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FOR POLITICAL AND ECONOMIC REALISM

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From Week to Week

Mr. Herbert Morrison, M.P., has crossed to Eire to undergo a diet. His breakfast is restricted to grapefruit, porridge and cream, ham and not more than three eggs, Vienna rolls and butter, marmalade, and coffee. Lunch and dinner are equally severely rationed, and, as this is all very weakening, a powerful car has been shipped over at your expense, Clarence, so that he may take the air without fatigue.

. . .

In the ordinary sense we attach to the words "recorded history", the present period is unique in that all political movements and the events which proceed from them are world events, and their outcome is directed to a world outcome—domination.

One of the significant symptoms of this culmination is that there is now little or no attempt to conceal the control of so-called Anglo-Saxon—the name given to an alien dominated "Britain" and a polyglot mob of European throwouts ruled from Wall Street and Washington—Governments by Judaeo-Masonic organisations. Mr. James Byrnes's speech at Stuttgart might well be—and possibly was—composed by the Grand Council of the Grand Orient in consultation with B'nai B'rith. While the phrase "United States of Germany" was expunged from the actual speech as delivered, it appeared in the copy given to the Press, and, like the square and compasses on our new stamps, and the truncated pyramid surmounted by the All-Seeing Eye, the Ogpu-Gestapo symbol of the Masonic World Government on the United States Treasury Bill, it would be recognised by any editor of consequence as the signature of Freemasonry. Obviously nothing in the speech itself could be more important than the assertion of its origin; but so far as we are aware, not one single suggestion of this has appeared in any newspaper in the British Isles or the United States or Canada. It is truly remarkable.

. . .

The Principal Education Officer, R.A.F. Educational Service is, (or was) Ivor Blashka Hart, son of Isaac Blashka Hart. He married Deborah Anidjar Romain, daughter of Samuel Anidjar Romain.

. . .

The publication, in the *Sunday Dispatch*, of the conversations between Captain Liddell Hart, the military critic, and the German Generals in command at the time of Dunkirk confirms what every common-sense individual has always suspected: (a) that the evacuation from Dunkirk was

connived at by "Hitler", (b) that the invasion of England was never seriously contemplated or attempted, otherwise it could have been carried out, which, to our knowledge, was the opinion held in the most competent British military circles.

Bearing in mind all the Commu-Socialist billeting, the imprisonments without trial under 18b and the various other Judaeo-Masonic encroachments on property and civil rights which were immediately clamped on this country at the entry into the national Government under Mr. Churchill of the Socialist Party, is it possible that "Hitler" realised, or was instructed, that the ultimate aims of the war could be better achieved *under threat* of invasion "only in war or under threat of war will a British Government engage in large scale planning") than by a temporarily victorious Germany? We had to have a long war. Now, who has won the long war?

. . .

According to the 6 p.m. News Bulletin of the "B".B.C. of September 8, the invasion and seizure by about 500 squatters of two blocks of flats in Kensington, together with four private houses, was organised by the London Communist Party, and domestic services were arranged by the W.V.S. The head of the W.V.S. is STELLA, Marchioness of READING, (Mrs. Rufus ISAACS). Lady Reading was a strong advocate of billeting in 1939, and later.

. . .

It is fairly evident that we are about to see a, if not the, showdown in the World Revolution. The strikes in U.S.A. the general disorganisation in Canada, the open threats of the Jews that they will introduce terrorist tactics into England, the inauguration of Pandit Nehru's financier-socialist "Government" of India—a device to ham-string the British while forcing them to antagonise the Mohammedan world—and not least, the coming Australian General Election, which may easily prove to be the worst (almost the first) real jolt to the London School of Economics Plan, all suggest that it is now or never. We shall be fortunate if, when things are most confused, we do not have the Red hordes let loose on us to reinforce their Fifth Column.

. . .

Mr. George Isaacs, Minister of Labour, has gone to Washington for Food Tal. . .—sorry, I'll read that again—Mr. George Isaacs, Minister of Labour has gone to the United States for a fortnight on his way to the International Labour Conference in Montreal.

. . .

You have no doubt noticed that the Communist invasion of private property in Kensington was organised by Mr. Rosen. The police are said to have been most helpful in

assisting the squatters to take possession, and the W.V.S. organised domestic services. If you didn't know that only people who try to build houses are penalised by this Government, while those who steal them are assisted by the police, you know it now.

Sir Stafford Cripps has been spending a month in Switzerland. This enables him to consider the Indian problem from every angle. Most of the large Swiss hotels, the best in the world, have Indian curry cooks.

