

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



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A SHADOW OVER EDUCATION: THOUGHTS ON THE PROMOTION OF 'THE HOLOCAUST' by Nigel Jackson

An article by Aaron Bandler was published online on 28th May in *Jewish Journal* under the headline: 'Trump Signs Holocaust Education Bill Into Law'. There is reason to feel that this event is part of an ominous indoctrination programme which is against the interests of the human race and can be described without exaggeration as evil.

On the website of the US Congress the following statement was available on 1st June: 'This bill expands Holocaust Memorial Museum education programming. This bill requires the museum to develop and nationally disseminate accurate, relevant, and accessible resources to improve awareness and understanding of the Holocaust. It also authorises various Holocaust education program activities to engage prospective and current teachers and educational leaders.'

Bandler quotes a number of public statements in favour of the bill. It is seen as a means of preventing future hatred, anti-Semitism and genocide, of ensuring that 'never again' do such things happen. This is to be achieved by 'teaching the critical lessons of the Holocaust.' We are told that 'studying how the Holocaust happened, to whom and why is not just history. It's a lesson for today and for the future.'

What the bill and Bandler's report overlook, completely it seems, is that for half a century there has been an intense controversy over the exact nature of the Nazi government's treatment of Jews, embodying profound disagreement between those upholding the currently accepted account of 'the Holocaust' (including the use of that term) and revisionist historians who tend to be summarily dismissed as 'Holocaust deniers', a clever propaganda term that makes them sound as badly wrong as 'flat Earth' advocates.

However, the published researches of revisionists such as Robert Faurisson, Germar Rudolf, Carlo Mattogno, Jurgen Graf, Wilhelm Staglich and many others, if examined fairly, cast profound doubt on the official story. Upholders of the 'official view' of the Holocaust, apparently doubting their ability to win the field by traditional academic means, have thus taken to a campaign of persecution of revisionists and their supporters, involving defamation, loss of jobs, violence (in a few cases) and imprisonment. Unjust laws have been passed to enable this and major media outlets have virtually closed down open discussion of the issues. Perhaps the greatest example of censorship is the long hindrance to the publication in English of Alexander Solzhenitsyn's *Two Hundred Years of Living Together* (a history of Jews in Russia) and the later volumes of his ten-book work *The Red Wheel* (now at last being published by the University of Notre Dame Press in the USA).

When we contemplate this, we may well feel that America's Never Again Education Act is part of a campaign to inflict an intellectual tyranny on humanity which dwarfs the efforts of the mediaeval inquisitions and the Bolsheviks. It is horrible to think that schoolchildren of the future are to have their freedom of inquiry taken away from them, not in order to promote 'God's truth' but to consolidate a deceitful myth. The whole of society stands to be poisoned if this is allowed.

II

There is reason to fear that this unholy crusade is reaching out its tentacles into Australia and it is high time intellectuals here who claim to defend free speech take this matter on board and speak out.

On February 27th the Melbourne newspaper *The Age* reported that the Victorian Government proposes to require all high school students in government schools 'to learn a mandatory and more thorough history of the Holocaust.'

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(continued from previous page) I sent to the newspaper on February 28th a short letter which concluded: 'I fear that the subject will be taught in a quasi-religious manner involving a doctrine all must believe. Or will fair space and attention be given to the substantial researches and theses of Holocaust revisionists?' This did not appear, nor did any other opposition to the plan. As for *The Australian*, it ignored the topic and declined to publish a letter I sent on 29th February suggesting that its columnist Janet Albrechtsen should extend her critique of unwelcome 'politically correct' censors to the Victorian Government.

Further back in time *Quadrant*, our leading centre-right journal of ideas, had published in its December issue an extraordinary piece by Brian Wimbourne on the literature of the Holocaust, in which he genuflected before that topic as to an idol and made or quoted a series of nonsensical comments about it. Alas, *Quadrant* declined to publish the letter I sent in reply and its editor Keith Windschuttle would not answer an email message I sent him. What has happened to the past good sense of the British people enhanced in their popularisation of the telling phrase 'sacred cow'?

