

Centralization – The Policy of Satanism

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"The policy of centralization of power is the denial of the right of men and women to freedom. It is the denial of the sanctity of human personality. It is a denial of the omnipotence of God and the antithesis of the social policy inherent in Christ's teachings."

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THE POLICY OF SATANISM

By *L. DENIS BYRNE, O.B.E.*

The fact which every thinking person must face in this critical period in human history is that we live in a rapidly disintegrating civilization. It is my considered opinion that we have long since passed the point of reversing this trend—that the destruction of all but the remnants of what has so far survived of the civilization which was built on Western culture rooted in Christianity is now a mathematical certainty. At best we can strive to ensure that men and women in sufficient numbers and over a wide area—and my expectations are centered in the English-speaking world—will recognize that they have a personal responsibility to the generations who will inherit the growing chaos already so evident on a universal scale; that by their efforts and influence it will be possible, while there is yet time, to lay foundations of an emergent civilization of lasting duration.

But of this I am certain; that those who are alive to this responsibility can take effective action only if they have an understanding of the causes of the perilous plight in which Western nations find themselves, the nature of the issues we face and what can be done about the situation. I must add, that it will require men and women possessed of integrity and courage to take such action.

I know that what I have said will sound to some of you like words of an alarmist and a pessimist. I assure you that I have not in the least exaggerated the gravity of the situation. The evidence is to be seen on every hand. And let me add that far from being pessimistic about the final outcome of the developing world crisis, I am a confirmed optimist.

Much of what I have to say to you today will be centered around two of the many profound pronounce-

ments of the late Major Clifford Hugh Douglas, a man whose greatness will one day be acclaimed widely.

LAW OF RIGHTNESS

Speaking at a dinner meeting which it was my privilege to attend, Douglas said, in effect, that there is a Law of Rightness—or, as he preferred to call it, a Canon—running through and regulating the universe. The stars in their courses and the Earth in its orbit around the Sun conform to this Canon, as do plant and vegetable life in their response to the changing Seasons. This is likewise true of the flight of a bird through the air and to the behaviour of the animal kingdom in their natural environment. These all respond and conform to the Canon—the Universal Law of Rightness—by virtue of their nature or instinct. However, in the case of Man endowed with free will he must seek the Canon as it applies to human life and adhere to it. This in fact is, in an elementary example, what a person does in observing that aspect of the Canon we term the Law of Gravity, when he walks down stairs and out of his front door at street level instead of diving out of the second storey window. Or again, when an engineer designs an intricate machine, the parts are made to his specifications and assembled and when power is applied to it, it performs its intended purpose, he was “successful” because he adhered to the Canon. The same applies to the artist who, when he completes a picture, can step back from it and say, “Ah! I’ve got that just right”. This is true of every phase of human activity. To the extent that Man seeks, finds and obediently adheres to the Canon—the Law of Rightness governing the Universe—he will find himself in harmony with Creation and attain the “satisfaction” and “happiness” in living after which he strives. To the extent Man ignores the Canon or flouts it, he will bring disaster upon himself.

You will recognize readily that this is an engineer’s

penetrating elaboration of Christ's command—"Seek ye first the Kingdom of God and His righteousness"—that is, rightness—"and all these things shall be added unto you": gained by you. Through the centuries this Universal Law has been termed Divine or Natural Law by the Christian Church.

It is inherent in this Law that all which conflicts with it will be destroyed. It has also been termed "the Mills of God which grind slowly but grind exceedingly small". That is why I am a confirmed optimist about the forbidding world chaos which we see developing around us—in the growing economic instability reflected in increasing inflation, mounting taxation, spiralling debt and widespread strikes; in the social unrest evident everywhere leading to growing violence, the upsurge of drug abuse, the abandonment of ethical standards and so forth. These evils have within them the seeds of their own destruction. In the long run only those features of the social order and those policies which are "right"—that is conform to the Canon—will survive and those in conflict with it—what we term "evil"—will be destroyed, but at a terrible cost in the terms of human suffering.

POWER HUNGRY MEN OF HISTORY

Throughout human history, mankind has been cursed by men and groups of men obsessed by the will to power—men seeking world conquest by military and economic sanctions which would concentrate absolute power in their hands. The examples which come readily to mind are Alexander the Great, the Roman Caesars, Gengis Khan, Napoleon and more recently, Hitler, Lenin and their ilk, while in the background we have witnessed the slimy intrigues and the growing power of the oligarchy of finance founded by the Houses of Rothschild and the Secret Societies and today consolidated in International Finance, International Communism, International Zionism and the agencies they control.

These power hungry men of history and their lesser brethren have pursued a single policy—namely to centralize and consolidate in their hands the power to control the lives of nations. Today we are witnessing a deliberate and determined conspiracy, already well advanced, to centralize and consolidate power on a world scale for the purpose of establishing a world slave state on the models of the Soviet Union and Communist China. While the regimes of those countries are openly advancing that objective, yet far more dangerous, far more subtle and far more effective are the activities in the non-communist countries, of governments, monopolies, and institutions which have been brought under the control of the arch-conspirators and are pursuing the policy which furthers their objective—the policy of centralization and consolidation of power of control. We see this in the progressive increase of bureaucratic power at all levels of government, in the takeover of the smaller units of industrial and commercial activities by vast corporations and the consequent growth of monopoly—in fact in every sphere of social life. And every increase in power of a central body is at the expense of the individual—at the expense of his freedom.