Mr. J. Edgar Hoover, the Chief of the Federal Bureau of Investigation (U.S.A.), observes in a recent report that one out of twenty-three American citizens has a criminal record.

This just shows the effectiveness of understatement.

We are complete disbelievers in the idea underlying the Victorian saying that handsome is as handsome does. In the early years of human life, there is generally a natural attractiveness of form and feature, the attribute of youth and abounding life which obscures the character of the spirit within. But, usually much before middle age, the rogue has modelled his features beyond concealment.

We expect to have a great deal to say on the Palestinian and Jewish question, but in the meantime we suggest to anyone interested, a study of the faces of the Zionist and Arab protagonists. To us, at any rate, such an examination furnishes reliable evidence in regard to the question at issue.

Mr. Henry Wallace, U.S. Secretary of Commerce, who, with the agreement of President Truman, has told the American public that the United States is "again" being dragged into war by the imperialistic British, is an authentic specimen of the mentality called in America Liberalism, but better described as Whiggism. Sharply castigated by Senor de Madariaga for his nonsense about "the century of the common man," he was desired by the Jewish kehilla as Vice-President to Roosevelt, in the sure and certain knowledge that he would automatically become President and would be their faithful slave. Roosevelt was, however, informed that his own defeat would be probable if Wallace were nominated as Vice-President, with the result that Truman, a party hack, was introduced at the last moment as being relatively colourless.

A Different Tradition

"A Turkish Civil Servant's reply to a request for statistics concerning the population of his district:—

"The thing you ask me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses nor inquired into the number of the inhabitants; and as to what person loads on his mules and the other stows away in the bottom of his ship, that is no business of mine. But, above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the Sword of Islam. It were unprofitable for us to enquire into it." —D. W. in *The Tablet*.

PARLIAMENT

*House of Commons, August 1, 1946. **

EX-MINISTERS' WRITINGS (GOVERNMENT POLICY)

Mr. Eden asked the Prime Minister whether he will make a statement about the policy of His Majesty's Government towards the publication by former Ministers and other persons who have held office under the Crown of books and other writings about their experiences during the war.

The Lord President of the Council (Mr. Herbert Morrison): I have been asked to reply.

Yes, Sir. It has long been recognised that all persons who have held office under the Crown are under an obligation to consult the Government of the day or the heads of the Departments affected in regard to the publication of any unpublished information which they have obtained by virtue of their official position and to obtain formal permission in any doubtful case. . . .

Mr. Nally: Can we take it from the right hon. Gentleman's reply that every facility will be given to the right hon. Gentleman the Member for Southport (Mr. R. S. Hudson), to tell the full and fascinating story of how, as Minister of Agriculture, he also became Britain's foremost farmer?

Mr. Speaker: That is another question.

Palestine

The President of the Board of Trade (Sir Stafford Cripps): I think everybody who was present in the House yesterday must have been struck by the constructive spirit in which the Debate was carried forward, and also by the excellently objective temper in which this very difficult problem was approached. . . .

Mr. Churchill (Woodford): . . . The position which I, personally, have adopted and maintained, dates from 1919 and 1921, when as Dominions and Colonial Secretary, it fell to me to define, with the approval of the then Cabinet and Parliament, the interpretation that was placed upon our obligations to the Zionists under the Mandate for Palestine entrusted to us by the League of Nations. This was the declaration of 1922, which I, personally, drafted for the approval of the authorities of the day. Palestine was not to be a Jewish National Home, but there was to be set up a Jewish National Home in Palestine. Jewish immigration would be allowed up to the limit of the economic absorptive capacity—that was the phrase which I coined in those days and which seems to remain convenient—the Mandatory Power being, it was presumed, the final judge of what that capacity was. During the greater part of a quarter of a century which has passed, this policy was carefully carried out by us. The Jewish population multiplied, from about 80,000 to nearly 600,000. . . .

I have never altered my opinion that the White Paper constituted a negation of Zionist policy which, the House must remember, was an integral and indispensable condition of the Mandate. That is the view which I hold today. It was violently resented by the Jews in Palestine, and by world Jewry, a large majority of whom—although there are notable exceptions—regard Zionism as a great ideal, and as the

* Readers will note that the first two of these extracts, the last we intend to publish from the Official Report of the last Session, antedate matter published in our issue of September 14.

cherished hope of their race, scattered throughout the world. Then came the war. After the fall of France, and the attack upon us by Italy, when we stood utterly alone, we had great need to concentrate our troops against the enemy, and economise in our outlying garrisons and commitments. At my desire, the Jewish community and Palestine was armed, encouraged to organise and, in fact, to play a part in the defence of the Holy Land, to liberate British units there. The horrible persecutions by the Nazis left no doubt as to which side they were on, or could be on. . . .

