

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 10. No. 7.

Registered at G.P.O. as a Newspaper  
Postage (home and abroad) 1d.

SATURDAY, APRIL 24, 1943.

6d. Weekly.

## Programme For the Third World War (III)

By C. H. DOUGLAS

The practical history of Bolshevism may be said to commence with the financing of Japan in the 1904-1905 War against Russia. The Japanese Minister of Finance Takahashi wrote a Memorandum to the Japanese Government, in which he said:—

"Mr. Schiff had a grudge against Russia on account of his race. . . for this purpose it was deemed fit to admonish the ruling class by an object lesson. Mr. Schiff saw in the war a welcome opportunity to give effect to his cherished idea." (*Jacob Schiff, Life and Letters* by CYRUS ADLER.)

The immediate result was the issue of the Imperial Japanese Government 6 per cent. *Sterling* (not dollar) Loan.

It might appear, at first sight, that this transaction was merely a routine example of financial practice, similar, for instance, to the assistance given to Hitler by the Bank of "England" under Mr. Montagu Norman, which was so helpful in enabling Germany to re-arm.

But I think that there are differences. It is true that Mr. Norman has expressed his contempt for the general population in no uncertain terms ("The dogs bark, but the caravan moves on"). On the other hand, he has also regretted that he is no economist, and does not know what to do (*Montagu Norman: A Study in Financial Statesmanship*, by PAUL EINZIG). So we must assume that he is only the broker's man. To know with certainty whether there really are differences between financing Hitler and financing Bolshevism, we should of course require to know who is the broker. But to revert to Mr. Schiff.

It should be realised that the effect of his initiative on this occasion was to set the British to work (it was a Sterling Loan) to build up the Japanese Navy, because Mr. Schiff, like all his co-racialists, dislikes culture, and prefers Kultur. The object is clearly stated—an American, or German (without reference to dates, it is difficult to say) Jew, he "deemed fit" to put the British to war against "the ruling classes of Russia" as "an object lesson."

At the same time: "The subsidies granted to the Nihilists at this period by Jacob Schiff were no longer acts of isolated generosity. A veritable Russian Terrorist organisation had been set up in the U.S.A at his expense. It covered Russia with its emissaries, charged to assassinate Ministers, governors, heads of police *etc.* . . . and to create insurrection . . . the cost was estimated at more than fourteen millions [gold] roubles" (*Figaro*, Paris, February 20, 1932). Of course it all came back ten times over in profits from the "re-construction" of Russia. To quote the banker's hymn:

"Whatever, Lord, we lend to Thee, repaid a thousandfold shall be."

Now, before briefly considering the consequences of this operation, I think it is important to be quite clear that the merits or otherwise of the Russian Imperial Government, *from the point of view of the Russians*, are not in question. The only point on which we can be certain is that no Russians have figured in general intercourse outside Russia since it disappeared. Whatever the results, and we are beginning to experience them now, the "ruling classes" were to be taught a lesson because they were not willing to take orders from a German Jew resident in America. That the results to the *Russians* were of no consequence, is demonstrated by the fact that many millions of Russians, not of "the ruling classes" perished, and millions more were reduced to poverty and exile, by the Bolshevik Revolution. But no Jews. Soviet Russia is "presented" to Europe and America and represented by two Jews, Maisky and Litvinov, who are as typically Russian as a Sassoon is typically English. Of course the consequences were much wider. In the article in the *Ottawa Citizen*, by Mr. Herridge, to which reference has already been made—an article which reads like the *rechauffe* of a conversation with an exponent of international Freemasonry—amidst a welter of what, without wishing to be offensive, I can only describe as dangerous nonsense, he remarks, "Germany attacked; a fact of only tactical significance. For if Germany had not attacked, Russia would have." In that I am sure he is right, and that the social and economic structure both of Russia and Germany make war certain.

It is not too much to say that the consequences of the activities of Mr. Schiff, his firm, and his associates were:—

(1) The inauguration of an Asiatic war complex, accompanied by a delusion that the day of the white man was over, not merely in Asia, but everywhere. "Pearl Harbour" was conceived in New York. Trouble in India dates from the beginning of this century, and was hardly existent before. Yet political reform in India has been rapid and continuous.

(2) The World War had as its fundamental idea "*Drang nach Osten*." A weakened Russia, like all these World Revolution movements, played straight into the hands of Germany—the Germany of Frederick the "great" who is now being idealised by Goebbels.

(3) The transfer of the subversive activities of international finance to France and England. The technique of flooding the country with refugees, many of them propagandists, is a repetition of the period following the French Revolution. How is it that no Socialist Party has ever attacked Finance? How is it that the programme of the Commonwealth Party (notice the Cromwellian touch) reads like a banker's dream?