III

There is no doubt that history is a vital part of any sound primary and secondary school syllabus. However, as much as possible it should be kept free from indoctrination. Students should learn from the beginning that intelligent and honourable people

JOY VS. TRIBULATION by Marten Cumberland *The New Age* – May 25, 1933 – No. 2124 – Volume: LIII - Pages 44-45

The author of these rather rambling notes is neither Irish, Catholic, nor particularly "religious": he appreciates to the full the qualities of men like Carlyle, and Thoreau, as he appreciates the qualities of, let us say, Epictetus. Nevertheless, it would appear very plain to-day that Puritanical and Stoical attitudes of mind are excessively dangerous; and the more they are sincere, vigorous, and articulate the more dangerous they become.

The early Christians, like the early Socialists, believed in a Heaven upon earth, concrete, tangible, and immediate. And this creed is more or less the creed of the Artist. The disillusioned, primitive Christians - like the Circumcelliones - committed suicide literally by the thousand when they found that Heaven was definitely somewhere above the skies. The Puritan, with his doctrine of suffering on this earth, is not only the enemy of mankind, and the agent - conscious or unconscious - of financial despotism, but he is also a stupid ignoramus working blindly against the actual facts of human life and progress. Machine production has scrapped the ideology of Puritanism and of Money - but not before these factors have almost destroyed even the memory of

disagree strongly with each other over many matters including historical events. They should be encouraged to challenge and disagree, rather than supinely believe a 'history' presented as a kind of secular 'Holy Writ'. In Australia we need to ensure not only that fair space is given to Aboriginal history and culture, but also to our British foundation. There is much to be said, too, for T. S. Eliot's advocacy in *A Note on Culture and Politics* of the study of Greek history and political theory. He pointed out that such a subject has *manageability*, 'it has to do with a small area, with men rather than masses, and with the human passions of individuals rather than with those vast impersonal forces which in our modern society are a necessary convenience of thought and the study of which tends to obscure the study of human beings.' Eliot also noted that such a study would lead to a cool realism about what can and cannot be achieved by political theory, since the student 'will observe that the study of political forms appears to have arisen out of the failure of political systems; and that neither Plato nor Aristotle was much concerned with prediction, or very optimistic about the future.' Those great men would have been sceptical about the claims about 'never again' being practical and would have reminded us of the slogan promulgated that World War One was 'the war to end all wars.' Yes, we need common sense as well as honesty and honour in our education system. ***

Melbourne 1st June 2020

cultural values among the people. (Only crass ignorance would ever describe artists as "lazy.") As an artist Douglas says that to pump fresh purchasing power into the consuming mechanism is no more a moral question than that of pumping fresh air into the flat tyres of an automobile. The machinery won't run smoothly without air or money. The greatest enemy to this common-sense, artistic viewpoint is not Money, or even its tremendous propaganda; in England and America it is puritanical psychology which offers the strongest opposition. It would have been impossible for an Elizabethan journal to refer to a group of money-lenders as the "authorities" of the State. In France the morality of a banker, qua banker, is no higher than that of a bookmaker or of a musical-comedy singer. It is the Puritan who has surrounded with arcana of moral sanctity people who have no country, creed, or decency.

One of the well-established lies of commercial civilisation is that which pretends that progress has come through men's desire for money-profits. It is quite untrue, and every practicing artist knows it for a lie. Good work may be done for money, but at the moment of creating good work,

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(continued from previous page) only the work itself can be considered. Great artists live for intellectual curiosity: all the pawnbrokers in the world cannot offer them anything finer, or as lasting. How can the world reward its greatest men? One is reminded of Heine's Fool, who went into exile with his King. The monarch is on the point of regaining his throne, and asks: "And how can I reward thee, my poor Fool?" "Sire," says the Fool, "when you re-ascend your throne do not have me beheaded!" So might a great man say to the world, "Do not crucify me."