Meanwhile, the Jewish community had developed strong, well-armed, forces, and the highest military authorities reported to the Cabinet during 1941-42 that if the continued bickerings between Jews and Arabs grew into serious conflict, the Jews could not only defend themselves, but would beat the Arabs in Palestine, though that was, of course, the very opposite position from that which existed at the time of the Mandate, in 1919. At that time, the Jews were a defenceless minority, and it was a great part of our duty to protect them from the hostility of the very much stronger Arab forces who emerged with so much distinction and credit from the struggle against the Turks. . . .

Meanwhile how did we treat the Arabs? We have treated them very well. The House of Hussein reigns in Iraq. Feisal was placed on the throne, his grandson is there today. The Emir Abdullah, whom I remember appointing at Jerusalem, in 1921, to be in charge of Transjordan, is there today. He has survived the shocks, strains and stresses which have altered almost every institution in the world. He has never broken his faith and loyalty to this country. Syria and the Lebanon owe their independence to the great exertions made by the British Government to make sure that the pledges made by them, at the time when we were weak, but, nevertheless, were forced to take action by entering the country to drive out the Vichy French, were honoured. We have insisted on those pledges being made good. I cannot touch on the Arabs without paying my tribute to this splendid king, Ibn Saud, of Saudi Arabia, who in the darkest hours never failed to send messages and encouragement of his unshakable faith that we should win and gain through. I cannot admit that we have not done our utmost to treat the Arabs in a way which so great a race deserves and requires. There was no greater champion of Arab rights than the late Colonel Lawrence. He was a valued friend of mine, and of my right hon. Friend the Member for Horsham (Earl Winterton) who served with him in the Desert. With him I always kept in very close touch. There was great anxiety and dispute about this matter of the last war, when I was in the responsible position, at the Colonial Office, of dealing with it. When Colonel Lawrence gave me his book "The Seven Pillars of Wisdom," he wrote in it that I had made a happy end to this show. I will not have it that the way we treated this matter was inconsiderate to the Arabs. On the contrary, I think that they have had a very fair deal from Great Britain. With all those countries which are given to their power and control, in every way they have had a very fair deal. It was little enough, indeed, that we had asked for the Jews—a natural home in their historic Holy Land, on which they have the power and virtue to confer many blessings for enjoyment, both of Jew and Arab.

It is quite true that the claims and desires of the Zionists latterly went beyond anything which were agreed to by

the Mandatory Power. This caused alarm and unrest among the Arabs . . .

. . . The idea that the Jewish problem could be solved or even helped by a vast dumping of the Jews of Europe into Palestine is really too silly to consume our time in the House this afternoon. I am not absolutely sure that we should be in too great a hurry to give up the idea that European Jews may live in the countries where they belong. . . .

. . . I think the Government should say that if the United States will not come and share the burden of the Zionist cause, as defined or as agreed, we should now give notice that we will return our Mandate to U.N.O. and that we will evacuate Palestine within a specified period. At the same time, we should inform Egypt that we stand by our Treaty rights and will, by all means, maintain our position in the Canal zone. Those are the two positive proposals which I submit, most respectfully, to the House. In so far as the Government may have hampered themselves in any way from adopting these simple policies, they are culpable in the last degree, and the whole Empire and the Commonwealth will be the sufferers from their mismanagement.

House of Commons, August 2, 1946.

Canadian Wheat Agreement

Mr. York asked the Minister of Food the quantity of Canadian wheat imported during the first six months of 1946 and what was the price paid, respectively, to Canada for transport to a British port.

Mr. Strachey: The answer to the first part of the Question is 34,126,920 cwt. The average price paid to Canada was 14s. 8.4d. per cwt. f.o.b. Atlantic seaboard and 13s. 6d. per cwt. f.o.b. Pacific seaboard. The freight charges for transporting wheat from Canada to the United Kingdom are not paid to Canada but to the shipowners, mainly British, whose vessels carry the wheat.

Mr. York asked the Minister of Food the amounts of wheat to be imported under the Canadian wheat agreement in each year, in cwts. or tons; and what are the prices per cwt. to be paid each year in shillings and pence.

