"All that is necessary for the triumph of evil is that good men do nothing . . ." — EDMUND BURKE.

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C.H. Douglas: the Man and His Message By M. Oliver Heydorn

(This is an excerpt from an unpublished manuscript entitled: The Principles and Practice of Social Credit - editor)

It is an unfortunate fact of history that many great men are never fully appreciated until many years after their deaths. Some do not receive their proper recognition because their contributions are, for a certain period of time at least, lost to posterity. Others are ignored just so long as they are regarded as a threat to the prevailing dogmas or way of life of an established elite. A third class of men remain unacknowledged because their thinking is far in advance of their times. One day it will be more widely recognized that Major Clifford Hugh Douglas (1879-1952) falls squarely into all three of these categories.

An Anglo-Scottish engineer of some standing, C.H. Douglas held many important posts in various parts of the world: he worked as an engineer for the Canadian General Electric Company in Peterborough (Ontario), as Assistant Engineer with Lachine Rapids Hydraulic Construction (Québec), as Deputy Chief Electrical Engineer for Buenos Aires and Pacific Railway (Argentina), as Chief Engineer and Manager for the British Westinghouse company in India, and as Assistant Superintendent for the Royal Aircraft Factory in Farnborough (England). He acquired the title of Major while serving in the Royal Flying Corps during the First World War and retained that rank in the R.A.F. reserve.

After retiring from his profession at a rather early age, Douglas became during the 1920's, 30's, and 40's the centre of a world-wide movement stemming from his various writings and addresses. The sort of theorizing expressed in these communications combined a highly original philosophical approach to questions of economics, politics, and society in general, with startling empirical discoveries. Considered as a whole, the resultant body of thought eventually became known as Social Credit, after the title of his 1924 book on the subject. Douglas' renown during this period was so great that he was invited to present evidence before the Canadian

Banking Enquiry in 1923, before the British Macmillan Committee in 1930, and before an Albertan legislative committee in 1934. He also embarked upon several foreign trips, visiting with and addressing various, and sometimes very large audiences in Australia, Canada, Japan, New Zealand, Norway, and the USA in an attempt to further spread his message and consolidate his following. Douglas' efforts were not without fruit. In 1935 he was appointed Chief Reconstruction Advisor to the Government of the Canadian Province of Alberta, a province which went on in the same year to elect the first official Social Credit Government the world had ever seen.

In spite of the originality and the ever-increasing relevance of his analyses and remedial proposals, it is sadly true that Douglas has been largely ignored since the end of the Second World War. When not ignored, his ideas have often been misconstrued by supporters and critics alike, or else they have been distorted by political opportunists. Nevertheless, because Douglas' contribution to the intellectual patrimony of mankind retains the greatest practical significance, it is crucial that the public at large in every country acquire a correct understanding of Social Credit theory. It would be no exaggeration to claim that the principles elucidated by C.H. Douglas constitute, in spirit, the Magna Carta of the 20th century.

The Fundamentals of the Social Credit Message

While a summary of any complex doctrine runs the risk of sacrificing important details in the interests of brevity, an accurate synopsis of the fundamental direction of Social Credit thought will be helpful in orienting newcomers to the subject. In what follows, I will seek to explain, in the most general of terms, Douglas' basic approach to the social environment in which we live.

Imagine, if you will, a world in which poverty and the fear of poverty have been abolished, a world in which servile labour of any type is a thing of the past and constantly increasing leisure for all an automatic by-product of ongoing technological progress. Imagine a world in which the 'standard of living', to borrow an infelicitous phrase, is markedly improved everywhere such that individuals are no longer forced to migrate in search of a 'better life', with all of the cultural dislocation such movement implies. Imagine a world in which the drastic attenuation of the struggle for existence relieves all sorts of unnecessary stresses and strains that currently lead to various forms of spiritual, psychological, and physiological dysfunction as well as to premature deaths. Imagine a world that is extraordinarily free of the political, economic, and social conflict and dissension that accompany competition for 'limited resources'. Imagine a world in which environmental damage is not only greatly reduced but largely eliminated, a world in which the general wherewithal (technological and otherwise) to gradually repair the ecological devastation of the industrial era becomes available as societies acquire the financial means to support conservatory practices alongside restorative interventions. Imagine a world in which individuals are free, both negatively and positively speaking, to develop their innate potential in all areas of human endeavour to a much greater extent than has hitherto been possible. Imagine a world of enhanced

scientific, technological, and cultural achievements, a world which is ready to transcend on a permanent basis the gravitational limitations of this planet and to begin exploring in earnest the rest of the universe. Imagine a world in which the individual acquires effective power over his government and increasing freedom to contract out of any association of which he does not approve with no penalty other than the loss of the association itself. Imagine a world in which different cultures and the varying races and ethnic groups that underlie them are respected and not threatened with or coerced into displacement as foes in a dog-eat-dog economic rivalry, a world of friendly nations which, while retaining their sovereignty and independence, are in a position to co-operate freely to their mutual advantage. Finally, imagine a world in which the impetus to and pretexts for war, either international or civil, have faded away like a nightmare.