The Artist does not serve mankind from a sense of duty, or from a desire for profits; the Artist serves because it amuses him. That is all, but it is the best guarantee of service the world can have. By a miracle England was ruled over by monarchs who were scholars, shrewd, wise, and benevolent. This saved neither the monarchs nor the people with whom they allied themselves for protection against oligarchies. (Cf. *Monarchy or Money Power*, R. McNair Wilson.) Kings are made, but artists are born. The former may be good rulers because they wish to rule conscientiously; the latter would make better rulers because they have no desire to rule at all. When, because of personal charm, a King rules "in the hearts of his people," he reigns like the Artist, whose works are studied because they amuse - both him and his public.

Money profit has little or nothing to do with art, Money is incidental, the least important factor. A little while ago a Frenchman imagined that he had invented an unbreakable, non-inflammable aero-plane. He had himself and his machine carried to a high precipice and both were thrown over, onto the rocks below. The machine bounded from rock to rock, came to rest, and the inventor jumped out, to wave his hand to those above. It would puzzle the sophist to demonstrate that this was done for money: it would worry even the ingenious author of "The Fable of the Bees" to demonstrate that our inventor was actuated by selfishness and egoism.

Louis Menard, the Hellenist, amused himself by dissolving guncotton in a mixture of ether and alcohol. He produced collodion. When he had written an article, exposing his discovery, Menard forgot it, and returned to his classical studies.

That was in 1846. Two years later an American doctor made the same discovery. (By "independent research" say encyclopaedias, who are obviously omniscient.) The American doctor took out a patent. He also for a long time, had all the credit, for his name was Maynard! Confusing to editors of encyclopaedias, however knowledgeable. Now it will interest Douglasites to note that the classical scholar "gave away" his discovery to the public. Collodion "changed the destiny of photography"; it is also used in surgery, etc. So presumably the public had to pay an enhanced price for the article patented in America; yet the original

discoverer desired no money reward. To combat Money men must return to cultural standards and rekindle the courageous conception of life as a joyous art. Static conceptions of morality, like other static conceptions, are not enough. The greatness of Douglas, as Artist, and as propagandist is shown in his insistence upon amoral language. After four centuries of "Business Government" the language of morality is lifeless, however sincerely used. It will be bad tactics to use such language, generally speaking, in Douglas propaganda.

The language of morality has been misinterpreted too much, and for too long a time. "Duty," for example, may cover any villainy. Nelson did his duty in the Bay of Trafalgar - also in the Bay of Naples!

Service? What is the use of "service," where every publicity prostitute writes: "Our motto is service"? Both duty and service link up, inevitably, with "sacrifice," and we know what *that* means!

The propagandists of a new religion must discover a new language, or, at least, they must not circulate the debased coinage of their antagonists. To the Douglasite, for example, there cannot be "poor," or "unemployed"; the phrases, with their implications, are now meaningless: these people are quite simply "the dispossessed."

Let the Douglas propagandist note the hatred and abuse which has been heaped upon all true artists under the reign of business. Compare the poverty and neglect modern artists with the esteem in which their confreres were held in ancient Ireland, China, medieval Florence, Elizabethan England. Commercial hatred of artists is bred of fear: life is either an art or a business. (Cf. the Puritan revenge on Wilde.)

Morality is not enough. The merely moral men *argued* about the factory system, artists would have destroyed the system. The merely moral emphasized the "little children" thrust into the factories: artists would have condemned the whole thing as shameful to the dignity and soul of man. Moral sentimentality sells the pass. Business is always ready to make concessions, to make a fortune and give a sum. The artist's insistence on freedom, dignity, joy and no-compromise is a root and branch attack on Money. So the artist is "a hedonistic, lazy, pleasure-loving, immoral scoundrel," in all countries, and at all times that Money rules.

The propagandist who finds new appeals, new modes of expression, behaves, of course, as an Artist. Money has postulated as virtues, work, thrift, self-denial, sacrifice, going-without - in fact life as "suffering and tribulation," and all else is sin. Very well then, let us teach that the wages of sin is life. Let's us invert the dreary creed of the last four centuries: let us teach joy, recklessness, spending, and throwing away; idleness in comfort, hedonism and selfishness. It requires a little wit to handle these things,

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(continued from previous page) but propaganda, to-day, must not ape the dull righteousness of Money. Christ was witty; Douglas was witty; all great artists are witty, for wit is the mental process of displaying unexpected contrasts, or unexpected similarities. Note that the only sincere artists who unconsciously serve Money are those who mix with their pure art the alloy of morality. A Carlyle will teach duty; a Shaw will urge young men to go to Russia; a Wells will preach internationalism: the pure artists, fully emancipated from Puritanism, teach only joy and beauty - but that is enough if men have leisure to heed.