Mr. Strachey: On the basis of the quantities specified in the Agreement, the information asked for in the first part of the Question is as follows:

Crop Year	Cwts.
1946-47	85,714,286
1947-48	85,714,286
1948-49	75,000,000
1949-50	75,000,000

As regards the second part of the Question, the sterling equivalent assuming an exchange rate of 4.02 dollars to the £ of the price of 1 dollar 55 cents per bushel for No. 1 Manitoba Northern, in store at Fort William, Port Arthur, Vancouver, or Churchill, stipulated in the Agreement in respect of wheat bought in the crop years 1946-47 and 1947-48 is 14s. 4.3d. per cwt. A sterling equivalent for the 1948-49 and 1949-50 prices cannot be given, as the actual prices for these years are to be negotiated and settled not later than 31st December, 1948, respectively.

Mr. Thornton-Kemsley asked the Minister of Food if he is aware that the average amount of Canadian flour imported in the five years 1933-37 was approximately 210,000 tons per annum, as compared with the 300,000 tons

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Lemmings

It is becoming a matter for serious consideration whether the instinct of the lemmings, the animals which relentlessly swim out to sea in large numbers and are drowned, is not nascent in the human race in a more complex form. No detached observer of the League of Nations in the Armistice years could have any doubt that it was an organisation which was adapted, whether by accident or design, to make war not merely certain but devastatingly general. Every issue which previously might have been a localised issue, became a world crisis; and the sob sisters of the Middle West, to go no deeper, found at Geneva a sounding board effective beyond their wildest dreams. It required a few years for the League to get into its stride; but it is clear that U.N.O. has profited by its instruction, and is off to a flying start.

The subject is one, if admittedly a major, instance of the rapturous folly which has afflicted the world. The root is in the worship of organisation or administration. We are convinced that a select body of really wicked men understands the real nature of organisation, and that very few others have more than the haziest conception of its attributes; and that their efforts are directed to the use of their knowledge to drive the soul out of humanity, leaving a mass of robots as toys with which to play their Satanic games. There are, however, other Potencies in the universe, and signs are not wanting that a momentous reaction is at hand.

We have often remarked in these pages and elsewhere on the tendency of events, and the policies from which they appear to proceed, to be exactly opposite to those which would seem rational. There are so many examples in current affairs that almost any activity is an embodiment of the phenomenon—music, morals, art, all exhibit lawless ugliness at a time when the mouthing of World Order is the theme song of every street corner politician. It is not adventitious; there is some well thought out policy in action; and the well-established Communist tactic of attacking, ridiculing and debauching a policy in his enemy which he intends to pursue himself is not unconnected with it.

The Balfour Declaration

A correspondent writes:—On page 5, middle of column 2, of *T.S.C.* of August 17, Mr. Shaben refers to the Balfour Declaration as containing an offer and a promise of a National Home. I enclose a copy of the Declaration, the words of which are rarely quoted accurately. I do not think that the words I have underlined can be construed as a promise.

Further it may be said that *now*, by claiming a Jewish *state*, the Zionists nullify the Declaration, leaving only our promise to the Arabs. And again, the Declaration is dated 1917 and cannot apply to refugees from Eastern Europe after the World War II.

The Balfour letter is as follows:—

“Foreign Office, November 2, 1917.

“Dear Lord Rothschild,

“I have much pleasure in conveying to you on behalf of His Majesty’s Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet.

“His Majesty’s Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

“I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

“Yours sincerely,

“ARTHUR JAMES BALFOUR.”

The Heather and the Dales

Mr. Robert Boothby and Lord Harmsworth write to *The Times* (August 30), the first to say that for twenty years before the war “the production of prime quality home-grown beef was sabotaged by the flood of cheap imported frozen meat from the Argentine.” If it is now proposed “to put our Scottish farmers back in bondage to Smithfield, [it] will set the heather ablaze; and I, for one, will be fanning the flames.”

Lord Harmsworth asks what has happened to Stilton and Wensleydale cheeses, to name but two of our supreme cheeses. Are we, he asks, “to learn that, owing to our monetary situation or whatever it is, we are not to have any more English cheeses? And that the age-long skill that went to their creation is being, or has been, lost to our countryside?”

Munster Square

“... If you discount all the absurd official excuses about delapidations and structure and site you will come to the reluctant conclusion I’ve come to. Our rulers loathe privacy and decency and decorum. Other countries would preserve Nash squares even if they built new houses behind the facades or kept them as monuments and put the slum population of Euston into sky-scrapers. Our clucking clerks know in their bones that you can’t treat a human being as an ant while his fireplace is Georgian and he has his own back yard to forget democracy in. ‘After all it’s only minor Nash’ said a Leftist newspaperman as we watched the small bricks falling. Farewell then to minor Nash, hail to the major architects of the L.C.C.! ... All I ask of a government is that it should leave me alone and look to the emptying of its pig bins. A year of planned Socialism and a Londoner cannot walk through the streets of her city without holding her nose.”—Helen Fletcher in *The Nineteenth Century*.