It is Douglas' central contention that such a world is not only possible; it can become a reality *through the proper application of Social Credit policy*. The preceding description is not a picture of a perfect world, but of an environment that will be far more satisfactory to a far greater number of people. Healthy societal functioning is the aim, not a static state of perfection. If the desired results elude us and seem to be beyond the wit of human beings to achieve (even though there is nothing in the inherent nature of the cosmos which could prevent their realization), Douglas believed that this has to do, more than any other single factor, with the fact that the associations that concern themselves with economic, political, and cultural matters invariably suffer from 'failures of design'.

Whenever an association does not succeed in delivering satisfactory results to its members, to the degree that these results are physically or objectively possible, the malfunction can only be explained by one of two reasons: either the association in question does not pursue the correct policies or else it does not employ the best available means in attempting to achieve the right ends.[1] Of these two general possibilities, Douglas thought that the more fundamental problem with most contemporary associations lies at the level of policy. Very often the general rules that govern these associations, i.e., the economic, political, and cultural systems, are not properly conceived; they serve ends that are at variance with the true and fundamental purposes for the sake of which their corresponding associations were first established. To that extent, they are not constructed in keeping with the objective nature of reality and, in consequence, any activity operating within their parameters must fail to achieve the intended results. The solution is to identify the correct end of each association and to properly integrate that end with the correct means; i.e., 'to do the best possible things in the best possible way.'

Douglas' position on what it is that makes an association flourish and what it is that prevents it from flourishing can be better grasped, perhaps, by drawing a parallel between societal health and the phenomenon of air travel. Flying is a fact of life which we now take for granted. Children, however, whose minds are more metaphysically sensitive, i.e., less apt to take things for granted, easily marvel at that control of force which allows a metal tube weighing several tons to sail peacefully through the open air,

transporting people and cargo from one location to another that may be thousands of kilometres away. Not so long ago, anyone who suggested that it would be possible for human beings to fly in an aeroplane from North America to Europe in less than a day, or indeed to fly anywhere at all, would have been laughed to scorn at best or else accused of spreading dangerous nonsense and perhaps even persecuted. And yet, intercontinental flights to Europe and beyond have been a reality for many decades. What has made this apparent miracle a fact of everyday life? The answer lies in the science of aerodynamics and the technical knowledge necessary to apply its principles on a practical level. Douglas' view is that the primary obstacle which prevents us from 'flying', so-to-speak, in economic, political, and cultural terms, is a lack of knowledge of the true purpose of association, of the authentic principles which govern association for the common good, and of the appropriate mechanisms which can make use of these principles to yield concretely satisfactory results. In other words, from a purely technical point of view, the vision of a better society offered by Social Credit is no more 'utopian' than the reality of air travel.

There is a problem, however, with this aeroplane analogy. Douglas also recognized that, unlike aviation, there is another element (apart from the lack of adequate knowledge) that stands in the way of the type of economic, political, and cultural progress of which we are undoubtedly capable, and it is problem that has plagued humanity to a greater or lesser extent from the dawn of civilization: oligarchy.

It has been claimed that the root of all evil – at least all socially generated forms of evil – lies in the attempt of one group of people to impose itself upon another.[2] With respect to the phenomenon of oligarchy, the imposition in question involves the subjugation of the common people to some sort of elite. Now it is important to note that Douglas was not opposed to the *management* of a select few; in fact, he recognized the elevation of the genuine expert as something inherent to authentic progress. At the same time, he also recognized that the society that comprises a nation is an association of individuals with common interests who associate for the sake of forwarding those interests. These two states of affairs can only be harmoniously combined if the elite who direct society's affairs do so in accordance with the general or common will of the population. The technically privileged must govern as an aristocracy rather than as an oligarchy; i.e., they must serve the fundamental policy of all associations: the common good. Unfortunately, all throughout history, the elites who have managed to obtain power in various societies have often used their position of privilege to enforce their own self-serving policy at the expense of the real and fundamental purposes of economic and political association. Society has been co-opted repeatedly by small groups that govern in their own best interests (narrowly conceived). It is this power that oligarchy can exercise over association that is primarily responsible for the fatal perversion of an association's policy and its consequent failure to achieve the results intended by its members.[3]

The Importance of the Social Credit Message

Social Credit theory possesses a timeless significance because it points us in the direction of a more satisfactory social environment. Similarly, Social Credit action, i.e., organized activity undertaken on the basis of Douglas' fundamental principles, offers a perennial antidote to the problem of oligarchy.[4] In our present age, however, Social Credit has acquired an enhanced importance because, as many commentators have remarked, our current levels of industrialization and technical competence combined with the oligarchic domination of the social order mean that our contemporary civilization is economically, culturally, environmentally, and indeed politically *unsustainable* in the long-term. It is also true that the prevailing social systems have, in the meantime, been exacting a heavy price in terms of human dissatisfaction – so heavy, in fact, that the trade-offs bound up with their dysfunctionality must be regarded as unprecedented in the history of civilization. If Douglas' novel approach to the problems of social life as reflected in his analyses and remedial proposals is substantially correct, then his thinking must provide the orientational framework for any organized action that has any hope of salvaging civilization in general and western or European civilization in particular.[5]

What exactly is Social Credit?