The proposal here is not, of course, that Artists should rule: the suggestion is that the sole alternative to a race of termites and "workers" is a nation of artists. There can be no decent, human life without art at any time; but the "leisured state" makes Art more than ever a necessity.

Leisure without culture is dynamite.

In "Monarchy or Money Power," M. McNair Wilson describes how Napoleon fought money and was beaten. After his defeat Napoleon said: "*If I had not been overthrown I would have made a complete change in the appearance of commerce as well as of industry. The efforts of the French people were extraordinary. Prosperity and progress were growing immeasurably. Enlightenment was making giant strides. New ideas were everywhere heard and published, for I took pains to introduce science among the people.... If I had been given time there would soon have been no more artisans in France; they would all have become artists.*"

Napoleon knew that only a nation of artists can be free, for only such a people desire freedom, only such people put Money in its place. ***

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CONVENTIONAL POLITICAL MANAGEMENT AS A PROGRESSIVE JOURNEY PART TWO by John Burton – continued from January 2020

Apart from any non-inferential evidence which might be provided by admissions or revelations by the financial elite or by their agents, it is also possible, in principle, to employ the hypothetico-deductive method of scientific investigation to arrive either at an inductive confirmation of the truth of Douglas' 'plot hypothesis', or else to a deductively grounded rejection. This is one of the chief ways and means of investigating realities which are not immediately given to the senses.

Let us proceed, then, by regarding Douglas' claim involving oligarchic financiers and their designs upon the world as a hypothesis from which empirically testable but necessary implications can be drawn. In general, the test of the correctness of this or any other hypothesis lies in its ability to correctly predict something previously or independently unknown. As Douglas once put it, 'the test of science is prophecy.' If the forecast implied by Douglas' diagnosis can be verified in practice, then the hypothesis will have been confirmed. If, on the other hand, the implied claims contradict the available evidence, then the hypothesis will have been falsified and must therefore be rejected as substantially incorrect.

The most obvious of the implications of Douglas' plot hypothesis are those suggested by the maxim: 'he who wills the end wills the means.' If there is indeed an active plot on the part of the financial elite to introduce a one-world totalitarian dictatorship, then we can expect that certain intermediate objectives would be progressively achieved as political, economic, and cultural associations are forced or cajoled to employ the methods that are suitable for the procurement of such ends. We would likewise expect that these sorts of intermediate steps to the final goal would be spearheaded or otherwise

supported by the same elite. Beginning with this article, I intend to conduct a concise survey of the various ways in which the world in which we live does, as a matter of fact, embody the relevant predictions. Much of what follows here will be abstract and theoretical, the filling out of the details will be the task of later articles. For that reason, I beg the reader's indulgence. Although this demonstration will not and indeed cannot provide absolute proof that Douglas' diagnosis is correct (since we are dealing here with an inductive argument), it will nevertheless provide a significant confirmation or verification of his basic thesis. It will also assist the reader, by exploring some of the various levels and phases of the plot, to identify movements and trends which – whether or not a conscious plot actually exists – invariably operate in the direction of a one-world totalitarian dictatorship. The reader will then be in a better position to inoculate himself and others from those who would wish, in various ways, to usurp the concern and energy of the common individual in directions that are incompatible with his own best interests.

If the power of the financial oligarchy appears to be invincible, it is because it is invisible. The first step in thwarting its aims is to render it visible. Knowledge thus constitutes the essential prerequisite for hampering oligarchic activity through non-cooperation or opting-out.¹ Only on this basis can the people effectively resist the implementation of every policy-objective that serves the anti-social interests of High Finance.