Historic Reality:

A Hint to the Christian Churches

By NORMAN F. WEBB

(III)

Viewed from the standpoint assumed in these notes, nine-tenths of the case for Socialism, putting aside sentimentality and the all-too-human desire to "have a knock" at those we deem—often quite erroneously—more fortunate than ourselves, is shown up as a huge bluff; no more than an Opposition "point" against the existing Government, and of about as much practical value to the electorate. It can be seen with equal clarity that this great, universal bluff is due either to be called, or else to come off. And what is suggested here is that in order to hasten the break-up of this web of groundless argument and send it in tatters down the wind, nothing could be of more assistance than that the average citizen of the world, of no matter what race, should get a clear and realistic picture of the relationship between Christians and Jews and their differences, if any, in as far as those labels have any reality behind them.

To this end, as has been said, the two must be *indialectically* presented; shown, that is, phenomenally, not ideologically, the first as the grateful and receptive witness of individual, incarnate Reality—how far short of that description he, personally, comes is a matter for the individual Christian's own conscience—and the second, as the exponent of its intellectual and rational repudiation. Acceptance and refusal, respectively, not of any abstruse or nice point in doctrine or theology, but simply of the authenticity—the historical reality—of the same group of mundane events, and its protagonist. That supplies us with a tangible starting point which might be expected at least to hush dialectical dispute and help towards a disposal of the antagonists—if it really is our individual fate always to be so—more correctly and realistically than heretofore in the next world conflict, which the state of the Middle East suggests is not far off. Not upon some hypothetical and questionable division of interests, variously labelled British and German, or Nazi and Communist, or American and Russian, or whatever, all of them collectives, nine-tenths of the members of which, as individuals, have no interest whatsoever in war, except to avoid it; but upon a basis more representative of the hidden urge, the as yet undeclared instigators who are seeking by every conceivable means, through armed aggression and economic coercion and political corruption, to gain their ends.

For it is a fact quite easy to verify that the proportion of individuals comprising any normal society who are really prepared to have their environment violently disrupted for any reason at all is always comparatively small, and the same applies even more strongly to those who would knowingly vote for international war involving their own nation. But it is equally true that collective behaviour is only representative of individual wants in as far as the members of an association have been successful in controlling it and keeping it representative. And, further, it will be found that where individuals have lost touch with reality—are, as Isaiah puts it, "without vision"—they tend to lose that grip on the executive which they should have through their elected representative, and can be quite easily coerced into *delegating their personal inclinations* to those who are properly their servants and engaged and paid to satisfy them. The ultimate effect of

this irresponsible rendering-up of the individual's small quota of sovereign authority, is that an enormous, and as yet almost unrecognised concentration of energy is automatically placed at the disposal of a few "knowledgable" persons ensconced at key points—an International High Command after the German pattern, except that it is hidden instead of avowed—in whose hands it can be used in the pretended interests of some high-sounding abstraction variously termed the "common good," or "the People," or "public ownership," or what not, for their own inevitably small and misguided purposes. That condition, since it is a part of unregenerate human nature, is more or less continuous, its intensity being dependent on circumstance and opportunity, which the present trend is making increasingly favourable. From time to time its operation and effects are more clearly evident, as was the case in Central Europe from about the middle of the Nineteenth Century to its present tragic culmination. It has its early parallel in Eighteenth Century Revolutionary France. It is the same unrealistic social formation that we see in process of being built up in present-day Russia. And in each case the abstract "collective"—Napoleonic France, the German People, the Russian nation—was the tool of the hidden few at the top, whose immediate aim is always the absolute control of the national or geographical unit, with world hegemony as the ultimate objective. In his *Memoirs*, Walter Rathenau, one of the most influential Jews in Germany both before and after the 1914-18 phase of the World War, refers to the existence of such an occult group of not more than three hundred men, all known to one another, of whom he himself was one, as holding "the fate of Europe in their hands." And in Disraeli's novels there are numerous broad hints to the same effect.