Having broadly outlined the salient features of what we might refer to as 'the Social Credit world-view', I shall now turn to the task of defining the term itself.

As its usage has evolved, 'Social Credit' has become more than a univocal term. Nowadays, 'Social Credit' can be and is used paronymously to designate several different but closely related phenomena. There are, in fact, at least three basic core meanings with which the term might be associated.

The most fundamental connotation, i.e., that from which all the other meanings are ultimately derived, has to do with the power, operative in all societies, of human beings in association to produce intended results, or, alternatively, *"... the efficiency of human beings in association (or in society) as measured in terms of human satisfaction."*[6] When left uncapitalized, the term 'social credit' refers either to this power, or, derivatively, to a correct and well-founded belief in this power. In truth, it is difficult to separate the power from people's confidence in it since the faith or mutual trust and belief in what people working in association can achieve is itself an important constitutive element of the social credit. This is an indication of the fact that the 'social credit' can admit of varying degrees. Whenever the social credit is maximized, societies flourish and enjoy the benefits of the greatest possible stability. To the extent that the social credit is undermined, societies become vulnerable and run the risk of structural failure and eventual collapse. No society can exist without possessing a certain, basic degree of social credit.

Whereas the primary set of meanings associated with 'social credit' is directly grounded in a concrete reality, the second most important set of meanings pertains more to the realm of ideas. When capitalized, 'Social Credit' designates the scientific study

of the power of human beings in association to produce intended results, including its general nature, how this power can be increased, how it is decreased, and what its limits are, etc. Understood as *the science of association*, Social Credit thus contains both theoretical and practical, or applied, elements. Derivatively, Social Credit may also refer to the results of this type of study; i.e., to a specific body of thought, as this is found, for example, in the writings of Clifford Hugh Douglas and his supporters.[7] In this latter case, Social Credit designates a specific *doctrine* composed of a diagnosis, a symptomatology, and a set of remedial principles intended to maximize the power of human beings in association to achieve intended results.

Let it be noted, right from the outset, that a clear distinction must be drawn between the science of Social Credit on the one hand and what we have termed 'the Social Credit *Weltanschauung*' or world-view on the other. While incorporating the strictly scientific aspects of Social Credit, i.e., those general principles which would be applicable to any and all worlds inhabited by human beings living together in association, Douglas' world-view on social matters also encompassed his beliefs concerning those unique factors that characterize the civilization existing in our world at the present time.[8]

Both the Social Credit *Weltanschauung* and, to a lesser extent, the science of Social Credit, are interdisciplinary in nature, incorporating philosophy, physics, economics, accounting, political science, sociology, psychology, history, and religion. This is evident from the wonderful variety of aspects that Douglas touches on in his various works.

The third most important meaning, or constellation of meanings, associated with the term 'social credit' revolves around any action that is taken on the basis of Social Credit doctrine with the objective of increasing the social credit (understood here in the primary and most fundamental sense of the term). From this point of view, Social Credit action as expressed *via* the Social Credit movement is the embodiment of the policy of a particular philosophy:

"Social Credit is the policy of a philosophy. It is something based on what you profoundly believe – what at any rate, I profoundly believe, and hope you will – to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality, and that conception of reality is a philosophy, and the action that we take based upon that conception is a policy, and that policy is Social Credit." [9]

This underlying philosophy was not consciously intended but rather 'dis-covered' to be the same philosophy that underlies the Christian revelation; i.e., " 'Social Credit' turns out to be the social policy of a Christian 'philosophy'."[10] Accordingly, one of Douglas' main collaborators, Dr. Geoffrey Dobbs, once described Social Credit as a manifestation of 'practical Christianity'; in this particular case, it is the attempt to successfully apply Christian principles in social affairs.[11]

"The Principles and Practice of Social Credit"

We are now in a position to consider the main purpose of this present work: an exposition of the principles that constitute Social Credit theory and that ought to

govern Social Credit activity. Although many books and articles have been written on the subject of Social Credit, a clear, systematic, and comprehensive exposition of this body of thought that seeks to bring all of Douglas' fundamental ideas under one single cover has, as far as the present author is aware, never been attempted. There are many possible explanations for this regrettable state of affairs. While Douglas was certainly a genius, he was also a navigator in uncharted waters. His writings have sometimes been criticized (and in certain cases quite unfairly) for their apparent lack of clarity and his tendency to 'feel his way' toward the truth by 'thinking aloud'.[12] Responding to some derogatory remarks that a certain Professor Copland had made about his literary style, Douglas once conceded that: "It is, unfortunately, inevitable that the process of pioneering is not usually associated, contemporaneously, with the laying down of high-speed roads, ..."[13] It is also true that Douglas, perhaps as a result of his inductive cast of mind and his awareness of the inherent dangers of deductive thinking, never managed to systematize his thinking to any great extent. Finally, it must be granted that the comment that Douglas once made in reference to his economic ideas is also fully applicable to Social Credit as a whole: "The subject, is admittedly, a difficult subject, involving many subtleties, both of thought and language ..."[14] Given the alleged lack of clarity and the undeniable lack of systematization in the writings of its founder, combined with the originality and inherent complexity of the subject matter, it should not come as a surprise that no fully comprehensive attempt to present the Social Credit case has ever been undertaken. By seeking to compensate for these lacunae, i.e., the deficiencies in clarity, systematization, and a comprehensive approach, it is my hope that the present work may contribute something to the establishment of the 'high-speed roads' that Douglas mentioned, the absence of which has often hampered the effective and efficient dissemination of Social Credit ideas to the wider public.