Russia is a country of nearly 200,000,000 people with

vast resources. The individual Russian has always been a brave and fatalistic soldier. For twenty years, the Soviet Government has been preparing for war. Where is all this propaganda coming from, which in quarters accustomed to denounce war as a capitalist trick, heralds as an immense military achievement *derived from the Soviet system*, the very desirable, but surely not very remarkable fact that 200,000,000 of people, fighting on their own soil, on short lines of communication, have held up *one* enemy fighting on lengthening lines of communication (if they have held them up), while an allegedly inefficient country of 45,000,000 held up three empires, and assisted the Russians? Who in their senses could argue that the most backward and illiterate country in Europe is the pattern for the rest? To anyone who will consider the evidence, I cannot see any conclusion from it but one—that the totalitarian state in all its forms is a gigantic plot against civilisation, and that only political adolescents could fail to see that it proceeds from an international source, using international bribery for the benefit of an international caste to whom all cultures and races, but one, are foreign.

The object of the various New Orders is simplicity itself—it is to prevent the rectification of the defects in the organic growth of civilisation, almost all of which proceed from the Finance which the New Order mongers never attack.  
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## Points from Parliament

House of Commons: April 6, 1943.

### EMERGENCY POWERS (DEFENCE) WAR PRODUCTION UNDERTAKINGS

(Continued from last week)

*The Minister of Production (Mr. Lyttelton):* ... The point shortly is that the capital is, so to speak, only a limiting factor in the application of this Regulation. The appointment of directors is to promote efficiency of production, and therefore they would be appointed by the competent authority. The next proviso is that the directors must be experienced in the direction of companies. This means that the competent authority will not appoint clergymen or doctors or bookmakers or shop stewards to the boards of companies. They have to be people who are experienced in the direction of companies. The next proviso is that any person so appointed shall, unless previously removed by the direction of the competent authority, continue to hold office as a director for a period of one year from the date of his appointment and no longer, but without prejudice to the power of the competent authority to re-appoint him. That means that instead of the directors coming up for re-election under the articles of association by rotation, the competent authority has to review the appointment of the Government nominees, and if, owing to the personality or experience of the directors, they are not achieving increased efficiency of production, it will be open to the competent authority to appoint others. That is a valuable safeguard to ensure that in applying the Regulation we improve efficiency.

With regard to paragraph (1, a) I confess that it is extremely difficult to get a form of words which shows in precise terms what "substantial" is. The words we have are an attempt at it. They are "substantial having regard to the circumstances of the case." In the case of a company with a capital of £100,000 receiving £100,000 advance from the Government, the sum is substantial, but a £100,000

advance to a company with a capital of £5,000,000 is not substantial. Therefore, there must be some vagueness in the actual terminology...

... There are two safeguards to this paragraph. The first is that in all cases before taking action under this Regulation the Minister will refer the matter to the Inter-Departmental Committee in my Ministry, known as the Craven Committee. Its members are Sir Charles Craven (Chairman), Lord Weir, Mr. A. McKinstry, Sir Percy Mills, Mr. Frank Chapell and Mr. J. C. Little. The cases which come up will be referred to that Committee, which is only advisory. This procedure will not in any way detract from the responsibility of the Minister. It will give an opportunity for companies to make representations, whether those representations are on general subjects or are directed to personalities. That is the first pledge that we give in the administration of the Order. The second one is that before defining the field over which this Regulation applies the Treasury will be brought into consultation as to what is a substantial investment within the meaning of this paragraph...

*Sir Herbert Williams (Croydon, South):* This has been an interesting Debate. We have had two speeches in favour of the Prayer and two in opposition to it. The original speech in opposition came from the hon. Member for Stoke (Mr. Ellis Smith) and he based it entirely on the grounds of efficiency. We have had one from the Minister in which he emphasised that this really was a financial consideration. Neither speech had the remotest relation to the Order in Council and neither gave a solitary reason why the Government want this power...

... Support for this Order in Council has been obtained in the most extraordinary way. Take to-day's edition of the *Pink 'Un*, as I now call it. It is not as amusing as Mr. Sievier's *Pink 'Un* was. I refer to *The Times* newspaper. They have a leading article in which they ask for support for this Order in Council on the grounds that if the Government do not get it, they will be deprived of certain powers which they have recently been exercising. *The Times* copied that from a recent edition of the *Shop Stewards' Journal*, published a month ago, where the same dishonest argument was used. Other journals have also used the same argument. Not one newspaper that has been critical has had the honesty to state the facts, and the facts show a desire to intrude directors on to the board of a company which is not inefficient. It is not a case of dealing with a company that is inefficient because, in that case powers under Regulations 78 and 55 apply. No case has been made out and no example cited. There is no reason why we should not cite examples in this House, where we are protected and cannot be sued for it...