At each stage, as a result of the war, of the imperialistic aggression that marks it, one can see the whole world-structure move appreciably closer internationally to that national totalitarian pattern in which the few in the guise of a Party may openly dictate the life policy of the many. So that, with the advent of that desired international condition, which world events suggest cannot now be very far off, and unless their plans, which up to now have worked out with remarkable accuracy, ultimately miscarry, we may look for the emergence into the open of the compact, and hitherto-undeclared group of instigators of this international urge known as Socialism. In preparation for this event it may be observed that a whole series of international bodies are being rapidly constituted, such as may ultimately prove to be Ministries for this and that function of the World State; the whole in control—through the Atomic Energy Commission, the International War Office of the future—of the only effective military force and holding all the available knowledge of destructive atomic energy.

The initial reaction to such suggestions is to dub them fantastic, the dream of a megalomaniac. And so they may be, but nevertheless maniacs with guns in their hands can cause a lot of havoc within their range. On second thoughts, however, and still refusing to acknowledge that there could be such a thing as a World Plot, we are apt to insist that international cartels and rings and all such things must be prevented by legal means. Such suggestions overlook the fact that the danger is inherent in the social structure which provides and encourages immense concentrations of economic and political power in that particular form, just as much as in the individuals who make use of them; and that experience

has shown that all those who achieve positions in which large monopolistic power may be employed are thereby automatically put above the reach of ordinary legal process, on a plane of economic super-privilege, where the voice of the Common Law and public opinion is paralysed and stilled. The only remedy, therefore, is to break the mesmeric power that impels us to go on building socially in that particular way; which power again, is entirely dependent on the control of Truth—information: the Press, Radio, Entertainment—and its virtual suppression. Especially today, we are taught that the only hope of security is to be sought and found *outside ourselves*, in the Collective, in spite of the fact that Jesus of Nazareth said authoritatively, “the Kingdom of God is within you”; and it is highly probable that it was that searching and incontrovertible statement of individual sovereignty, more than anything else, that decided the then leaders of Jewry to attempt the destruction once and for all of Truth.

From this standpoint, then, it can be seen that the question as to whether or not there is a World Plot against society—a small, hidden minority working against the vast majority—resolves itself into the comparatively simple one of social construction. Given the structure and the *excess* over the required minimum of centralized control which it contains, and one should be able to gauge more or less accurately the real and potential danger to it from intrigue; inevitable and comparatively harmless domestic axe-grinding within the national unit, and global graft, Satanic and uncontrollable, as national units tend to merge into the international.

Of their human nature all individuals aspire to a greater or lesser degree to dominate politically their immediate environment, instinctively using whatever means society affords; the strength of their urge being dependent more than anything else on the absence of innate confidence and the presence of fear. Whether the political Jew and his undeclared government has a more instinctive and compelling urge than the Gentile to promote the concentration which the increasing specialization of production automatically brings about and to use it clandestinely for his own racial ends, is a matter for speculation. As an individual, possibly not; though the race generally shows a marked appreciation for points of vantage, dialectical and economic. But in the light of contemporary events, and judging from what experience one has of human psychology, and the peculiar circumstances of the case, there appears to be considerable likelihood that he has. What it is attempted to show here from an unusual angle, however, is that the circumstantial evidence for a conscious, concerted International Plan, associated with the inner ring of politico-religious Judaism, is very strong indeed. In view of this, the continued refusal on the part of Western society and particularly of the Christian Church as a whole to face the fact is, it is contended, bound to have a finally disastrous effect on Christian values everywhere. For the result of this unrealistic diffidence—if it is really that—on the part of Church and State, has already been to leave Western society entirely at the mercy of Eastern occultism. In their ignorance of it, real or feigned, the Christian Churches have, in effect, connived in the Judaic plan to hide truth, which it was their chief mission to declare, by subscribing to the taboo, the immemorial instrument of Occultism, which forbids even an enquiry into the possibility of a Judaic policy of world

domination. The same taboo, of course, covers the case of Social Credit.

One curious result of this acquiescence on the part of the Church has been to deprive it, or more properly the Christian individual, almost entirely of a religious policy corresponding to his cultural, inherited philosophy; for if political Judaism is not traditionally opposed to the Incarnation and all its effects, *i.e.*, Western culture, nor desirous of supplanting it, why is there, as seems incontrovertible, a Jewish Problem, and what is the Gentile to do about it? If he tries to ignore it, he is accused of a heartless neglect of the dire condition of a down-trodden race; and if he attempts to be practical about it he is accused of anti-semitic proclivities and of harbouring groundless suspicions of the existence of Jewish social discontent. In that Judaically-imposed context there is no answer to the question, and therefore no solution to the problem; which nevertheless remains an open and aggressive challenge. Thus Christendom is left with no defensive strategy to counter the Judaic offensive, dialectic or economic, since his Church has ceased to be able to define his objective and so justify any line of action. In these circumstances his opponents are free to choose the ground, and the weapons, and generally to dictate the conditions; not a bad summary of the situation in which the average Westener finds himself today, accused of the failure of his system of Free Enterprise and faced with the loss of all his hard-won liberties. Nor, to narrow the issue down a little, is it a bad description of the post-war position of the British Commonwealth of Nations *vis-a-vis* its international defamers, and their arguments for its dismemberment.

