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Disraeli's Lesser Works

By H. SWABEY.

The passing of President Roosevelt left a vacancy among window-dressing messiahs which it has been taking more and more feverish effort to fill. Disraeli wrote a book about a messiah in 1833 which is designedly and entirely Hebraic in outlook. It is worth recalling that his father, Isaac Disraeli, was a writer on Jewish topics and that he was still at hand when his son wrote *Alroy* to give him the benefit of his scholarship. He was still available when Disraeli wrote a new preface in 1845, which includes the following:—

"After the destruction of Jerusalem, the Eastern Jews, while they acknowledged the supremacy of their conquerors, gathered themselves together for all purposes of jurisdiction, under the control of a native ruler, a reputed descendant of David, whom they dignified with the title of 'Prince of the Captivity.' If we are to credit the enthusiastic annalists of this imaginative people, there were periods of prosperity when the Princes of the Captivity assumed scarcely less power than the ancient kings of Judah themselves . . . their power increased always in an exact proportion to the weakness of the Caliphate and, without doubt, in some of the most distracted periods of the Arabian rule, the Hebrew princes rose into some degree of local and temporary importance. Their chief residence was Bagdad, where they remained until the eleventh century, an age fatal in Oriental history, and from the disasters of which the Princes of the Captivity were not exempt. They are heard of even in the twelfth century. I have ventured to place one at Hamadan, being the burial place of Esther and Mordecai."

In the notes, Disraeli mentions the "second century imposter," Bar Cochebas. His was the last messianic outbreak in Judah, but Disraeli does not mention that Bar Cochebas was an assumed name and meant "Son of a Star." At the siege of Jerusalem, in 70 A.D., as many as four messiahs fought each other within the walls, and the Romans waited until their followers had massacred each other before they stormed the city. Perhaps we may agree with a speech in Disraeli's text: "If redemption be but another name for carnage, I envy no Messiah." His note is certainly appropriate: "The orientals are famous for their massacres."

Christians are called Giaours, and the general attitude of the tale towards them is expressed in the saying: "A Turk is a fiend but a Christian is a demon." The steeds of Solomon are twice mentioned. In one case the Caliph is "mounted on a steed marked on its forehead with a star," which a note describes as "The sacred steed of Solomon." In the other we read of "the steeds of Solomon . . . each with a natural star upon its front." Notes mention that the sceptre of Solomon, according to tradition, "could only be found in the unknown tombs of the ancient Hebrew monarchs, and that none might dare touch it but one of their descendants." The Hebrew word *Cabala*, according to Dom Calmet,

"signifies tradition." Lightfoot's note on the *Beth Kol*, Daughter of the Voice, is also given: "When Urim and Thummim, the oracle, was ceased, and prophecy was decayed and gone, they had, as they say, certain and extraordinary voices upon certain extraordinary occasions. . . . It was used for a testimony from heaven, but was indeed performed by magic art."

More significant, perhaps, is the Talmudical story of the eleven who died sudden deaths within a year "because they believed that the precepts of the Rabbis could be outraged with less impunity than the Word of God." The Talmud, which is not friendly to Christianity, has apparently been circulated among American troops in Germany, and presumably maintains its authority. The *Beth Kol*, according to Disraeli, decided: "Whosoever shall transgress the decrees of the school of Hillel is punishable with death."

Venetia (1837) is the least Hebraic of all the tales that I have read. It gives a fanciful account of Lord Byron's life, very favourable to the poet, and presumes that his first love ran smooth. This is most curious, for Byron and Cobbett were the only writers apparently aware of the carpet-slipper invasion of Britain that was a feature of the first third of the nineteenth century. Nathan Rothschild established himself in 1798—first at Manchester, then in the City—and was followed by swarms of other aliens. Cobbett noticed on his Rural Rides how these were edging out the native stock. It is possible that Lord Byron has been blackened, not because of the good Hollywood that his private affairs make, but because of the hard eighteenth century outlook which seemed to grow on him. He wrote in a letter of 1821, "Judge Blackstone composed his *Commentaries* (he was a poet too in his youth) with a bottle of port before him." *Don Juan* was written in 1818, and includes this stanza:

"Who hold the balance of the world? Who reign
O'er congress, whether royalist or liberal?
Who rouse the shirtless patriots of Spain?
(That makes old Europe's journals squeak and gibber all.)
Who keep the world, both old and new, in pain
Or pleasure? Who make politics run glibber all?
The shade of Bonaparte's noble daring?
Jew Rothschild and his fellow-Christian Baring."