... More mistakes are being made by the Ministries than are being made by the companies engaged in war contracting. A company is asked to do something which it believes is probably unwise and wrong. One of the representatives comes down for a discussion with the management, and the management resists what the Ministry want to do because they know it is against the public interest. It has happened dozens of times. Then some quite important person representing the Ministry, someone whom the company probably would not employ because he is not good enough, will threaten, "Unless you do this, we will put Government directors on the board." You are going to

intimidate every management in this country, and diminish efficiency by that power, and even more if you obtrude on the board people not acceptable to those there—not on the ground that the company is inefficient; that is not the basis of the Order; the Government have all the powers they need under 55 and 78. They have made out no case for this. [Interruption.] Strengthen the board? But how do you strengthen the board by shoving in a stranger whom the other people do not like? It will weaken the board. If you want to help people, you can negotiate, but the method of pushing someone into a household will never do any good at all, and everybody knows it. . . .

Mr. Kendall (Grantham): . . . The House has to ask itself whether these conditions [provided in the Regulation] will produce the desired results, increased efficiency and production. I would like to apply two tests. The first is the experience I have had with the application of 54CA to my own company. One of my right hon. Friend's predecessors appointed to the board with which I am concerned a number of directors. It is not part of my purpose to criticise the individuals whom he appointed, but I should be doing less than justice to the situation if I failed to say that their effect on the production of my company for good or ill has been precisely nil. The record of expanding production of my company before their appointment was tremendous. The amount of production since their appointment has continued to be tremendous. I ask the House to believe me when I say that without their appointment this production would still have been tremendous. . . .

I would like to assert the following things of directors whom Ministers of Aircraft Production have appointed to my firm or to other firms, under one or another of the Defence Regulations. I assert, first, that they have appointed, generally speaking, elderly people; secondly, that they have tended to choose men with names and reputations already attached to them for past accomplishments; and, thirdly, that they have tended to choose the names from three specific fields—finance, the legal field, and the trade union field. I wish to make it quite plain that I do not discourage age, technical qualifications, or trade union representatives or financial contacts. I assert, however, that the character of the appointments so far made derives from a profound misapprehension of the job to be done. . . . The present position in factories is very simple. The price of practically every piece of raw material is controlled, through the Steel Control. Therefore, we do not any longer need to have directors who may be financial geniuses in the raw material world. Wages are fixed for us, through conciliation or arbitration, and employers are pledged to pay the appropriate rates of wages for the different categories of work-people they employ. In the third place, we do not need directors who are chartered accountants, because prices are controlled through Ministerial Orders, which give the Ministers power of investigation and access to all books. I have, as the House knows, had personal experience of that. Finally, profits are controlled, through the Excess Profits Tax. In short, the problem to-day is one of production alone. It is concerned with factory lay-out, factory organisation and factory planning. In this field, however eminent these people may be in their own line of business, I say, through my own knowledge and experience, that the appointments made so far under the conditions of 54CA have proved themselves to be eminently undesirable.

*Continued on page eight.*

## CORRESPONDENCE

### C. E. M. A.

Sir,

A report has just come to my notice of the latest venture of the Council of Encouragement of Music and the Arts.\* It has opened the Theatre Royal, Bristol, "which can now claim," the *Spectator* announces, "to be the first state-supported theatre in England." "It has taken a war to remove from this country the reproach that the state (albeit a democratic one) has done nothing whatever to support the art of drama. C.E.M.A., conducted both with enthusiasm and discretion has introduced the thin end of the wedge." (My italics.)

Reading this in the light of Mrs. Palmer's article on *Art in a Planned World*, it attains a significance not at all to be desired by its protagonists.

I have attended one performance sponsored by C.E.M.A. and was interested to note that it took place in a church, (the performance was of Christmas music); that 90 per cent. of the audience were school-children marshalled thither by their teachers; and that the performers were none of them English!

They are financed by the Pilgrim Trust and the Treasury via the Board of Education, and this particular group hailed from Dartington Hall.

Yours, etc,

April 9, 1943.

A. C. JENSEN.

*Jesus Meets Paul (A Duologue in Paradise)* by Dr. Alexander Paterson, for thirty years medical missionary in Hebrai, Palestine, is now available from K.R.P. Publications Limited, Price 2s.

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\* President: Lord Keynes.

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## THE SOCIAL CREDITER

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*  
*One year 30/-; Six months 15/-; Three months 7s. 6d.*  
 Offices: (Editorial and Business) 49, PRINCE ALFRED ROAD,  
 LIVERPOOL, 15, Telephone: Wavertree 435.

Vol. 10. No. 7.

Saturday, April 24, 1943.