It would appear that this unfortunate and adverse state of affairs has arisen almost entirely from Christian forgetfulness of simple historic facts, and from our listening too readily to the specious pleas of “interested parties” to the effect that the events they record never did, nor could happen. In addition to that, however, in their zeal to defend and reprove what in a sense required neither, Christians have speculation, with the unfortunate result that Incarnate Truth itself has been degraded to the level of an argument, or even that of a theory still awaiting proof. So that now, in this year of somewhat equivocal grace, the Christian finds himself in the unfortunate position of opposing the apparently unanswerable and overwhelming forces of dialectical materialism—a thesis built up on a flat denial of the Incarnation and all it means—with what can only be called dialectical spiritualism, which is “faith without works”, without any substance behind it, or “signs following.”

(IV)

Employing the phraseology of party politics, it may be said that Judaism, by which is meant the politico-religious organisation of the Jewish race, has been “in opposition” since the beginning of the Christian era. From this angle it may reasonably be supposed that, while it fulfils the useful functions of an opposition, it also displays its weaknesses in an exaggerated form. Pre-eminent among these is self-righteousness; criticising with the tongue-in-the-cheek, and non-cooperation. It is a fact, too, that long years in opposition make for bitterness. From this it arises quite naturally that the natural and inherited policy of organised Jewry (Leftism) is one of what may be called *negative activity*, obstructive and destructive, specifically of Christian values. It seems against all the probabilities that we are asked to believe that modern politico-religious Judaism has

broken with this tradition, and that the present convulsive state of society is not the result of their pursuit of it. But in any event, the effective answer, whatever it may be, is not a direct counter-attack on Jewish values, as the well-merited fate of Nazi Germany clearly shows.

The true rôle of the Christian is conservative. As such, he is not called on to exercise any activity towards, or against the Jew, or anybody else, but as it were with a sort of *positive inactivity* to preserve and follow his own inner Christian conviction, the basis of his sovereign integrity, against collective pressure. This can only be achieved by a more or less constant demonstration in, and to himself of its incarnate reality. In other words, he demands, and must have, satisfactory results of some kind in order to keep his Christian faith—that is, his belief in the practical efficacy of Truth—warm and active. The surest way to defeat him is to deflect from him the expected fruits of his natural activity, both material and spiritual. It was said of ethical judgment in one of the early Social Credit writings, "That is moral which works." That statement is of a sound, reversible texture, and would seem to contain the fundamentals of all Christianity. If the faith of an individual, or of a nation, fails and flickers and threatens to go out, it dies quite naturally from lack of food, and the food of faith is demonstration, results—the Bread of Life.

Human history, both B.C. and A.D., is full of proofs of the truth of that statement; but especially for us moderns, who style ourselves Christians, in the straits to which Western civilization is driven, to doubt the simple and abundant facts concerning the most nearly complete demonstration of faith and its absolute incarnation that, so far as our records go, has ever occurred on this plane of consciousness, is in the most literal and effective way possible to starve ourselves in the midst of plenty. Without implying the least disrespect to one among the greatest of men, and leaving out altogether the question of abstract Platonism, deliberately and frugally to prefer a meal of Socratic crumbs, speaking comparatively, to the abundance which Christianity not only promises, but has fully demonstrated its ability to produce—if not distribute—would seem to show that the ultimate effect of this particular failure has been to weaken the faculty of realism and commonsense generally in our generation. This in its turn would account for the marked lack of factuality in almost every department of contemporary life, and most notably, as the experience of Social Credit shows, in that relating to our Money System and the exchange and distribution of the product of industry.