In the same work Byron complained, "Of any creditors

THE REALISTIC POSITION OF THE CHURCH OF ENGLAND

By
C. H. DOUGLAS:

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the worst a Jew is." But in 1823, the year before he died, he composed *The Age of Bronze* and devoted a whole section to the question.

A few lines may be quoted:

"How rich is Britain! not indeed in mines,
Or peace or plenty, corn or oil, or wines;
No land of Canaan, full of milk and honey;
Nor (save in paper shekels) ready money:
But let us not to own the truth refuse,
Was ever Christian land so rich in Jews?"

It is then curious that Disraeli should have given a favourable representation of Byron, and should have included in it the opinion that "poets are the unacknowledged legislators of the world." Or that, "There is no usuary for love." But perhaps the most relevant passage in *Venetia* is as follows:

"These shores have yielded us our religion, our arts, our literature and our laws. If all that we have gained from the shores of the Mediterranean was erased from the memory of man, we should be savages. Will the Atlantic ever be so memorable? Its civilisation will be more rapid, but will it be as refined? And, far more important, will it be as permanent? Will it not lack the racy vigour and the subtle spirit of the aboriginal genius? Will not a colonial character cling to its society, feeble, inanimate, evanescent? What America is deficient in is creative intellect. It has no nationality. Its intelligence has been imported, like its manufactured goods. Its inhabitants are a people, but are they a nation? I wish that the Empire of the Incas and the kingdom of Montezuma had not been sacrificed. I wish that the Republic of the Puritans had blended with the tribes of the wilderness."

From The Age of Bronze

by LORD BYRON (1823).

XV.

Or turn to sail between those shifting rocks,
The new Symplagades—the crushing Stocks,
Where Midas might again his wish behold
In real paper or imagined gold.
That magic palace of Alcina shows
More wealth than Britain ever had to lose,
Were all her atoms of unleaven'd ore,
And all her pebbles from Pactolus's shore.
There Fortune plays, while Rumour holds the stake,
And the world trembles to bid brokers break.
How rich is Britain! not indeed in mines,
Or peace or plenty, corn or oil, or wines;
No land of Canaan, full of milk and honey;
Nor (save in paper shekels) ready money:
But let us not to own the truth refuse,
Was ever Christian land so rich in Jews?
Those parted with their teeth to good King John,
And now, ye kings! they kindly draw your own;
All states, all things, all sovereigns they control,
And waft a loan "from Indus to the pole."
The banker—broker—baron—brethren, speed
To aid these bankrupt tyrants in their need.
Nor these alone; Columbia feels no less
Fresh speculations follow each success;

And philanthropic Israel deigns to drain
Her mild per-centage from exhausted Spain.
Not without Abraham's seed can Russia march;
'Tis gold, not steel, that rears the conquerors' arch.
Two Jews, a chosen people, can command
In every realm their scripture-promised land:—
Two Jews keep down the Romans, and uphold
The accursed Hun, more brutal than of old:
Two Jews—but not Samaritans—direct
The world, with all the spirit of their sect.
What is the happiness of earth to them?
A congress forms their "New Jerusalem,"
Where baronies and orders both invite—
Oh, holy Abraham! dost thou see the sight?
Thy followers mingling with these royal swine,
Who spit not "on their Jewish gaberdine,"
But honour them as portion of the show—
(Where now, o pope! is thy forsaken toe?
Could it not favour Judah with some kicks?
Or has it ceased to "kick against the pricks?")
On Shylock's shore behold them stand afresh,
To cut from nations' hearts their "pound of flesh."

Communism and Conscience

"*Communism and the Conscience of the West*," Monsignor Fulton J. Sheen. Browne & Nolan, Dublin. 12/6d.

