have felicitated France on her environment of a government (for she then had a government) without inquiry what the nature of that government was, or how it was administered? Can I now congratulate the same nation upon its freedom? Is it because liberty in the abstract may be classed amongst the blessings of mankind, that I am seriously to felicitate a mad-man, who has escaped from the protecting restraint and wholesome darkness of his cell, on his restoration to the enjoyment of light and liberty? Am I to congratulate a highwayman and murderer, who has broke prison, upon the recovery of his natural right? . . ."

(2) CHANGE OF PERSONNEL (page 322):—"Every person in your country, in a situation to be actuated by a prin-

ciple of honour, is disgraced and degraded, and can entertain no sensation of life, except in a mortified and humiliated indignation. But this generation will quickly pass away. The next generation of the nobility will resemble the artificers and clowns, and money-jobbers, usurers, and Jews, who will be always their fellows, sometimes their masters. Believe me, Sir, those who attempt to level, never equalise. In all societies, consisting of various descriptions of citizens, some description must be uppermost. The levellers therefore only change and pervert the natural order of things; they load the edifice of society, by setting up in the air what the solidity of the structure requires to be on the ground. . ."

(3) THE RULE OF THE PROLETARIAT (page 322):—"The Chancellor of France at the opening of the states, said, in a tone of oratorical flourish, that all occupations were honourable. If he meant only, that no honest employment was disgraceful, he would not have gone beyond the truth. But in asserting that anything is honourable we imply some distinction in its favour. The occupation of a hair-dresser, or of a working tallow-chandler, cannot be a matter of honour to any person—to say nothing of a number of other more servile employments. Such descriptions of men ought not to suffer oppression from the state; but the state suffers oppression, if such as they, either individually or collectively, are permitted to rule. In this you think you are combating prejudice, but you are at war with nature."

(4) GANGSTERDOM (page 350):—"But power of some kind or other, will survive the shock in which manners and opinions perish; and it will find other and worse means for its support. The usurpation which, in order to subvert ancient institutions, has destroyed ancient principles, will hold power by arts similar to those by which it has acquired it. When the old feudal and chivalrous spirit of fealty, which, by freeing kings from fear, freed both kings and subjects from the precautions of tyranny, shall be extinct in the minds of men, plots and assassinations will be anticipated by preventive murder and preventive confiscation, and that long roll of grim and bloody maxims which form the political code of all power not standing on its own honour and the honour of those who are to obey it. Kings will be tyrants from policy, when subjects are rebels from principle."

#### THE "RIGHTS" OF MAN

(5) THE DOCTRINAIRE (page 337):—"This sort of people are so taken up with their theories about the rights of man that they have totally forgotten his nature. Without opening one new avenue to the understanding, they have succeeded in stopping up those that lead to the heart . . ."

(6) THE COMPUTING PRINCIPLE (page 335):—"The pretended rights of these theorists are all extremes; and in proportion as they are metaphysically true, they are morally and politically false. The rights of men are in a sort of *middle*, incapable of definition, but not impossible to be discerned. The rights of men in governments are their advantages; and these are often in balance between differences of good, in compromises sometimes between good and evil, and sometimes between evil and evil. Political reason is a computing principle: adding, subtracting, multiplying and dividing, morally and not metaphysically or mathematically, true moral denominations."

(7) THE RIGHT OF MINORITIES (page 335):—"By these theorists the right of the people is almost always sophistically confounded with their power. The body of the community, whenever it can come to act, can meet with no effectual resistance; but till power and right are the same, the whole body of them has no right inconsistent with virtue, and the first of all virtues, prudence. Men have no right to what is not reasonable . . . ."

(8) PURITANISM (page 441):—" . . . in general, those who are habitually employed in finding and displaying faults, are unqualified for the work of reformation, because their minds are not only unfurnished with patterns of the fair and good, but by habit they come to take no delight in the contemplation of those things. By hating vices too much, they come to love men too little . . . ."

### POLITICAL RELATIVITY

#### STATESMANSHIP

(9) THE STATESMAN (page 428):—" . . . A disposition to preserve, and an ability to improve, taken together, would be my standard of a statesman. Everything else is vulgar in the conception, perilous in the execution."