Conventional Political Management as Warfare

Perhaps the best way of understanding the nature, components, and ramifications of Douglas' plot hypothesis is through

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(continued from previous page) the metaphor of military warfare. If the ultimate objective of the world's financial elite is to compel the common people to embrace a one-world totalitarian dictatorship (and knowledgeable Social Crediters will recall that the attempt of any one group of people to force themselves on others is rightly regarded as the very root of all social evil), then it would seem that a state of war must exist between the two groups – with the financial oligarchy playing the role of the unjust aggressor, the parasitic predator.

There is not, nor can there be, anything authentically democratic, either politically or structurally, about the goal of total world domination or the means that finance is adopting in order to bring it about. Since the overarching policy of the Monopoly of Power is thoroughly incompatible with what would be the common policy of political association (which would always and necessarily be a distributist policy), anything resembling real democracy could never be allowed to interfere with its fulfillment. Under these circumstances, the only course of action left to the financial powers is to implement their agenda by relying on various types of force. The political activities of the international money power thus meet the technical definition of the general essence of war as Douglas once formulated it:

“The technical definition of war is ‘any action taken to impose your will upon an enemy, or to prevent him from imposing his will upon you’. It will be recognised at once that this definition of war makes the motive rather than the method the important matter to consider. ... If we recognise this, we shall be in a better position to realise that we are never at peace - that only the form of war changes.”²

The international financial oligarchy is at war with the common individuals who make up the world's population because it is seeking, through various means, to: a) impose its will upon them, and to: b) prevent them from resisting the imposition of that will. And so it is that, in the three main fields which demarcate human activity in association, i.e., the political, the economic, and the cultural spheres, we are faced with “... wars of aggression directed against the individual.”³

In his later years, Douglas grew fond of quoting the well-known statement of Clausewitz that “War is the pursuit of Policy by other means”.⁴ Although Clausewitz undoubtedly had military war, i.e., war in the narrowest sense in mind, his observation is also applicable, *mutatis mutandis*, to all of the other forms that a war could take, i.e., to spiritual, psychological, economic, political, and cultural forms of warfare, etc. Whenever one cannot get one's preferred policy to be democratically accepted by a free and enlightened group of individuals, then one must find other ways of *imposing* that policy on the people. Since we are talking here about an imposition, any method used does indeed qualify as a tool of a warring

power even if armaments and the threat or reality of violent *physical* force are not involved.

To extend the war metaphor further ... in every war the overarching aim is to achieve victory over the enemy. What constitutes ‘victory’, however, depends on the general nature of the war in question from the point of view of those who are fighting it. When British North America, aka Canada, was invaded by the United States in 1812, the objective of the Canadians was to successfully repel the American attack. They were engaged in a *defensive* war. The Americans, on the other hand, had the intention of annexing the remaining British territory in North America. They were engaged in an *offensive* war.

Now the war which finance is conducting is not, from finance's point of view, an offensive war in the exact sense of the American invasion. It is certainly an unjust war of aggression, but, since it is aimed at overturning the established social order and replacing it with a new one *from within* (rather than acquiring completely new or foreign territory and assets), it actually qualifies as a revolutionary war, a “... revolution by racket”.⁵

The unjust revolution which, *ex hypothesi*, is being spearheaded by the financial oligarchy is historically unique for three main reasons. Firstly, it is unparalleled in its scope: the ‘New World Order’ is nothing less than “... a world state organised on the philosophy of the subservience of the individual to the organisation.”⁶ Secondly, it is unparalleled in its time-frame: it would appear to be a centuries-long (or millennia-long) *coup d'état* which is only now nearing its fruition. Thirdly, it is unparalleled in its mode: the ultimate end of this war, its intermediate objectives, as well as the means to those objectives, are either entirely hidden from the public or else they are appropriately disguised so as to appear in a more favourable light. In other words, the revolutionary war being waged by this hidden power is likewise occult in nature. Free humanity is under occult attack.

For international finance, victory over the enemy would mean successfully imposing a comprehensive regime change, i.e., the formal introduction of new political, economic, and cultural structures under a despotic totalitarianism government ruling a one-world state against the wishes and authentic best interests of the world's population.⁷ From the point of view of the common individual, the state of war in which he regrettably finds himself is thus defensive and its aims counter-revolutionary in nature.