Lord Acton said that the appalling thing about the French Revolution was "not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organisation." Mgr. Sheen gives little evidence of seeing either the design or the calculating organisation behind the present world revolution, sometimes called "Communism." He sees the struggle as one "concerned with the forces of Christ and Antichrist" but makes no attempt to identify the agents of Antichrist, their philosophy and policy. There is no apparent awareness of the part being played by Communism's allies and blood-brothers, Freemasonry, Zionism and Finance Capitalism itself in the begetting this "beast" of Revelations.

Finance Capitalism, the violator and destroyer of property, is a conception unknown to Mgr. Sheen. Throughout the book there is confusion between claims to goods (money) and the goods themselves—between finance capitalism and property. There is no evidence of awareness that claims to goods are as different from goods as theatre tickets are from theatre seats, and that the irresponsible accountancy and issue of either can produce as great a "communist-chaos" in society as in a theatre. "The trouble is not in the way we keep our books, but in the way we keep our souls" (so what does it matter how the theatre tickets are issued?) Monopolistic Capitalism "makes an individual absolute owner of property"—yes, by destroying the property owner! "When property was real rather than financial, as it is to-day"—as though real and financial property were one and the same thing. "The worker is part of a combination of finance, labour and management"—as though finance could be substantive and as though property in land, buildings and equipment, not to speak of the cultural inheritance, had no part in wealth production.

Its disciples may find in Communism a "revolt against the disintegration of the world . . . a compulsory organisation from the chaos resulting from liberalism," but its directors

know that it is pre-eminently an "instrument of policy" for the seizure of world power. Chaos?—then "take advantage of the chaos to seize power and enslave man." Social Justice?—then "organise to combat the alleged wickedness of others." Dehumanised Man?—then "there is nothing left to do but to organise him." Disorder?—then "a dictatorship becomes imperative to re-establish some kind of order by force." Hate?—most excellent "organising" material. Who ever heard of "organising" love! What's the use of love to a power monger! Yes, Mgr. Sheen sees the tactics but not the strategy, he sees part of the design but not the 'motif.' Somehow neither tactics nor design are brought into focus.

"Communism is one of the principal symptoms of evil which is throughout the world . . . All that communism does is to substitute the capitalism of power for the capitalism of money. . . . All economic and political revolutions are destined for frustration because, though they can eliminate the power of money, they cannot eliminate the lust for power," says the author. But this is to misunderstand the aim and purpose of Communism—world power absolute.

"It is so easy to believe that evil is extrinsic to our Western civilisation," says Mgr. Sheen. But isn't it? Is it not the distinction between sin and evil that the former is intrinsic, the latter extrinsic? Is it not evil to oppose, pervert and seek to recreate God's natural plan for order in this world? And is it not sinful to acquiesce in, or tacitly submit to such *extrinsic* evil—to fail or refuse to recognise how and by whom it is being operated—and so to mislead people as to its true nature and cause?

"Misery comes from acting wrongly. . . . Revolution, disintegration, chaos must be reminders that our thinking has been wrong, our dreams have been unholy . . . to see ourselves as citizens of a guilty world. *Guilt is social as well as personal*" (my italics).

[Our contributor apparently accepts the notion of "social guilt," which we are not disposed to do, rejecting the proposition italicised altogether as a meaningless assembly of words.—*Editor, T.S.C.*]

Mgr. Sheen complains that Communism is not violent and revolutionary enough—not to be compared with the 'Magnificat.' "The issue before the world is not between the religious and secular, but the spiritual and the demonic . . . politics must cease to be a mobilisation of masses for the achievement of power and begin to be an organisation of freemen for the responsible fulfilment of a common purpose," says, Mgr. Sheen. True. But how would the College of Cardinals propose to set about purging politics of its present perversions so that the spiritual might have a reasonable chance of overcoming the demonic? It is surely obvious that the design of all State legislation today, whatever the State, is to intensify "mass politics" and the "demonic" revolution—and is intended so to do.