### FROM WEEK TO WEEK

"In all the twenty years (of the Mandate) Whitehall had never once produced a Government scheme for the establishment of British settlers. 'On the contrary,' said a man at this lunch, 'the worst enemy that an English settler could have in this country (Tanganyika) was a Government official.'"

—NEGLEY FARSON in *Behind God's Back*.

Our Current Calamities: (1) "The failure of Congress (U.S.A.) adequately to syphon off purchasing-power by taxation and compulsory savings, and to provide for the collection of income tax at source is a major factor in the situation."  
 —*Sunday Times*, April 11, 1943.

Have they tried charging 25/- a bottle for whisky which used to cost 3/-?

In Moscow in the winter of 1928-1929 the Office for the Electrification of All Russia bore a notice "Please knock, as the bell doesn't ring."

It is obvious that the Finance-Freemason Parties are everywhere "taking over" from both Labour and official Communism under the title of Commonwealth Party. In Canada, the title is C.C.F. (Co-operative Commonwealth Federation). "The basic philosophy of the C.C.F. . . . is a philosophy sponsored by the financial interests for many years past. Whenever a Party talks about putting people to work . . . he knew where it came from. It is the same . . . which they have in Germany—the National Socialists. They certainly have put people to work, and kept them there."

—A. V. BOURCIER, M.L.A., in the Alberta Legislature.

The Bible of the (British) Commonwealth Party is entitled *Unser Kampf*.

We are expecting the London School of Economics to go all-Commonwealthy any day now. As for the Bank of "England"—"Commonwealthing—we welcome it."

The mass destruction in their burrows of rabbits by blowing in cyanide gas (prussic acid) kills at the same time billions of tiny organisms whose effect on the soil, while quite incalculable, is almost certainly a major factor in the character of agricultural produce.

"So what?" says Mr. Pink-Geranium, O.B.E., smirking

at his assistant, a refugee from Hitler's tyranny, late of the *Farben Fabrik Gesellschaft*.

A correspondent writes from Southern Rhodesia:—  
 "You can put £2,000 or £3,000 into land and improvements here and still be ruined. We imported maize last year from the Argentine and the Union of South Africa, and recently butter was rationed to  $\frac{1}{4}$  lb. per head, per week, in what is supposed to be a cattle country. Butter making and selling has been prohibited for years and maize has given such poor returns that many farmers reduced their acreages—the natives also turned to other crops.

"Owing to Government restrictions I lost in the neighbourhood of £400 in the last 18 months, and I have had 40 years experience of farming. So I am reducing my expenses as far as possible and producing less.

"While the farmers are on bread (and butter?) diet, our experts, who failed hopelessly to manage an estate left by Cecil Rhodes, are rewarded with huge increases of salary. We exist here for the civil servants: 4,250 officials against 3,000 cattle owners."

### War Debt

In his budget speech Sir Kingsley Wood stated that from the beginning of the war to the end of March, the Government had borrowed £8,667,000,000. Subscriptions from non-Government sources to the longer term loans amount to 34 per cent. of the total; subscriptions to small savings (which, it must be remembered are frequently financed by banks and insurance companies) account for another 21 per cent.; a further 10 per cent. is covered by Treasury bills issued to the market and banks; 11 per cent. by Treasury deposit receipts from the banks; five per cent. by Tax Reserve Certificates; and 19 per cent. from extra-Budgetary State funds and various other sources, such as overseas borrowings and interest-free loans.

### Backchat from the Benches

*Mr. Maxton:* . . . I would rather trust my political reputation, for what it is worth, in the hands of the *London Times* than the B.B.C., and *The Times* is an avowedly Conservative journal.

*Hon. Members:* No.

*Mr. Maxton:* It is extraordinary how all my ideals are shattered. Here is another rift disclosed in the lute. Avowedly it is an anti-Socialist journal.

*Hon. Members:* No.

*Mr. Maxton:* It is a piece of private property run for private profit. [AN HON. MEMBER: "No, it is run by a trust."] If hon. Members tell me that I have to stop spending 3d. on it because it is not a reputable enterprise I will have to take their word for it. But I buy the *Telegraph*, too. Now, is that all right?

*Mr. Austin Hopkinson:* If the hon. Member wants a definition of *The Times*, it is a 3d. edition of the *Daily Herald*.

*Mr. Maxton:* Well, I think it plays fair with me. . . .

## ECCLESIA ROMANA

By BORGE JENSEN

"... there was need of the contribution of such a man as St. Paul, whose great work... was that of proclaiming the Gospel in terms of so tremendous an emphasis upon the love, the redemptive activity and the ethical righteousness of the one, true, living, personal God, as to safeguard forever the Hebraic inheritance of the Christian religion."