Given the nature of the end in view, i.e., a clear, systematic, and comprehensive presentation of Social Credit doctrine, four further observations are in order regarding the means that have been judged appropriate for the proper fulfillment of this end.

In the first place, the reader should be made aware from the outset that this work is, above all, a work of exposition. It does not aim, primarily, to *justify* or *defend* Social Credit claims (its analyses, predictions, and remedial proposals), but rather to *explain* as clearly, systematically, and completely as possible (while remaining suitably succinct) the essence of the Social Credit world-view, giving pride of place to its underlying principles. Naturally, in the course of explaining, a certain amount of justifying will take place both directly and indirectly; it is not, however, from an apologetic standpoint that this book has been written.

Secondly, the work is heavily footnoted throughout with numerous citations from Douglas and a smaller number from his chief collaborators.[15] This serves two purposes: it continually demonstrates that the main body of the text is in line with Douglas' own thinking, and it also brings excerpts from his various works that deal with the same particular subject together in one and the same location. The execution of both of these tasks should be quite helpful to the serious student of Douglas' thought.

Thirdly, in the interests of presenting a complete and pertinent account, it has sometimes been necessary due to changing times and new issues to extrapolate a position or an argument that lies beyond what is to be found explicitly in Douglas' corpus (to the extent that the latter has been accessible to this writer). In seeking to make the implicit explicit, I have always endeavoured to remain as faithful as possible to Douglas' general orientation. Any extrapolations are intended, therefore, as organic developments of the Social Credit doctrine. It should also be noted that this fidelity to the founder is borne of the conviction that Douglas' core views on a variety of subjects are substantially correct; i.e., it is a fidelity based on a profound respect for the value of truth, not on a blind or uncritical acceptance of his pronouncements.

Fourth and finally, for the sake of facilitating comprehension, it has seemed convenient to adopt the fourfold division of Social Credit thought that was first introduced by John A. Irving.[16] Accordingly, the exposition has been partitioned into four separate sections: 1) Social Credit Philosophical Theory, 2) Social Credit Economic Theory, 3) Social Credit Political Theory, and 4) Social Credit Historical Theory. Since the work focuses mainly on the principles of Social Credit theory and action, many aspects of the Social Credit story will be left out entirely or only touched on tangentially. No attempt will be made, for example, to deal at any great length with Douglas' life or character, with the history of the Social Credit movement in general, or with its political history in particular.

The present work is thus part explanatory commentary on, part ordered compilation of, part organic development of, and part comprehensive systematization of Douglas' most important contributions to humanity's intellectual legacy.

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[1]Cf. C.H. Douglas, *The Tragedy of Human Effort* (Vancouver: The Institute of Economic Democracy, 1978), 6: "Undesired consequences may result from bad technical advice and management, or they may on the other hand be inherent in the policy pursued." Questions of policy and administration are an important component to consider when trying to determine the cause of our discontents. If it be discovered that the policy being pursued by an association is incorrect, or that the means being employed are faulty, what possible legitimate reason could anyone give for refusing to rectify what lies in our power to fix? There is nothing 'utopian' about insisting on proper design and healthy functioning.

[2]This is the view, for example, of Mike Rivero from Whatreallyhappened.com.

[3]By contrast, the most important factor behind the failure of an association to realize a *correct* policy would consist in the use of the wrong means. There are associations in which the individual members fail to recognize and/or live in accordance with the obligations which the authentic common good imposes upon them as functional necessities. In certain cases this could be due to a 'freeloader' mentality that seeks to unfairly pass off the burdens of association on others while enjoying the benefits. Such an intention can sometimes be effectively hidden by propagating a misleadingly minimalistic interpretation of one's societal duties, i.e., social libertarianism, as correct social doctrine. In other cases, the failure of the general membership to evince the necessary civic spirit may simply be due to a culture of passivity, laziness, or apathy.

[4]Social Credit action also provides a remedy for the lack of solidarity that is frequently induced by the libertarian social mindset.

[5]It would appear that our present civilization is at a crossroads; it must adapt properly and soon, or else it

will have to bear the heavy consequences of stagnation. As Douglas once put it: "You may find an analogy to this state of affairs in the life history of many insects – the may-fly for instance. They are brought to a certain stage of development in water, but once that stage is reached they either escape into the air or they are drowned. It is even probable that all life on this planet is compelled by the nature of things thus to change on to a different plane on pain of extinction." C.H. Douglas, *Warning Democracy*, 3rd ed. (London: Stanley Nott, 1935), 73.

[6]Tudor Jones, *Elements of Social Credit* (London: K.R.P. Publications Ltd., 1946), 4.