The General Plan for Finance's Revolutionary War

As soon as an aggressor has settled on a goal which conflicts with the desires and/or best interests of his opponent, the next logical steps are for him to design a comprehensive plan which will most easily facilitate the attainment of that goal. Every belligerent power must decide which key objectives

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(continued from previous page) must be attained and in which sequence (i.e., which battles must be fought and in which order) if the war is to be won. This involves *strategic* planning. Once they have been defined, every belligerent power must then determine which methods and techniques are best suited to deliver the intended objectives (i.e., how the battles should be fought). This is the domain of tactical planning.

A correct understanding of the general essence of military planning allows us to flesh out in greater detail some of the necessary implications which Douglas' hypothesis would seem to bear as a prelude to putting it to an empirical test. If the financial elite truly intend to move the world in the direction of a 'New World Order' under their leadership, then one can ask: "What would their strategic objectives be?" And then ... "What sort of tactical protocols would they adopt?" If the execution of the logically implied steps can be observed in the course of recent history and current events, and if there is evidence that these stages of the plan are being orchestrated or at least facilitated by High Finance, then Douglas' diagnosis for our increasing discontents will have been strongly confirmed.⁸ Indeed, as we shall soon see, the relevant evidence is more obvious and more commonly available now than it has ever been since Douglas began to familiarize his readers with the plot thesis in the 1920's and 30's. This fact alone is itself confirmatory of his assessment.

Finance's Primary Strategic Objectives

If it be granted, for the sake of argument, that the ultimate political goal of the financial oligarchy is the establishment of a one-world totalitarian dictatorship, then the penultimate ends or primary *strategic* objectives would appear to be threefold: 1) the augmentation, to the greatest possible extent, of the nature and degree of usurpation of the unearned increment of those political associations which international finance already controls, 2) the acquisition of control over those political associations which international finance does not currently dominate, and 3) the unification of those political associations controlled by international finance into progressively larger power blocs.⁹ These are the main signposts that must be crossed if the centralization of political, economic, and cultural power in fewer and fewer hands is to arrive at its logical end-point.

The General Tactics of High Finance

As far as High Finance's broad-spectrum tactics are concerned, tried and true ways must be employed to move societies from their traditional configurations in the direction of the New Order. Such a project requires a two-pronged attack: societies must be broken down in order to build them back up again in accordance with a different pattern. Hence the adage, 'order out of

chaos.' In other words, finance's attempted *coup d'état* is most easily achieved by adopting the same general *modus operandi* that underlies the tactical movements of every unjust revolution, i.e., "... the steady policy of corruption and perversion ...".¹⁰ Whenever a political, economic, and/or cultural regime change is being orchestrated for the benefit of anti-social interests, the *subversion* and the *perversion* of the social order are the two twin activities that are intended to move the society from one sort of configuration to another. By imposing, or otherwise instigating, the right combination of anti-canonical policies (i.e., policies that conflict with natural law) in the right sequence, the masses themselves can be gradually conditioned to further, in the most effective and efficient way, the ideals of the oligarchic elites.

Subversion

The primary purpose of a policy of social corruption or subversion is to attack whatever in the old social order is incompatible with the new; i.e., to sweep away the barriers to a political order dominated by High Finance. Traditional structures and mores are obstacles that stand in the way of primary strategic objectives for one of two reasons: either they embody, however imperfectly, the due social order, or else they empower competing oligarchies. There is, however, an important difference between these two sorts of barriers: insofar as the traditional modes of social life reflect the due social order, they are actually intrinsically, rather than merely circumstantially, incompatible with the establishment of a one-world totalitarian dictatorship. The existence of any competing oligarchies are merely circumstantially incompatible. In order to understand why this is the case it will be necessary to compare the essential implications of the due social order with that of the New World Order.