The policy of centralization of power is the denial of the right of men and women to freedom. It is the denial of the sanctity of human personality. It is a denial of the omnipotence of God and the antithesis of the social policy inherent in Christ's teachings. It is a policy which flouts the Canon governing human affairs. In short it is the policy of evil—of the Devil—it is the policy which can be aptly described as Satanism.

As the late Sir James Bryce, the noted British historian, pointed out in his classic work, *Modern Democracies*—“All power tends to corrupt and absolute power corrupts absolutely”. So it is not surprising that those men by trickery, intrigue, treason and ruthless pursuit of the objective of absolute power on a world scale, should have

acquired the ultimate in corruption—and therefore, we may expect that at every level we find this policy of centralization of power being carried out, it spawns corruption and all its attendant evils.

CHRISTIANITY AND REALITY

The second of the profound statements made by Douglas to which I wish to draw to your attention is that either Christianity is of the very warp and woof of the fabric of Creation or else it is just a set of interesting opinions to be treated on the same level as any other set of interesting opinions. Although the full import of this obvious fact seems to have escaped the greater segment of the Christian Church, yet its self-evident truth holds out the greatest hope for the future of humanity.

Fundamental to the situation we face today is that with the collapse of the Greco-Roman civilization, Europe was plunged into the Dark Ages from which it was rescued by the spiritual renaissance stemming from the spread of Christianity and the inherently Christian civilization of Medieval Europe and the social ideas derived from Christianity. Basic to this ideal was the recognition of Natural Law—of the Canon. Its very core was acceptance of the evident fact that as Creator and Author of the Universe, God is the sole authority; that as Creator He is the Father of all mankind who, therefore, are one family under His Authority; that this world family is divided into smaller national families of different races, that throughout Christendom, as it was known, each person was a child of the Church—Christ's Mystical Body—"I am the vine, ye are the branches . . ."; that in that intimate relationship in Christ, each person was a sacred child of His to be thus recognized. This is the very core of the concept of personal freedom which is enshrined in the resulting social idea.

PRINCIPLES OF SOCIAL ORGANIZATION

At this point I must again digress to enlarge on this question of freedom. Freedom has been correctly defined—incidentally another of Douglas's profound statements—as the right of the individual to choose or refuse one thing at a time. Involved are two forms of social organization—pyramidal and democratic.

The pyramidal form of organization can be visualized as a pyramid or triangle with the apex pointing upward. Control is exercised from the apex through a series of lesser controllers and is imposed on the body of the persons comprising the organization at the base by means of sanctions.

The democratic form of social organization can be visualized as a circle, with the body of the persons comprising the organization at the circumference and the administrators at the center. In this case, control is exercised from the circumference—namely, the people at large—who determine policy, i.e. the results they want, and have the sanctions to remove the administrators at the center and replace them if they do not produce the required results.

Now the democratic form of organization is the correct one for the control of policy—for deciding what shall be, i.e. the results to be provided. This is fundamental to the freedom of the individual.

The pyramidal form of organization is the correct one for deciding how the wishes of the people—their policy—will be carried out. It has to do with methods.

The core of both forms of organization is personal responsibility. If the democratic form of organization is to function effectively, it should provide every person with the opportunity of making policy—that is, stating the results he wants from the administrators at the center, and with his fellow policy makers be able to remove those administrators and replace them by others if they do not get the desired results.

Similarly under the pyramidal form of organization, the administrators should be prepared to accept full responsibility for the methods they decide to get the desired results and they must possess the necessary sanctions to ensure that those working under their direction carry out their instructions.

This basic requirement of personal responsibility in social organization was recognized in Medieval Society and is at the core of the emergent British constitution from which our institutions are derived. This constitutional ideal was basically a Theocracy—rooted in the recognition that God, the Creator, was the sole Supreme Sovereign Authority. The King, as head of the national family, was regarded as the channel through which Divine Authority was channelled into national life. He was personally responsible to God for the people entrusted to him and for all authority (derived from God) exercised within the temporal life of the nation. In turn, the Lords Temporal—each with a definite and limited sphere of responsibility, were responsible to the King for the people entrusted with their care and the manner in which they exercised the authority entrusted to them for the benefit of these.

In the spiritual life of the nation, the Archbishops and Bishops of the Church—remember this is pre-Reformation—comprised the Lords Spiritual and each was responsible to God for the “flock” entrusted to his care. And these acted as a check to the abuse of power both by the King and by the Lords Temporal.