"Communism and the Conscience of the West." But of what value is conscience without awareness of the facts? Is Mgr. Sheen's conscience satisfied that he has adequately informed the faithful concerning the parts being played by Freemasonry, Finance Capitalism and Zionism in the present 'Drang nach Kommunismus?'

" . . . the plotting of secret societies does not suffice to account for everything in history . . . But if these forces are left out of account, modern history becomes a puzzle. The art of manoeuvring human beings towards a certain goal, with-

out their being aware that they are being so manoeuvred, has been brought to a pitch of perfection never before attained. . . Catholics succumb to the machinations of our Lord's enemies largely because they are not trained for the real struggle in the world. They leave school without adequate knowledge of the organised opposition they will have to meet and with their minds hazy about the points of social organisation for which they must stand. . . ." These are Father Fahey's words in "The Mystical Body of Christ and the Reorganisation of Society." Can the conscience of Mgr. Sheen and others in the Catholic Hierarchy really be at peace on this matter sometimes called "Communism?"

T. V. HOLMES.

"First" Voluntary Hospital

Believing it to be the "first" voluntary hospital since the National Health Service was introduced, doctors at Kingston and Malden (Surrey) are to open a large private house as a 10 to 20 bed hospital. Commenting, under the heading "Hands Off!" the *Daily Graphic* for June 2, said:—

"Would you like your own doctor to attend you if you were in hospital? Whatever your answer, if the Ministry of Health want your local general hospital for any special purpose you'll have to go somewhere else. Away from your own medical man. Away from family and friends.

"The case of Kingston and Malden Victoria Hospital seemed to make that plain. It was closed last Thursday after a two years' struggle. But yesterday the doctors who tried to save it for their patients came up again still fighting. They launched a bold plan for a new voluntary hospital to serve the district.

"This is a challenging and constructive reply to an official decision which put tidy organisation before human feelings. It confronts the Ministry with a very awkward problem.

"The doctors say there is nothing in the Health Service Act to prevent them starting a new independent hospital. The Government can ask Parliament to close this loophole. They may say this is necessary to avoid wasteful duplication of effort and resources.

"It will be a bad thing if they do. The Health Service is in danger of becoming too impersonal. A jolt like this is a salutary reminder that patients aren't just cases. Each one of them is an individual, and his relation with his doctor and his hospital has quite a big bearing on how he responds to treatment.

"If the Ministry do not want Kingston's example to be followed, they will have to take more account of the human factor and of local feeling. The doctors' scheme is a warning: hands off the local hospitals.

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From Week to Week

The group of Clergy of the Church of England who tried to raise the question of the mutual consistency of Freemasonic "Faith" and Christian Faith must be unique in this country—men who know their business and know how to mind it. Their publicity, in so far as we have been made acquainted with it, is virtually impeccable, and their strategy incorruptible. When the Bishop of Reading, himself an 18th degree Freemason, moved the next business at the recent Convocation, he doubtless thought that in doing so he was quashing the motion before the House for all time. Both sides, however, voted for the Motion, and paved the way for a specific ruling from the Chair that it would be in order to bring the disputed matter up again in October, when doubtless there will be a full House and time for adequate discussion. The Rev. G. B. Bentley, of Lincoln, who moved the operative Motion at the last session has written to *The Guardian* for June 1 explaining his position, which is that he had no thought of reintroducing Dr. Box's Motion (ruled out of order by the Pro-Prolocutor) by a back door, but sought only to secure guidance "in a difficult and delicate matter concerning which many, including myself, are hopelessly at sea."

He ends his letter:—

"Although I still think there is much to be said for a joint committee, I am not wedded to the notion. If anyone can suggest other and better means to the end I shall be delighted. I am convinced that recent controversy has brought to the surface questions of conscience which ought to be answered. Provided they are answered, with due authority and impartiality, I see no reason to quarrel about the particular machinery used."