The due social order is composed of those economic, political, and cultural arrangements which work best. It is, in other words, a healthy society; i.e., one in which the resident economic, political, and cultural associations fulfill their true purposes as well as possible. This fulfillment implies that all of the functional necessities (whether structural or not) that those true purposes presuppose are consistently respected and incarnated through appropriate mechanisms. It also implies that all of the various aspects contained within the true purposes are integrally respected. One key dimension of the true purpose of any association is the maximum *decentralization* of power feasible; i.e., the benefits of social power must be distributed to each individual to the full extent that this distribution is consistent with the fulfillment of the association's true purpose. By comparison, the orientation of a one-world totalitarian dictatorship is diametrically opposed.

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(continued from previous page) Such a political regime would seek the maximum *centralization* of the benefits of social power that is consistent with the continued survival of the associations and individuals that it dominates. Clearly, in order to achieve the latter goal, social structures and customs that favour the decentralization of power must be uprooted. This is why the organic order of things forms such a barrier to the introduction of an illegitimate authority. Subversive activities undermine traditional societies insofar as they have embodied the due social order by impairing or obliterating, either by act or omission, respect for the functional necessities upon which that due order depends. Such activities can also be employed to sabotage what could be by thwarting any manifestations of authentic progress. In sum, the purpose of subversion is to selectively weaken, destroy, and/or prevent alignment with the natural laws which govern society for the common good.

Perversion

The primary purpose of a policy of social perversion, on the other hand, is to introduce, promote, and establish a new social order that will manage to centralize social power and its varied benefits in the hands of the revolutionaries. This new social order is based on a counter-Canon, i.e., that which works best in forwarding finance's primary and hence ultimate strategic objectives. It is both constitutive of and a means to those objectives. The policy of perversion (which is both structural and ultimately functional in nature) constitutes the more purely offensive side of finance's campaign for global dominance.

The Relationship Between Subversion and Perversion

It is important to understand that these two revolutionary activities are synergistically interrelated. In general, subversion is subordinate to perversion; i.e., subversive actions are undertaken for the sake of rendering the various tasks of social perversion easier to achieve. Perversion, however, is not always undertaken as an end in itself. In certain cases, the perversion of the social order can be used to indirectly buttress the efficacy of seditious activities.

Subversion serves perversion in a variety of ways. To begin with, the subversion of the social order weakens the power of individuals and associations to resist the advances of social perversion. Subversion either destroys alignment with the Canon (i.e., the natural law) and/or prevents alignment with the Canon insofar it bears on social affairs and insofar as it is at odds with the ultimate objective of the revolutionaries. As the due social order is undermined, people are stripped of their traditional economic, political, cultural, psychological, and spiritual protections. The possibility that they will offer any effective resistance to the sort of policy-objectives that High Finance wishes to impose must correspondingly decrease. This first use of subversion may be thought of

as the "offensive defence" of the unjust aggressor. It is the initial or pre-emptive strike (not necessarily in point of time) of the social predator; i.e., the sort of action which is taken in order to prevent the common people from imposing their will on the aggressor by effectively resisting the latter's plans.

In the second place, social subversion facilitates social perversion by providing a variety of pretexts for centralizing social power. Whenever the due social order is undermined, the spiritual, existential, moral, psychological, economic, political, and cultural problems which ensue can be used as leverage to convince the population that more and more power or effective sovereignty must be transferred from the individual to the government.¹¹ We are told that only the government can solve these problems and the government can only deal effectively with them if it is given more power. Never mind that in many cases these problems were caused or intensified by governmental neglect. Should social subversion be so effective as to produce a social cataclysm that would be so much the better. We could then skip directly to a one world tyranny as the *only* way of restoring order. Even though it would be an anti-social order, any order at that point would appear in many people's minds to be better than anarchy.

Thirdly and finally, social subversion conditions the population to embrace the prescriptions of a maximally perverted social order by foreshadowing the metaphysical rebellion inherent in the proposal to completely re-make the human world on the basis of a false set of ideals; i.e., on the basis of how the financial oligarchy thinks – independently of objective reality and the laws of the universe – the world 'ought to be'.