Directly responsible to the King were the Judiciary— independent of both Lords Spiritual and Temporal. Their function was to administer the King’s justice. And that, of course was what the Magna Carta was all about— when faced with the abuse of the authority of which he was the custodian and in violation of his coronation vows by the King, the Lords Spiritual, and with the support of the Lords Temporal, forced the King to recognize

his responsibilities and to establish the rights of the individual by law.

From this trinitarian form of Government, based on the theocratic ideal—Crown, Lords Spiritual and Lords Temporal—acting as checks on each other against the abuse of power and having to conform to common law, developed the British Parliamentary System of representative government under constitutional monarchy. Its trinitarian nature was preserved in the Crown, the Lords and the Commons—in our own case in Canada, the Crown, the Senate and the Commons.

This was supposed to enable the people as a whole in their role as electors to have direct say in the policy of government. However, fundamental to the Medieval Christian social ideal from which the British constitution had developed, was the focus of Authority, the feature of personal responsibility checks and balances against the abuse of power and the final responsibility with the power of veto on behalf of his people, vested in the Monarch. These features should have been continued. However, they were not carried forward—for forces were at work even then to sabotage any and every obstacle to the centralization and consolidation of power.

THE PERVERSION OF DEMOCRACY

There is an Eastern saying that the Devil is God upside down. By the reversal of an inherently right policy, it becomes a policy for evil. Now as I have pointed out the basis of a free society—a genuine democracy—is the form of organization which enables each individual to decide what shall be done—to choose or refuse one thing at a time in the ordering of his life. In enforcing their right to their freedom they should be able to appoint administrators who are qualified and undertake to provide the desired results if they fail to do so to replace them.

For their part the administrators adopt the pyramidal form of organization, directing those under them on the methods to be employed to obtain the required results. Now, by reversing the form of organization for determining policy and adopting the pyramidal form of organization to control both policy and administration, we have another kind of social organization—namely a dictatorship.

What we are witnessing in every sphere of social life today is the deliberate, conscious and systematic transfer of the control of policy from the individual—where it still exists—to a central body. We see this happening in the sphere of government, where once but no longer civil servants, trained in the techniques of bureaucracy, decide either with the acquiescence or at the direction of their Ministers, how much of your income you may retain, how much you must surrender to the government's financial masters as tribute in the form of debt charges, how much and what you may produce, what imported goods you may or may not be permitted to buy, and how the money filched from you in taxes shall be spent—even to advance treason or to subsidize criminals as is being done in Canada today. This control of policy by governments has extended into the fields of education, health, agriculture, construction and so forth. By centralized control of finance, the banking institutions can control every phase of the economic and political life of the nation—yes, and even its cultural life. It is in this area of the financial system that this policy of centralization of control is initiated and advanced. It is in this area of the financial system that the power of money has been used to advance and consolidate central control on first national and then on the international scale.

In the field of industry and commerce, we have seen the power of money used by large corporations and their satellites to swallow up progressively the smaller factories and businesses until we now have financial domination

of our economy operating through vast monopolies. Monopoly is the product of centralization.

With every transfer of power to a central group not only is their power of control increased, but that of the individual over his own affairs—that is to say freedom—is correspondingly diminished. And the greater the concentration of power, the greater the corruption and the greater the evil generated. The denial of God, the progressive abandonment of any moral code, the spiritual decline of the nation, the worship of power and material possessions are its fruits. Can you imagine anything more evil and satanic than an absolute tyranny under a so-called world government controlled by a pack of power maniacs and its rule imposed ruthlessly by stark force and fear? In short, a World Slave State more diabolical than even the so-called communist and fascist dictatorships of our day at their worst.

Yet the evidence is plain that it is the kind of new world order—or just societies, as its political promoters call it, into which we are being rushed—a social order that, because it violates every human ideal and the tenets of the Canon can bring only widespread disaster to humanity; an order that is doomed from the outset and in the process of its destruction will bring crashing about us what may yet remain of civilization.

That then is the issue which you and I face. Surely nobody with any sense of responsibility can remain indifferent to its challenge. To do so will be to abdicate all we cherish. The alternative is to take effective action while there is yet time—action which will release the springs of spiritual renaissance and lay foundations for an emergent civilization. The nature of such action will be the subject of the concluding session of this seminar to which I commend your close attention.

That is the challenge I place before you. I assure you that you can ignore it only at your peril.

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The League of Rights is a non-party political organization.

Its objectives may be summarised as follows:

- Loyalty to God and the Crown.
- Fostering the strengthening of ties between the member nations of the British Crown Commonwealth.
- Support of private ownership of property and genuine competitive enterprises.
- Defence of the Rule of Law.
- Opposition to all policies of totalitarianism, irrespective of their label.

The League is not motivated exclusively by opposition to Communism, and to other threats to individual freedom and dignity; it constantly holds up the vision of a world that could be: one of expanding freedom and security for all, in which every individual can participate freely in association with his fellows to build the finest Civilization yet created by man.

The League is a new type of organization, offering an opportunity for service to those who want to do something purposeful with their lives in opposition to those who seek to drive man down the scale of existence and to deny him his divine destiny.

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