[7]Since the present work is concerned above all with Social Credit doctrine, a few other qualifying remarks should be made. Considered as a whole, the body of ideas that was to become known as Social Credit was first introduced in embryonic form in Douglas' 1920 book Economic Democracy. It is an organic doctrine; each element cannot be fully and correctly understood without reference to the whole. That is to say, the elements of Social Credit are so deeply intertwined that in separating them for the purposes of obtaining a clearer understanding of their nature, there is always the risk of losing sight of the whole. Historically, Social Credit has also undergone a development of doctrine during which different elements temporarily became the focus for a greater elaboration on the part of Douglas or one of his chief collaborators. This development of doctrine has also been organic in the sense that no radically new or foreign material was added; instead, the implicit was merely made explicit. This development is not yet complete. In the words of the Social Credit secretariat there are many dimensions of Social Credit which remain inchoate: "All the matters which concern Social Credit have not yet been investigated. It is the youngest of studies, though possibly the most vitally important." Tudor Jones, *Elements of Social Credit* (London: K.R.P. Publications Ltd., 1946), 4. In spite of the breadth and depth of his contributions to the science of association, Douglas also humbly admitted that the insight into reality which Social Credit provides represents, in all probability, only a very small portion of that which remains to be discovered, cf. C.H. Douglas, *The Policy of a Philosophy* (Vancouver: The Institute of Economic Democracy, 1977), 3.

[8]Certain key aspects of the Social Credit world-view (as opposed to the science of Social Credit) are bound to be regarded as controversial in the very narrow sense of being 'politically incorrect', i.e., contrary to prevailing policy. This negative judgement does not mean that such claims should either not be given a hearing, nor that they cannot be true. Indeed, the very fact that they are deemed to be 'politically incorrect' within the context of the current political climate is actually a mark in favour of their truth. In dealing with this more contentious dimension of Douglas' thinking, it did not seem proper, for this very reason, to shy away from an open and complete presentation of his views. In this respect I have made Plato's declaration in his dialogue *Phaedrus* my own: "... I must dare to speak the truth, when truth is my theme." (*Phaedrus*, 247c). Having said this, it is certainly possible (i.e., logically tenable) for a person to accept the substance of the science of Social Credit without accepting Douglas' world-view in its entirety.

[9]C.H. Douglas, *The Policy of a Philosophy* (Vancouver: The Institute of Economic Democracy, 1977), 3.

[10]C.H. Douglas, *The Tragedy of Human Effort* (Vancouver: The Institute of Economic Democracy, 1978), 16.

[11]Cf. Geoffrey Dobbs, *What is Social Credit?* (Sudbury, England: Bloomfield Books, 1981), 11.

[12]Cf., for example, John Finlay, *Social Credit the English Origins* (Montreal and London: McGill-Queen's University Press, 1972), 61: "... Douglas was greatly handicapped by his awkward style, a mixture of technical brevity and pedantic qualification such that even his friends and admirers were forced to admit heavy going." Ibid., 96: "It is doubtful whether Douglas ever managed to get down on paper exactly what he wanted to say. For all his scientific attitudes, his was essentially an intuitive mind, which sensed but could never quite capture the truth. ... the underlying cast of mind was the allusive."

[13]C.H. Douglas, *The New and the Old Economics* (Sydney: Tidal Publications, 1973), 5.

[14]Ibid., 6.

[15]These pre-eminent, first-generation Social Crediters included: Arthur Benton, Eric D. Butler, L. Denis Byrne, Eric de Maré, Dr. Geoffrey Dobbs, Louis Even, C. Marshall Hattersley, Dr. Tudor Jones, A. Hamilton McIntyre, Dr. Bryan Monahan, Hugh Morton Murray, R. L. Northridge, and Alfred Richard Orage, amongst several others.

[16]Cf. John A. Irving, "*Social Credit: Prophet and the Doctrine*," Saturday Night, March 14th, 1953, 7.

The Moral Implications of Centralised Power By ED Butler
INTRODUCTION by Anthony Cooney

Jerome K Jerome, famous for his "Three Men in a Boat," wrote a less well-known sequel, "Three Men on a Bummel," an account of a cycling tour in Germany in the early days of the 20th century. He included an observation of the German character and the centralized nature of the German State. He says that he and his companions found the Germans, affable, hospitable, welcoming and generous, but one thing he found incomprehensible - their subservience to power. "If," he concluded, "an order went forth from Berlin in that everyone had to obtain a licence for walking, the following morning the entire German nation would be queuing outside the post offices to obtain their licences.

He makes a further, prophetic, observation, that it would go ill for Europe if ever a man had absolute power in Germany. Although Eric Butler's paper touches only briefly on the Bismarkian Reich, his choice of that state to illustrate the destructive and corrupting effects of centralized power, not only on those who possess it but equally upon those who suffer it, is confirmed by Jerome's observations and the subsequent tragedy of Europe.

C. H. Douglas cited several schools of history in his examination of "The Big Idea". There is the view that results are unsatisfactory because men are either stupid or venal. Douglas bitingly dubbed this "The Village Idiot School." Another, equally insidious, Douglas called "The Episodic School." It holds that events "just happen", without cause and without reason. To these notions Douglas opposed the dictum "History is the Crystalization of Politics," (i.e. of "Policy") things happen because some interest or power group plots and plans to make them happen.
Douglas' view of history is here close to Belloc's "History must be effectively caused."