The Church Assembly which meets this month is an altogether different proposition from Convocation. We may be wrong; but we see in the readiness of the Freemasonic elements in the Church of England to throw the discussion open to the laity "where the proportion of Freemasons is higher than among the Clergy" a subtle source of danger. It is not the weight of numbers which troubles us. That might well be a grave embarrassment to the Church—but for its good. Mr. Hannah's friends must be in a considerable minority in the Church itself—again, not merely a minority of agitators, but a minority of intelligences. The effect of the Freemasonic laity will inevitably be towards confusion. They are the Gnostic gatecrashers into the Higher Councils, and in a congregation of Higher Counsellors not distinguished for their uniformity of preparation, if not a warm at least an

unctuous reception might be prepared for them. This would be, of course, to restore an intense and well directed movement for the reconstitution of the voice of Authority in the Church of the lower level which has made it inaudible for many years. We thought the whole conscious life of the country was given over to Fake: fake logic, fake science, fake existence, fake evidence, fake inference, fake material, fake mind. It isn't. But where besides these few you will find others "gathered together" we cannot say.

"The Road to the Sixth Form"—the title of one item in the avalanche of pamphlets distributed at public expense (but for which, naturally, the public has to pay)—seemed ambiguous to our slightly naughty mind: we pictured a new target for the Planner-ridden; but it seems to be merely the phraseology of someone going places, though heavy-footed.

"For more than a decade prior (*sic*) to the introduction of the National Health Service the general concept (*sic*) of a fully comprehensive state medical scheme was accepted by the majority of the people, including the medical profession, of this country. . . . Elsewhere, however, the storm rages . . . and . . . public demand (*sic*) . . . has caused the American Medical Association to launch a fierce and extremely costly campaign against 'government medicine.'" *Ipse dixit* Medical Practitioners' Union. Of course we ourselves deem lying and bad English to be synonymous.

"Amorphous Idolatries"

The Church Times for June 1, says, under the heading *Affirmations*:—

"If undenominational religion was established and endowed in 1870, it was weighed in the balance and found wanting in 1950. Nothing can be clearer in practice than the fact that the worship of God is the work of a community, and that if people refuse the worship of the Church, they automatically provide themselves with a false substitute. A current instance is to be found in Masonry. In the craft, every member must declare his belief in God; but religion and politics are banned subjects. The swift result is that Masons often cease to practise their individual ways of faith, and combine to worship Masonry. That nemesis has overtaken many human movements. The worship of God has been displaced by the worship of education, with dire consequences on the continent of Europe. And now we seem to be menaced with the worship of Women's Institutes!"

"The strange feature of this tergiversation is that the people who do the most useful service to these amorphous idolatries, are usually found among the tiny minority, who do, in fact, practice their own faith in the worshipping community of the Church. The leaders, the secretaries, the wardens, the odd men who 'keep the show going,' are precisely those who hold a clear faith in God, and yet accept the crippling handicap of being denied its full expression in the field of their public and social service. For faith, and the practice of it, is the key to life and energy. If a man holds the faith of the Incarnation with conviction, he will necessarily derive from it strong social and political principles—and they will be the only true principles. What a strange pity and paradox, then, that he should find himself shackled by the resounding but illogical chains of non-sectarian and non-political shibboleths!"

Zionism and the Men of Palestine

by Fr. GEORGES DUMONT

The following article appeared in LA REVUE NOUVELLE (Brussels) of December 15, 1949. The Winter, 1950, issue of THE EASTERN CHURCHES QUARTERLY published a translation with an editorial note calling attention to the fact that though certain things may have altered in Palestine since the article was written, "the underlying moral factors do not change." We are grateful to the editor of the QUARTERLY, Dom Bede Winslow, for permission to republish the greater part of the article.

'The sigh of a single overburdened person is enough to turn the world upside down.'

(SAADI.)

Much is still being written about the affairs of Palestine—not all of it the strict truth—and it may yet serve as a pretext for more bloodshed. Among us, the people who talk are for the Jews or against the Jews; according to their sympathy or antipathy, some emphasize the courageous agricultural and social accomplishments of the Kibbutz, and the decisive victory of the Israelite army over the coalition of the army of Arab vassals; the energy, patience, spirit of organisation and sacrifice of the Zionist leaders in contrast to the venality of the Arab chiefs, made use of by Great-Britain and the U.S.A. to insure their control of the Near East: others, on the contrary, insist on the moral corruption of the Jews who emigrate to Palestine, on the revolutionary cynicism and the atheism of the Zionist masses, on the perfidiousness of the means used to compromise the heads of foreign states in their game, on their weakness for killing, on the uneconomic threat represented by the new Jewish power.