(10) A RULING PRINCIPLE (page 440):—" . . . Where the great interests of mankind are concerned through a long succession of generations, that succession ought to be admitted into some share in the councils which are so deeply to affect them. If justice requires this, the work itself requires the aids of more minds than one age can furnish. It is from this view of things that the best legislators have been often satisfied with the establishment of some sure, solid, and ruling principle in government; a power like that which some of the philosophers have called a plastic nature; and having fixed the principle, they have left it afterwards to its own operation.

"To proceed in this manner, that is, to proceed with a presiding principle, and a prolific energy, is with me the criterion of profound wisdom. What your politicians think the marks of a bold, hardy genius, are only proofs of a deplorable want of ability. By their violent haste and their defiance of the process of nature, they are delivered over blindly to every projector and adventurer, to every alchemist and empiric . . . ."

(11) THE SCIENCE OF GOVERNMENT (page 333):—"The science of constructing a commonwealth, or renovating it, or reforming it, is, like every other experimental science, not to be taught *a priori*. Nor is it a short experience that can instruct us in that practical science; because the real effects of moral causes are not always immediate, but that which in the first instance is prejudicial may be excellent in its remoter operation, and its excellence may arise even from the ill effect it produces in the beginning. The reverse also happens; and very plausible schemes, with very pleasing commencements, have often shameful and lamentable conclusions. In states there are often some obscure and almost latent causes, things which appear at first view of little moment, on which a great part of its prosperity or adversity may most essentially depend. The science of government being, therefore, so practical in itself, and intended for such practical purposes, a matter which requires experience and even more experience than any person can gain in his whole life, however sagacious and observing he may be, it is with infinite caution that any man ought to venture upon

pulling down an edifice which has answered in any tolerable degree for ages the common purposes of society, or on building it up again without having models and patterns of approved utility before his eyes."

(12) POLITICAL AND ECONOMIC PLANNING (page 368):—"To avoid therefore the evils of inconsistency and versatility, ten thousand times worse than those of obstinacy and the blindest prejudice, we have consecrated the state, that no man should approach to look into its defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion; that he should approach to the faults of the state as to the wounds of a father, with pious awe and trembling solicitude. By this wise prejudice we are taught to look with horror on those children of their country, who are prompt rashly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poisonous weeds, and wild incantations, they may regenerate the paternal constitution, and renovate their father's life."

(13) THE TRUE CYNIC (page 338):—"Thanks to our sullen resistance to innovation, thanks to the cold sluggishness of our national character, we still bear the stamp of our forefathers. We have not, (as I conceive) lost the generosity and dignity of thinking of the fourteenth century; nor as yet have we subtilized ourselves into savages. We are not the converts of Rousseau; we are not the disciples of Voltaire; Helvetius has made no progress amongst us. Atheists are not our preachers; madmen are not our lawgivers. We know that *we* have made no discoveries, and we think that no discoveries are to be made, in morality; nor many in the great principles of government, nor in the ideas of liberty, which were understood long before we were born altogether as well as they will be after the grave has heaped its mould upon our presumption, and the silent tomb shall have imposed its law on our pert loquacity. . . ."

#### CONSTITUTIONALISM

(14) THE UNWRITTEN CONSTITUTION (page 362):—" . . . The whole has emanated from the simplicity of our national character, and from a sort of native plainness and directness of understanding, which for a long time characterised those men who have successively obtained authority amongst us. This disposition still remains at least in the great body of the people."

(15) THE FAMILY SETTLEMENT (page 307):—"This policy appears to me to be the result of profound reflection; or rather the happy effect of following nature, which is wisdom without reflection, and above it. A spirit of innovation is generally the result of a selfish temper, and confined views. People will not look forward to posterity, who never look backward to their ancestors. Besides, the people of England well know, that the idea of inheritance furnishes a sure principle of conservation, and a sure principle of transmission; without at all excluding a principle of improvement. It leaves acquisition free; but it secures what it acquires. Whatever advantages are obtained by a state proceeding on these maxims, are locked fast as in a sort of family settlement; grasped as in a kind of mortmain for ever. By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges, in the same manner in which we enjoy and transmit our property and our lives. The institutions

of policy, the goods of fortune, the gifts of providence, are handed down to us, and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts; wherein by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole, at one time, never old, or middle-aged, or young, but, in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation, and progression. Thus by preserving the method of nature in the conduct of the state, in what we improve, we are never wholly new; in what we retain, we are never wholly obsolete. By adhering in this manner and on those principles to our forefathers, we are guided not by the superstition of antiquarians, but by the spirit of philosophic analogy. In this choice of inheritance we have given to our frame of polity the image of a relation in blood; binding up the constitution of our country with our dearest domestic ties; adopting our fundamental laws into the bosom of our family affections; keeping inseparable, and cherishing with the warmth of all their combined and mutually reflected charities, our state, our hearths, our sepulchres, and our altars."