The other main theories of historic causation, the cyclical theory of Oswald Spengler and the "progress" theory of Marxism, are dealt with, and dismissed effectively by Eric Butler. He shows that the comparisons of the "lifespan" of a Culture to the lifespan of a person, ending in the tyranny of a sclerotic power centre is fallacious, and one feels that he would endorse Belloc's view that "Progress" is pure abstraction; it is not something which exists in the future to haul, nor in the past to propel, events forward. What then is the policy which has had such catastrophic results? It is the Will to Power.

Its modern origins, Butler argues, lie in an alliance of Bismarkian power-worship and German socialism. Its methods, the all encroaching, all pervasive Welfare State and a taxation policy which is calculated to cream off income so that it never, except in the case of favoured functionaries, rises above essential expenditure. This policy embodies the distinguishing power of the Slave Master - the power to determine how a man shall spend his time.

How did the catastrophe of the 20th Century which had opened with so much hope, happen? Butler argues that the answer lies in the rejection of a higher authority, a higher Law, external and superior to that of Governments, and limiting their power.

A pretence of power was vested in spurious "majorities," manipulated by what Douglas called "carrier policies," perfectly reasonable measures which no one would reject but which carried with them policies which few would desire. The few who do desire these policies are the "do-gooder," people with ideas of how the world should be, which they long to enforce upon everyone else. They are the "useful idiots" who popularize and make acceptable the centralization of power.

Society is a continuum, it exists through time, it does not consist of those who just happen to be alive at any given moment. The universal moral law is, Burke says, the proxy of the dead and the enfranchisement of the unborn. Chesterton illustrated the continuity of Society through its corpus of received law by arguing that the mere democrat declares that a man should not be denied the vote by the accident of birth, the traditionalist declares that neither should he be denied the vote by the more terrible accident of death.

Charles I stated the same thing more soberly when regarding the rights of the subject, he declared: "Their liberty does not consist in making law, but in having law."

St. Thomas More, Lord Chancellor of England declared: "England is hedged thick with laws, which if they were all uprooted, such a gale would blow through the land, that no man, I think, could keep his feet." The remedy, Eric Butler, tells us in this paper, is not to endeavour to defeat power with power, to cast out Beelzebub by Beelzebub. We cannot enforce Social Credit, the sad history of the Social Credit government of Alberta, which eventually trod the foul path of Eugenics, demonstrates that.

The distinction between "Democracy" and Law is all important. "Majority Rule" is a claim that "Might is Right." The continuity of custom is the guarantee of freedom against clobbered up "Majorities."

"Nothing," Douglas told us, "is so powerful as individual initiative, certainly the collectivists both fear and hate it." This paper expands and enlarges upon that. Individual initiative must begin in integrity, it must become effective by the increment of association. Given sufficient assertions of freedom, the Will to Power can be defeated.

The Barons at Runnymead declared: "We object to changes in the Law of England." and so should we!

Anthony Cooney, Liverpool, U.K. 2003.

Looking Beyond by Archbishop Carlo Maria Viganò

A "forensic" approach to the psychopandemic crime
Statement for the Congress "Death denied"
Auditorium Gavirate (Varese, Italy), May 10, 2024

You have the devil as your father,
and you want to fulfill your Father's desires.
He was a murderer from the beginning
and did not persevere in the truth,
for there is no truth in him.
When he speaks falsely, he speaks of his own,
for he is a liar and the father of lies. **John 8:44**

One of the most immediate effects of the infernal and manipulative psychopandemic operation is the refusal of the masses to acknowledge that they have been the object of a colossal fraud. Under the pretext of preventing the spread of a virus, presented as deadly and incurable – and which we now know has never been isolated according to Koch's postulates – billions of people have been forced to undergo inoculation with an experimental drug that was known to be ineffective for its stated purpose. And in order to accomplish this, the authorities in charge have not hesitated to discredit existing treatments which would have made it impossible for that genetic serum to be authorized for sale.

The reason for this instinctive refusal of the masses to recognize themselves as victims of a true and proper crime against humanity does not, however, remove the evidence of the intentions of the perpetrators of this crime. These intentions, declared for decades on the basis of a grotesque falsification of reality, are embodied in a systematic action aimed at encouraging the depopulation of the planet through pandemics, famines, wars, clashes between different sections of the population, the impoverishment of the weaker classes, and the drastic reduction of those public services – including health and social security – that the State should guarantee to its citizens. The Bill & Melinda Gates Institute for Population and Reproductive Health (https://hub.jhu.edu/2023/10/25/william-h-gates-sr-institute-for-population-and-reproductive-health/ and https://icfp2022.org/sponsor/bmgi/) is one of the main architects of a population reduction plan that starts from the neo-Malthusian assumption that the Earth's population must be drastically reduced, and that its food and energy resources must be the subject of interventions that favor this reduction. The declarations confirming this extermination plan are no longer even concealed; on the contrary, they are explicitly reiterated in the conferences and studies produced by the network of organizations and institutes financed by self-proclaimed philanthropists.