While it is normally pursued as an end in itself, social perversion can also reinforce socially subversive activities which then redound to its own benefit. Governmental trespass (i.e., whenever a government goes beyond its due jurisdiction and assumes illegitimate powers) of any type exercises an illegitimate pressure on the population. It is natural that the people would seek some form of escape or respite from the imposition of unjustifiable regulations since the human longing for genuine freedom is irrepressible and invariably seeks satisfaction. If this drive cannot be satisfied in healthy ways, the individual can be easily seduced by the false promises of destructive alternatives. Social perversion thus bolsters social subversion by rendering individuals more susceptible to the various forms of subversion. As genuine freedom ebbs away, it is common for subversive activities to be promoted in the name of an illusory freedom, as a form of release. To the degree that individuals succumb to these various forms of subversion, their power to resist the imposition of unjustifiable regulations is further decreased and a positive feedback loop or vicious cycle establishes itself.

(See back page for References)

References:

1. Cf. C.H. Douglas, *The Development of World Dominion* (Sydney: Tidal Publications, 1969), 73: “ ‘Know your enemy’ is the first axiom of survival, and your Enemy’s first concern is to divert your attention in the wrong direction, and his second, to make you work and fight for your own undoing.”
2. C.H. Douglas, *The Monopoly of Credit* (Sudbury, England: Bloomfield Books, 1979), 95. C.H. Douglas, “*Whose Service is Perfect Freedom*”, (Bullsbrook, Western Australia: 1983), 9: “The point I am concerned to make is that it is sheer insanity not to recognise that the world is always at war and must always be at war just so long as there is an organised attempt to **impose** a ‘system’ on any people or person ...”
3. C.H. Douglas, *Warning Democracy*, 3rd Edition (London: Stanley Nott, 1931), 198.
4. Cf., for example, C.H. Douglas, “*Whose Service is Perfect Freedom*” (Bullsbrook, Western Australia: 1983), 19.
5. C.H. Douglas, *The Development of World Dominion* (Sydney: Tidal Publications, 1969), 121.
6. C.H. Douglas, *The Monopoly of Credit* (Sudbury: Bloomfield Books, 1979), 87-88.
7. This process may be contrasted with political, economic, or cultural *evolution*. True evolution is organic, i.e., the regime changes which it effects arise spontaneously from within a society in response to changes which take place in the environment such as scientific and technological developments, etc.
8. One can also approach the issue the other way around. No intermediate policy-objective can be adopted without having an ultimate objective in mind (even if one is not fully conscious of what that ultimate end may be, some such end is necessarily being presupposed). From the sort of intermediate policy-objectives that are championed and implemented one can therefore discern what that ultimate objective actually happens to be. The kind of intermediate steps that are being implemented and supported are of the general sort which move us in the direction of increased political, economic, and cultural centralization, the logical end point of which would be a one-world totalitarian dictatorship. This sort of argument can only be strengthened further once it becomes apparent that the tactics which finance is utilizing to further its strategic ends are very often manipulative at best and brazenly evil at worst. Sound social policies, those which forward the best interests of common individuals objectively considered and upon which they can therefore be expected to agree, do not require intrinsically evil means in order for them to be implemented.
9. Cf. C.H. Douglas, *The Development of World Dominion* (Sydney: Tidal Publications, 1969), 63: “Can it be that the reduction of World Powers to a successively smaller number is the Big Idea – Monopoly?”
10. C.H. Douglas, *The Big Idea* (Bullsbrook, Australia: Veritas Publishing Company, 1983), 66. In his introduction to the 1982 reprint of Douglas’ book, *The Brief for the Prosecution*, Leslie Denis Byrne summarized the strategy of subversion and perversion when he described *The Brief for the Prosecution* as “... an indictment of those persons, groups and organisations responsible for the systematic sabotage of Western Civilisation as a prelude to fastening upon a bewildered and deliberately demoralised humanity, an all-powerful World Government – a tyranny of unspeakable horror.”
11. C.H. Douglas, *Warning Democracy*, 3rd Edition (London: Stanley Nott, 1931), p 54-55: “The thesis is that a small group, whose names and history correspond with those pilloried by, for instance, Monsieur Coty in his *Figaro* articles of some years ago, is constantly engaged in fomenting wars, revolutions and economic crises, with the object of wrecking society everywhere in order to step in and assume absolute control, or world dominion. They financed Hitler, partly through the Bank of ‘England’, in order to destroy England.”

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