— A. E. J. RAWLINSON: *The New Testament Doctrine of Christ.*

"... the tradition of the ancient Roman Church cannot lightly be set aside... from the first it was distinguished by a conservatism impatient of any innovations... It constantly claimed that it was in a two-fold sense apostolic in so far as its foundations were laid by Peter, the Apostle of the Jews, and Paul the Apostle of the Gentiles. It asserted that both had suffered martyrdom at Rome, and called itself 'the Church of St. Peter and St. Paul.'"

— F. J. FOAKES-JACKSON D.D. in *Life of Saint Paul.*

The effect wrought by the twin doctrines of Original Sin and Vicarious Atonement on the Catholic world is perhaps best illustrated by the plight in which the populations of the chief Catholic countries of the world find themselves to-day. Rome, the centre of world Catholicism, was the first capital of a war-wearied Europe to shelter a National 'Saviour' (brought to power by the Jewish super-monopolists Volpi and Pirelli) and the majority of the Italian people were well content to accept Signor Mussolini's supreme sacrifice of his personal life which was necessitated by his shouldering of all their political responsibilities. Some years later Spain, whose central government for centuries was headed by members of the House of Habsburg, descended from the Jewish family Pierleoni (which at one time monopolised the key positions of the Roman Church hierarchy, including that of Pope), was prevailed upon to 'leave it to the Government' of another 'Saviour,' General Franco, a fervent Catholic who was financed by the Jewish banker Juan March in his fight against the 'Reds,' themselves financed by the 'Moscow-Washington Axis.' Still more recent is the capitulation of Portugal to the 'patriarchial' regime of a Catholic priest, Mgrs. Salazar, whose capital, Lisbon, is at once the port of embarkation of European refugees fleeing to the Americas from the wrath of another national 'Saviour' and the port of disembarkation for that stream of American diplomatists, bankers, politicians who, both before and after Italy 'entered the war,' have made a habit of starting their European tours of inspection by paying their respects to the occupant of the Chair of St. Peter and St. Paul.

We recall that in the Abyssinian War (partly financed by the French branch of the House of Rothschild) the panzers of the invading armies were often momentarily transfigured into field altars, from which Roman Catholic priests blessed the Fascist warriors, and that the Conquest of Ethiopia was intended by Mussolini as the first step towards the reconstruction of the ancient Imperium Romanum, which, as Dr. Foakes-Jackson remarks in his *Life of Saint Paul*, was co-extensive with Paul's missionary activities: 'confined to the provinces directly subject to Roman authority.'

The transformation of the Roman Empire into

Roman Catholic Church was no more the work of one day than the building of Rome herself. Dr. Foakes-Jackson informs us that long before we reach the so-called Peace of the Church, Anno 313, when 'Christianity' became the acknowledged religion of the State, the Ecclesiastical organisation was based on the secular division of the Empire. Mr. Lionel Curtis, in *Civitas Dei*, states that towards the third century a certain uniformity of organisation developed everywhere and the office of Elder "begins to assume the monarchical functions which we associate with the title of Bishop... the areas from which the bishops were gathered were often those of the Roman provinces." The word bishop means 'overseer.'

Among the factors which made it appear imperative to the early Christians to submit themselves to a discipline which more and more came to resemble that of a Roman army, three may here be mentioned: (a) The belief in the early coming of the Messiah; (b) The persecutions which were taken as a sign that the coming of the Lord was at hand; and (c) The standing threat of the heretical sects, the chief of which was that of the Gnostics, who drew their inspiration mainly from Alexandria.

It is easy to trace the Messianism of the young Church to the teaching of Paul, and it was when this 'ecclesiastical statesman,' as a modern English theologian calls him, took up a strategically strong position in the town Antioch that we first appear to hear of the *Christianoi*, the Greek rendering of Messianists. Mr. Lionel Curtis reminds us that Paul was not only pre-occupied with 'Calvary' but "possessed by another side of Jewish tradition... His course was determined by the thought that Jesus would re-appear to inaugurate the Kingdom of God for those who had accepted his teaching, and that this would happen as soon as his followers had conveyed his message to every part of the civilised world."

The Lord might come any day and the need for all Christians to be prepared, *i.e.*, subscribe to the gospel of the one and only Apostle, was evident. The need for more and more organisation became urgent, and nothing else was of importance. Dr. F. J. Foakes-Jackson in his *Life of Saint Paul* says:

"But really nothing matters. Everyone had better abide in the situation in which the call of God came to him. If as a Jew let him remain one, if as a slave, why trouble to obtain his freedom? The state of life here is quite a secondary consideration."

This may, however, be the place to emphasise that some of the rather sweeping assertions which I have quoted are perhaps best viewed as being what the Americans call 'hindviews,' verdicts pronounced at a moment when the results of a long chain of actions have become obvious, and when it is tempting to lay them at the door of one conspicuous 'hero' or 'culprit,' depending upon one's point of view. But it should be obvious that it must have taken more than one life-time for a sufficient number to accept the doctrine of 'never jam to-day' for the rank and file, without which no priestly hierarchy can last.