But if a lobby of very rich people declares that they want to reduce the world's population through mass vaccinations that cause sterility, disease, and death; and if these vaccinations do indeed cause sterility, disease, and death in millions of those inoculated, I believe that we should all expand our horizons – and I address my appeal to distinguished jurists and intellectuals, as well as to doctors and scientists – and not limit ourselves to an investigation that has as its sole object the adverse and deadly effects of the experimental serum. If we do not situate the organization of the psychopandemic within the broader context of the criminal plan that conceived and designed it, we will preclude ourselves from the possibility not only of understanding that it was a premeditated crime, but also of seeing on what other fronts we are or will be the object of new attacks – all of which have the same ultimate goal, namely, the physical elimination of billions of people.

The flaws in the widespread system of censorship that is being established in almost all Western states – or rather, in those that are subject to the *diktats* of the WHO and the subversive umbrella of the World Economic Forum – have allowed many of us to see the demonstration of an indisputable fact: these serums – produced by government

agencies using viruses that have been genetically modified through gain-of-function research and which are subject to military secrecy – not only do not serve to cure the phantom Covid-19 disease, but also induce serious adverse effects and even death; and this is not only due to the new mRNA technology with which they are produced, but also to the presence of substances that have no relevance to the declared purpose of fighting the virus. Substances – including graphene oxide – that coincidentally were patented well before the launch of the pandemic operation – a disturbing detail, to say the least.

Therefore, given that these serums do not do what they were declared to do when they were approved by the various health agencies, but instead prove to be very effective in inducing even very serious pathologies, in causing death and in accomplishing the sterilization of those inoculated, it is necessary to take the next step – which is the one most feared by the system that imposed them – and denounce the malice and premeditation – the *mens rea*, as legal experts would say – of those who deliberately used a fake pandemic to exterminate the population, consistent with a mad, anti-human vision that considers humanity as the cancer of the Planet.

That is why I invite you to take the next step in this praiseworthy operation of truth and denunciation in which you are courageously committed.

Do not ask the wrong questions, because you will get the wrong answers. If you assume that the health authorities have acted with lawful purposes and that the errors made are due to inexperience or the pressure of the emergency; if you take it for granted that the producers of gene serum have as their purpose the cure of diseases and not the most cynical profit and the creation of chronically ill people, you will end up falsifying reality, and the conclusions you will reach will necessarily be misleading. Instead, take a forensic approach, so to speak, so that it it will be evident that there is a perfect coherence between the tools adopted and the results obtained, regardless of their stated aims; knowing that their true motivations, precisely because of their intrinsic desire to harm, had to be concealed and denied. Who would ever admit, before fraudulently imposing a mass genetic treatment, that its intended goal was to make a very large segment of the world's population either sick, or sterile, or dead?

But if this is what the neo-Malthusian ideology aims to achieve; if there is evidence that the adverse effects of the serums have been maliciously concealed; if in the different batches there are substances that have no prophylactic justification but which, on the contrary, induce pathologies and allow tampering with human DNA, the logical conclusions cannot fail to highlight the criminal will behind the operation, and therefore the culpable complicity of public institutions, private entities, even the leaders of the Catholic Hierarchy, the media, the judiciary, the Police, the Armed Forces, and the entire medical class – except for very rare exceptions – in a mass extermination operation.

The question we must now ask ourselves – and that we must ask those who claim to govern us and impose on us rules and behaviors that directly affect our daily lives and our health – is not *why serums have been imposed, even though they are demonstrably*

harmful and deadly, but rather why no organ of the State – whose ultimate goal ought to be the common good, and the health and well-being of its citizens – has put an end to this crime, but indeed has become an accomplice to it, going so far as to violate fundamental rights and trample on the Constitution. And once we understand the complicity of the Judiciary, the Parliament, the Government, and the Head of State, we must ask ourselves what the response of citizens – whom Article 1 of the Constitution recognizes as the sole holders of national sovereignty – can and should be in the face of a subversive act and a betrayal of those in power.

Quis custodiet ipsos custodes? asks Juvenal (*Satires*, VI, 48-49). If a system of government comes to be structured in such a way that those who are constituted in authority can harm those who must obey them; if forces not legitimized by any political or social mandate manage to maneuver entire governments and supranational institutions with the intention of appropriating power and concentrating in their hands every instrument of control and every resource – finance, health, justice, transport, trade, food, education, information; if a subversive entity can publicly boast of having premiers, ministers, and officials at its service, we must open our eyes and denounce the failure of that social pact that is the basis of civil coexistence and that legitimizes the delegation of authority by the people to their representatives. And from here, inevitably, must arise the awareness that the pandemic – as well as the climate emergency and all the other pseudo-catastrophes envisaged for intimidation purposes by the same lobby – constitutes a fundamental piece in the framework of a broader global *coup d'état* that must be opposed, which it is essential to denounce, and whose perpetrators – both at the top of these subversive organizations and in governments, public institutions, and the highest levels of the Catholic Church – will be inexorably tried and convicted of high treason and crimes against humanity.