(16) CONFORMITY TO NATURE (page 307):—"Through the same plan of a conformity to nature in our artificial institutions, and by calling in the aid of her unerring and powerful instincts, to fortify the fallible and feeble contrivances of our reason, we have derived several other, and those no small benefits, from considering our liberties in the light of an inheritance. Always acting as if in the presence of canonised forefathers, the spirit of freedom, leading in itself to misrule and excess, is tempered with an awful gravity. This idea of a liberal descent inspires us with a sense of habitual native dignity, which prevents that upstart insolence almost inevitably adhering to and disgracing those who are the first acquirers of any distinction. By this means our liberty becomes a noble freedom . . . All your sophisters cannot produce anything better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations, our breasts rather than our inventions, for the great conservatories and magazines of our rights and privileges."

(17) THE CULTURAL INHERITANCE (page 305):—"In the famous law of the 3rd of Charles I., called the 'Petition of Right,' the Parliament says to the King, 'Your subjects have *inherited* this freedom,' claiming their franchise not on abstract principles 'as the rights of men,' but as the rights of Englishmen, and as a patrimony derived from their forefathers . . ."

(18) CONSERVATION AND CORRECTION (page 295):—"A state without the means of some change is without the means of its conservation. Without such means it might even risk the loss of that part of the constitution which it wished the most religiously to preserve. The two principles of conservation and correction operated strongly at the two

critical periods of the Restoration and Revolution, when England found itself without a king . . ."

(19) THE LITTLE PLATOON (page 320):—"Turbulent discontented men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order. One of the first symptoms they discover of a selfish and mischievous ambition, is a profligate disregard of a dignity which they partake with others. To be attached to the sub-division, to love the little platoon we belong to in society, is the first principle (the germ as it were) of public affections. It is the first link in the series by which we proceed towards a love to our country, and to mankind. The interest of that portion of social arrangement is a trust in the hands of all those who compose it, and as none but bad men would justify it in abuse, none but traitors would barter it away for their own personal advantage."

(20) MAGNIFICENT SPECULATION (page 336):—"Almost all the high-bred republicans of my time have, after a short space, become the most decided, thorough-paced courtiers; they soon left the business of a tedious, moderate, but practical resistance, to those of us whom, in the pride and intoxication of their theories, they have slighted as not much better than Tories. Hypocrisy, of course, delights in speculation, it costs nothing to have it magnificent."

(21) SOCIAL SECURITY (page 489):—"All this violent cry against the nobility I take to be a mere work of art. To be honoured and even privileged by the laws, opinions, and inveterate usages of our country, growing out of the prejudice of ages, has nothing to provoke horror and indignation in any man. Even to be too tenacious of those privileges is not absolutely a crime. The strong struggle in every individual to preserve possession of what he has found to belong to him, and to distinguish him, is one of the securities against injustice and despotism implanted in our nature."

---

## DISARMAMENT

(continued from page 1)

I suppose that this policy has obtained such momentum that we are condemned to witness its pursuit to its inevitable and catastrophic conclusion. But in the meantime a little plain speaking may perhaps not be out of place. Those who are in the present state of the world's business are endeavouring to weaken such independent centres of power, as, for instance, Great Britain, by propaganda for disarmament of a military nature, or active or disguised action for the reduction of her power in men and tools, are either the victims of muddle-headed illusion, or are dangerous criminals. It is to be hoped that some effective method of presenting this point of view to them will be devised. The Long Gallery of the Tower might be considered.

The way to stop wars is not to institute a centralised tyranny worse than war—it is to take away the reason for war. When that has been done, armaments will go out of fashion. Perhaps the Archbishop will take another holiday with Messrs. Morgan, Mellon and Stimson, and put it to them.