Shortly after Paul arrived in Rome the war upon the Christians began in earnest. The cruelty of Nero has received all the publicity that a free Educational System and an independent Film Industry have been capable of supplying. Not much attention has been paid to the fact

that Nero was married to a lady, who, if not herself a Jewess, was on intimate terms with prominent Roman Jews, nor to the fact that the Jews of the vast Roman Ghetto, "in their hatred of the Christians, were only too ready to excite the passions of the Roman mobs." This statement of Mr. Lionel Curtis receives some support from Dr. Foakes-Jackson, who maintains that the Jews were the one people within the Empire capable of threatening its existence, and that they alone were exempt from adoring the image of Caesar. "The power of the Jews was due to the fact that they were not only widely dispersed and well-organised, able as negotiators and turbulent as mobs."

In another connection this author informs us that the temple tax which from the beginning of the Dispersion had been levied by the leaders of the Jewish communities on every Jew of the age of twenty, and sent to Jerusalem, was after the fall of that City (brought about by Titus, whose mistress was a Jewess) exacted by the Roman Government as the '*fiscus judaicus*,' although he does not draw the obvious conclusion that the highly placed Jewish negotiators and the framers of the policy of the Roman Empire must then have been, if not identical, at least intimately associated.

The mass of the Christians and the majority of the Jews both formed minorities whom the 'Roman' administration (the 'Beast' of the many apocalyptic books of the age) singled out for persecution. Care was, of course, taken, then as now, that one set of malcontents should suffer more than the other so that each set could nurse a grudge against both 'society' and one another. This division was subtly supported by the inception of those interminable theological discussions in which the Jews would maintain, for example, that the Old Testament belonged to them; while the Christians, invariably headed by a baptised Jew, would assert, and try to prove, that it was a Gentile heritage. These discussions, the highlights of which have been described by Mr. Hugh Schonfield in his *History of Jewish Christianity*, continued to be staged right up to the Reformation, at which time hardly a Gentile in a million would have denied that the Old Testament belonged to *him*. But while viewing each other with suspicion and distrust they came to resemble each other more and more.

As the feeling of being the 'Elect of the Lord' grew stronger, the Messianism of the Christians acquired something of the vengeful character which masked the attitude of the other 'chosen' as they looked forward to the Advent of *their* Redeemer. This spirit animated Tertullius, who, like Paul, was exclusively concerned with the future world, and who in his *Apologia* says that "No interest concerns us so little as that of the State." He looked forward with "fierce exultation to the glorious gains of the day of judgment when we shall see (and that full soon) gods and deified emperors, philosophers and poets, actors and jockeys, all burning together at Christ's triumphant coming. These are *our* games; where is the praetor that can show us the like?"

The deplorable traits produced in the 'national character' of the Jews by the social insecurity and ostracism to which the most of them have been subjected for many centuries are well known, and universally admitted, and it is not to be expected that the same conditions should produce a wholly different result in another racial unit. None but an outstanding character can emerge unscathed

from the furnace of protracted martyrdom and we must not be surprised to find a certain similarity of behaviour between such groups as the Jews who were driven out of the Czar's Russia at the end of the last century (and who now jostle one another in Washington's Government Buildings); the Quakers who during the 17th century had been viciously persecuted by the Established Church and who blossomed out into corn and money-monopolists in the following centuries; and our early Christians who in Constantine found a Messiah fully prepared 'to get them their own back,' and who applauded the vigorous policy of anti-Semitism he inaugurated. Mr. Hugh Schonfield says: "The era of persecution [of the Jews] by Pagan Romans was passing away, only to be succeeded by the more terrible persecutions by Christian Romans. Incited thereto by a vengeful and fanatical clergy drunk with liberty and power, Constantine commences to pursue a policy of cruel restriction against the Jews."

But at the same time as he persecuted the Jewish 'mob' he appears to have favoured the class referred to above as "influential Jewish negotiators," for in 330 many Jews who by a former Imperial Edict had been 'forced' into the ranks of the higher Bureaucracy were completely freed from taxation.

The majority of the Gentile Clergy were no doubt quite sincere in their belief that the Church belonged to God and the synagogue to Satan, and as none of them ever entered a synagogue (while leading Jews, either baptised or otherwise, constantly conferred with the Church Fathers) it would never have entered their heads that the organisation of the Church grew to resemble that of the synagogue in exact measure as the Canonical Edicts appeared to widen the gulfs between the 'mother' and the 'daughter' religion.