But in order to do this – you will have to acknowledge this, after four years – it is essential to understand that this criminal lobby acts for Evil, serves Evil, and pursues the death not only of the body but also of the soul of each one of us; that its emissaries are servants of Satan, devoted to the destruction of everything that even remotely resembles the perfect work of Creation, anything that refers to the generous and gratuitous act with which the Creator infuses Life. Satan is *a murderer from the beginning* (Jn 8:44), and those who serve him can do nothing other than desire death, whatever the means by which it is inflicted.

Pretending that we are dealing with vile merchants interested only in money and refusing to see the Satanic matrix of the globalist plan is an unforgivable mistake that none of us can make, if we really want to stop the threat looming over the whole of humanity. For this I assure you of my prayers and implore upon you the Blessing of God and the patronage of the Blessed Virgin, *Salus Infirmorum*.

+ Carlo Maria Viganò, *Archbishop*

Christianity and Freedom
A Symposium

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Introduction

Freedom is everywhere in full retreat. In the majority of nations public liberties are trampled underfoot by States afflicted by the disease of totalitarianism. The very ideal of individual freedom, built up by centuries of slowly advancing civilisation, is today belittled, perverted or even repudiated by the new political ideologies.

Here is a grave danger for the future of civilisation and mankind. It is something against which the West must react. But it would be well for us to start by examining the conditions in which this ideal of freedom first came to birth and the philosophical origins of the idea of liberty. It will be necessary, also, to consider the concrete conditions in which freedom can actually be exercised at the present day.

What is immediately apparent to an unbiased observer is that at the first awakening of the notion of freedom and human dignity what we find is Christianity. It is to Christianity that man owes, if not the awakening of the ideal, at any rate it's consolidation and universal expansion.

The fact is that the Gospel emphasised decisively the dignity of the human person. It reserved the natural bonds between the particular individual and the human groups that fashion him, but it clearly laid down the autonomy of the individual, based ultimately on the nature of God, in whose image man was created.

As Fustel de Coulnages remarked of Christianity: "This new principal was the source of individual freedom. Once the soul was set at liberty, the most difficult task was accomplished, and freedom became possible in the social order also".

Thus, the evangelical ideal, together with the doctrinal principles it inspired, acted all through history as a leaven, constantly urging Western man to instil the greatest possible freedom into his social, economic and political institutions.

It is certainly no exaggeration to say that never was man so well protected against arbitrary power, intolerance and injustice as he contrived to become during the last few centuries.

If all this is true, it is only by rediscovering the Christian message in all its dynamic purity that Westerners will find the necessary strength for a new and creative advance in civilisation. It can only be by respecting the great Catholic (universal-ed) principles concerning the nature of man that a society can be established that is properly adapted to the technical conditions of the modern age, a society in which concern for social justice will permit freedom for all men, without any exceptions in law or in fact.

These are the fundamental problems that will be dealt with in the following pages. They are studied from a very definite angle: that of the historical and sociological relationship which in our opinion exists between the Church of Christ, Catholic and Roman, and the state of freedom in various societies.

History shows, as Gustave Thibon with his usual vigour reminds us, that free societies, those which have been the best able to venture, to think, to create, in short to live,

have coincided in time and space with the area of expansion of Western and apostolic Christendom. This is no accidental coincidence but a relation of cause to effect: in our society the Church has been man's educator, it has taught him the meaning of true freedom.

The essays which immediately follow support this assertion *a contrario* (as it were), by showing how in areas other than those in which the Catholic and Roman Church have sown the seed, even where there exist spiritual principles of high value, man has never been able to develop the potentiality of freedom, which we regard as one of his highest prerogatives. India has devised a metaphysical system in many respects admirable, but she has never been able to establish a freedom-giving humanism, with which, down to our own day, the regime of cast has inevitably conflicted. Islam, in the best of its children, has attained the loftiest heights of mysticism; it has a conspicuous sense of the uniqueness and transcendence of God; but the regime that rose out of the Koran has crystallised society in such rigid forms that it affords no means of free human development. Even in the ancient world of our own classical traditions, in that Greco-Roman world where so many of our roots lie, there were obstacles to freedom and human development; slavery for example, claimed by so many philosophers to be founded not on fact but on right, and also that concept for labour and human dignity which Aristotle expressed when he said one could never make a citizen of a manual worker. Finally, within the bounds of Christendom itself, in the Orthodox world that derives from Byzantium, there seems to be a kind of vice always paralysing man, making institutions inevitably oppressive, namely the Caesaro-Papalism imposed by the Basileis. This vice today has to be transposed into terms of the dictatorship of a single political truth which results in the utter mutilation of freedom.

Therefore, by and large, and with very rare exceptions, the equation holds good: the areas of Catholic Christianity equals the areas of creative human freedom.

But to conclude these studies there is surely need for an examination of conscience. Is the equation always valid? Is the world of baptised Christians really the world of freedom still? Is it enough, today, to live in one of these areas, where the seed of the Gospel was sown by the blood of the martyrs, the toil of missionaries and the heroism of saints, to be sure of enjoying the benefits of this freedom? The final examination of conscience is conducted by M. Andre Railliet, Daniel-Rops and his Eminence Cardinal Feltin.

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