Christian failure then, begins at the precise point of factual belief, just as did Christian success. And if we can blame the Christian Church and its ministers for anything—and it is a moot point if it is ever justifiable or useful to blame the executive of any organisation whose members have failed to keep control of it—it is that they have not kept its members in close and demonstrable contact with the facts—the historic reality—of the origin and sole reason of their membership. As one consequence of this, the outlook of the organisation as a whole has not remained sufficiently realistic and simple and statesmanlike for it to be able even to believe in, let alone meet effectively, the mundane and perfectly natural reactions produced by the original event. From its nature and magnitude these must be universal and beyond computation; but simplified into something comprehensive and concrete enough to be dealt with practically, they resolve

themselves into what we call the Jewish Problem—the reactions specifically, of the Judaic minority, under its leaders whoever they are, to the majority policy of Christendom—as a matter of the very first importance, and requiring the most unequivocal directness and the utmost firmness and tact in their handling. For the Christian this crisis represents the supreme test of his faith and its claims to realism, to be Reality Incarnate; as it is of Western statesmanship, lay and clerical. For it is obvious that after having remained undeflected throughout almost two thousand years, and occultly active, political Judaism—the international Socialist Revolution in combination with the national aspirations of the Zionists—is about to emerge and throw secrecy to the winds, and under the cloak of the international crisis which they have laboured so long and with such incredible patience to produce, advance their claim to be the only effective and ruling World Power.

What has been suggested here constitutes no more than a few reflections, relatively superficial and insignificant beside the profundity and magnitude of the subject. Nevertheless, they may be of some practical value as an indication of the exact and minute point where a start may be made to crack this nut of a problem without crushing the whole of society in the process. There is considerable talk, particularly among ministers of the Protestant Churches, of the need of a Christian revival; and indeed, in the prevailing circumstances, it is not surprising that there should be. But the mere suggestion of the necessity is in itself, I think, rather daunting to the modern and self-consciously sensitive minds even of those who advocate it, for it calls up a mental picture of emotionally convulsing experience, the very intensity of which may be the measure of its impermanence.

While admitting the urgent need of some kind of revival of faith, what I have been trying to suggest above is that the necessary emotional effort may conceivably be something no less deep, but at the same time something other and altogether more enduring and intellectually satisfying, than the conventional revivalist picture promises. In effect, it is a return to factuality in an unbiased re-consideration of the historic Christian facts; an effort which, at least to Social Crediters, should not sound strange, nor unlikely, nor unpleasant, since it is akin to the effort they have themselves already made in the case of the underlying reality of the monetary system. All that is required beyond an honest intention to accept one's own judgment for or against the truth of the recorded facts of the origin of Christianity and their historic authenticity, is the determination to act rationally in accordance with the verdict.

The present apparent state of debility and disintegration of Western civilization, and what seems to be its complete inability to resist or qualify the onward march of what is called Socialism, arises almost entirely from indecision and lack of policy, the result of divided minds and counsels. Christendom appears to be threatened with collapse because its individual members are unable to make up their minds either to reject or accept the historical truth of those events particularly known as the Incarnation and the Resurrection, and others relative to them, in the life of one man; unable either to dismiss them as fables or accept them as fact. In consequence our civilization as a whole suffers, and threatens to succumb to the quite common psychological complaint known as *schizophrenia* or split impulses. Conversely, I am

also sure that the equally apparent and universal "success" of Socialism is mainly due to the fact that it possesses a more or less single and undivided political direction, occultly imposed on it by a group of profoundly sceptical and "materialistic" minds; which gives it all the initiative force—that quickness "off the mark" shown by the Axis Powers in the recent war—inseparable from any artificially integrated and centrally controlled and articulate movement.

Nevertheless, the ultimately decisive factors are faith and staying-power—doubtless they are one and the same—as was demonstrated in the summer of 1940 in the Battle of Britain, and by the final military triumph of the Allied Nations. There, too, the correctness was proved of what was said above to the effect that it is the Christian rôle to believe and hold on. Believe in what? Not, certainly, in any occult mystery or abstraction that he is unable to comprehend, the mere mention of which in public makes him uncomfortably self-conscious, but in a statement of fact. Hold on to what? Surely, to his innate commonsense and mother-wit—one had almost said his sense of humour—which is everywhere today being assailed and dialectically confused and apparently refuted. The basis and proof of Christianity rests on a simple historic event, presented and confirmed in an entirely satisfactory and convincing manner, the only one the individual consciousness can, or should accept, and that is concretely, incarnate, in the flesh; as John Keats, that most Anglo-Saxon of English poets, next to Shakespeare, so feelingly puts it, "proved on the pulses." If the Christian Church and its ministers (administrators) still conceive they have any decisive mission, or part to play, at this particular and crucial juncture, or any obligation towards the present world-crisis, it must surely be to recall Christendom, Western society, to the straight road of precise historic realism, from which it has been so subtly persuaded.

(Concluded).

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PARLIAMENT (Continued from page 3)

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