In this connection the relation of the Jewish clergy to the Fathers of the Church is deserving of mention. According to the *Jewish Encyclopaedia (Church Fathers)*, "in order to wage successful war against Paganism, they as well as Christians in general had to acquaint themselves with the religious documents of Judaism; and this was possible only if they entered into personal relations with the Jews: through these personal relations the Church Fathers became of signal importance to Judaism. The contemporaries and, in part, the co-workers of those men who are known from the *Talmud* and the *Midrash* as the depositaries of the Jewish doctrine, were the instructors who transmitted this doctrine to the Church Fathers also. Hence such a mass of haggadic material is found in the work of the Fathers as to constitute an important part of Jewish theological lore."

Origen, we are informed, may have been of Jewish descent, and he must, particularly as presbyter in Caesarea, have come into frequent contact with learned Jews, for in his writings he constantly mentions his '*magister Hebraeus*.'

Jerome, who spent forty years in Palestine, studying all the time under Jewish rabbis, says: "It is most useful to cross the threshold of the masters, and to learn the art directly from the artists." (*Adversus Rufinum*: Book I.) Although both Clement and Eusebius acknowledge the authority and importance of the 'secret tradition of the Jews,' Jerome alone appears to have first-hand knowledge of the Talmudic writings. He knew what part of the Hebrew Scriptures could not be read out in the synagogue ("*hoc Scriptura non dicit*") and what was substituted in its place

("hoc est quod dicitur"). It seems probable that Jerome's and Augustine's activities marked the final triumph of the synagogue over the Galilean movement. In 413 Augustine began the publication of *De Civitate Dei*, in which the 'Scriptures,' Jewish and Gentile, are declared to have been composed by the Divine spirit and to have Divine authority, a cornerstone of Roman Catholic Dogma. Curtis thinks that "in this work St. Augustine formulated and placed on record the outlook on life developed by the Church in the course of the four centuries which followed the life and death of Jesus. It shows how far the new Judaism, freed by Paul of nationalist and exclusive limitations, assimilated to the Roman Empire, and rendered applicable to all human society, effaced the principles which inspired the Greek and Roman commonwealths. The spiritual conquest of Rome by the Greeks was surpassed by the grip which Jewish ideas had slowly acquired in the Roman world through the medium of the Church."... "The pen of Augustine was mighty as those that reduced to writing the laws of Manu, of Moses or of Rome. It crystallised the Jewish idea as refined in the crucibles of the Christian Church. In the depths of that crystal the Christian world was to read its destiny. . . . In the pages of St. Augustine the Sermon of the Mount is submerged and lost in the Jewish scriptures."

Lastly, we come to the part played by the 'heresies' in speeding up the 'unification' of the scattered Christian congregations. In the *Panarion* the principle work of Epiphanius (b. 303, a wealthy Jew who had been converted to Christianity), we find listed some eighty Christian and Jewish heresies all of which are combated by the author. Epiphanius was made Bishop of Constantia, and summoned to Rome to advise the Emperor on Ecclesiastical disputes.

The chief offenders against the sacred truth, as taught by the Apostolic successors at Rome, were the 'Gnostics.' According to Curtis the Gnostics had constructed on the basis of the 'Persian Dualism' (whose influence on the Rabbis and Paul we have mentioned) a great variety of fantastic beliefs, all of which they claimed to be divinely inspired and which they spoke of as Gnosis: 'Science.' Whatever influence may have been originally behind the Gnostic movement must have been radically modified by the time with which we are dealing. *Jewish Encyclopaedia*:

"Gnosticism presents one of the most obscure and complicated problems in the general history of religion. It forced itself into prominence in the first centuries of the Common Era, and the Church Fathers were constrained to undertake its refutation."... "Magic was a not unimportant part of the doctrines and manifestations of Gnosticism, largely occupied by Jewish thinkers. There is, in general, no circle of ideas to which elements of Gnosticism have been traced and with which the Jews were not acquainted."

If to this we add that the Church Fathers referred to the founders of the Gnostic schools as Jews, and that Gnosticism "was regarded as legitimate by Judaism" (*Jewish Encyclopaedia*), we can perceive a striking parallel between the Pauline Church Father who warns his pastoral flock against the dangers of Gnosticism and our present-day Defenders of the Faith in the Almighty Dollar who admonish us against the threat of 'Inflation' while pursuing an inflationary policy (as at present) whenever it suits their purposes.

While both Churchmen and Gnostics agreed that "the

body is something the matter with the soul," they quarrelled as to who had the right to claim divine inspiration for such a belief. Lionel Curtis (*Civitas Dei*):

"Arguing the matter on a basis of authority rather than reason it was forced to deny the claim of the Gnostics to direct inspiration, and therefore to restrict the right of interpreting the teaching of Jesus to the Apostles and their authorised successors."

By the second century the Church was thus developing a hierarchy which claimed to prescribe to their individual members what they should or should not think.

The element of authority appears to have been stronger in the Eastern Churches, for amongst the Greek-speaking 'Christian' Jews the congregation was known as '*kuriakoni*,' i.e., the Lord's (house), a word which survives in 'Church' and '*Kirche*,' while the designation of the Western congregations '*Ecclesia*' would seem to indicate that at any rate in the beginning, the Church officials in the West were regarded as representatives of the members of the congregations, and chosen by them.

There are curiously modern features about the rise of the Bishop of Rome to become the mightiest potentate of the western world. The members of a movement which submitted to an almost military discipline only under the constant threat of persecution saw themselves becoming the chief power of the State they had formerly despised so much and which was now threatened by complete destruction by the 'barbarians.' Bishop Leo, who claimed that Rome should be given authority over all the world, was one of those very strong men who appear when a nation is at its weakest. Meeting the dreaded Attila on the banks of the Mincio he forced the latter to retreat (according to Lionel Curtis) "by the sheer force of his personality," and could after that do with the Italians what he pleased. Thousands of landowners handed over their property to the Church rather than have it confiscated by the barbarians, and the task of feeding the Roman proletariat, which grew in consequence, fell also to the Church. Organised Charity, proverbially cold, which had always been part and parcel of the synagogal administration, began, as far as Christendom is concerned, appropriately enough at Rome.

As a result of these changes, 1,800 square miles were administered directly by the Pope, when Gregory, called the Great, ascended the Chair of St. Peter. His feet firmly planted on his own soil he was able to set about 'Christianising' the outposts of the former Roman Empire. Augustine was sent out to 'Evangelise' the Saxons of England and they in their turn preached 'Christ and Him Crucified' to a great part of Germany which thus was brought under the 'obedience of Rome.' Pope Gregory was (*Jewish Encyclopaedia*) "very mild and just towards the Jews."

*The Times* reports that the Conservative Fuel and Power Committee of private members will hear statements at their next meeting from a director and the secretary of the Point of Ayr Collieries, the undertaking with the record output of coal, which was recently placed under Government control. Attempts are still being made to reach some accommodation between the owners of the colliery and the Ministry of Fuel and Power.

## Parliament

*Continued from page three.*

But the Prayer we are discussing does not come from people who are satisfied that 54CA is not enough. It comes from people who feel that 54CA is too much, who resent any interference with the freedom of private enterprise, efficient or inefficient. Therefore, whatever I think of 54CA and its inadequacies, I have no sympathy with the motives that have prompted the tabling of this Prayer. . . . Then what is the remedy? It is to apply 54C or Defence Regulation 78 [which enable the Minister to take over control of the factories]. That remedy has been applied by the Minister of Aircraft Production in three instances. From all the information I have had given to me over the last 12 months, I think the position he has taken has been absolutely right, proper, and well justified. . . .

[*In view of the pledges given by the Minister, Mr. Simmonds, by leave, withdrew the Motion.*]

*House of Commons: April 8, 1943.*

### MINISTRY OF TOWN AND COUNTRY PLANNING (STAFF)

*Mr. Bossom* asked the Minister of Town and Country Planning the present number of his staff; the number before it was transferred from the Ministry of Works and Planning; the estimated annual cost of his Department; and the annual cost when it was attached to the Ministry of Work and Planning?

*The Parliamentary Secretary to the Ministry of Town and Country Planning (Mr. Henry Strauss):* The number of the staff is at present 183, of whom 145 were transferred from the Ministry of Works and Planning. The estimated cost of my Department for the current financial year is £172,430. Since certain services were common to the Planning Department and other Departments of the Ministry of Works and Planning, it is impossible to give a separate figure of the annual cost of the Planning Department of that Ministry.

*House of Commons: April 13, 1943.*

### NEWFOUNDLAND CONSTITUTION

*Mr. Maxton* asked the Secretary of State for Dominion Affairs what representations he has received from Newfoundland asking for the restoration of self-government in that country; and what answer has been given?

*Mr. Attlee:* The Government of Newfoundland\* has reported by telegraph that he is forwarding to me a resolution by the Newfoundland Board of Trade, which is equivalent of a chamber of commerce, petitioning a Royal Commission which would advise upon constitutional changes in Newfoundland. I have not yet received the Resolution.

*Mr. Maxton:* Does not the Minister think that the time is now more than overdue for the restoration of self-government to this the oldest of His Majesty's Dominions?

*Mr. Attlee:* I took occasion to visit Newfoundland recently and to inform myself of the views of the population, and I am considering the whole matter carefully.

*Sir P. Hannon:* Is not the present administration functioning entirely satisfactorily?

\* *Sic.*

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