There is some truth and some falsehood in each of these considerations, but the point of view from which they start is badly chosen, it does not allow an objective outlook on the whole problem of Palestine. It is a fact that to-day a Jewish colony is established in Palestine, and this must be faced, not only as a question of rights, but also with the sympathy needed for the comprehension of any human problem.

But the problem cannot be looked at as we usually do in Europe, by merely considering the interests of one side or the other, whether through hating the Jews or by favouring them. One must also take into account the inhabitants that the Zionists found on their arrival in the country, and who are generally called Arabs. They are the first people concerned; they should be considered in spite of their weakness, their social instability, the disunion of their communities in process of complete transformation. It is unjust to ignore them, and useless to believe that the Zionists, the English, the Americans or the Russians can remake the map of the Near East, without them.

The era of colonies is closed. Imperialist powers will be able, during the next few years, to find a few mercenary chiefs on whom they can rely for their manoeuvres; they can still divide, falsify consciences, and get rid of unwanted personalities, but that will not last for ever. There will be one day, in the countries of Asia as in our own, through the development of education, and partly also through the example of the West, a popular conscience capable of opposing both foreign and internal exploitation.

We must therefore make sure that the Eastern peoples

collaborate with the West, and that they do not work against it in a spirit of revenge and forgetfulness of the benefits received from it.

In the meantime, the English, Americans, and even the French, still keep many levers of command in the Near East, and they have a great deal of responsibility for its progress and its misfortunes.

In a current article of Samuel Stehman, *The Jewish Fact*,* we have an example of the one sided way of considering Zionism. The author of this article clearly expounds the Jewish fact, the permanence of this people who have lived dispersed for centuries, the sufferings they have had to face among Christian people, their new consciousness of unity during the nineteenth century, and their strivings for emancipation.

He notes, without losing faith in the finality of history, that of the two constitutive elements of Israel—Religion and Race—the latter is taking form, while the former is slowly disappearing.

He shows that, although to-day nationalism is on top, the religious element, which is the *raison d'être* and the glory of Israel, is not dead; he gives us details which are new and interesting, viz.: the revival of a feeling for history and taste for tradition among the Jews in contact with the reminders of the Holy Land; the influence of the Hebrew religious minority; observance of rest on the Sabbath; respect for certain ritual observances.

It is possible, suggests the author, that this clerical attitude, and the spirit of community, will develop slowly among the Jews, especially among those living in the land of their ancestors, into a Jewish religious renaissance, which may permit them to reconsider the trial of Jesus, and to be reunited into the Church as the spiritual descendants of Abraham.

Being an admirer of the Zionist movement, which he seems to have examined more in the press than in the country itself, S. Stehman recognises conscientiously that Zionism will not resolve the Jewish question. He reveals many things from the Jewish point of view. But in a study of seventeen pages on the actual 'Jewish Fact' and on the installation of a Jewish colony in Palestine—and this in one of the best missionary reviews—he scarcely mentions the Arabs who live in the country. He does not say a word of the 800,000 refugees.

Like many Catholic writers, justly indignant at Hitler's persecution of the Jews, he feels deeply the spiritual ties which unite the Christians to the people of the Law, and dreams of an ideal Zionism, of the return of the unhappy children of Isaac to the land flowing with milk and honey, of an era of peace and reconciliation.

Unhappily, Palestine has been occupied for the two thousand years since the Jews have left it, by peoples to-day considered as Arab. It must not be said, as a tendentious press has insinuated: 'These are nomads. Send them back to their destiny.'†

The Arabs of Palestine have the right to live in their home, and all the children of Abraham, whether Christians or Moslems or Jews are called to the same salvation, and have a right to the spiritual city in the shadow of their Holy

[*] In the *Bulletin des Missions* (1 and 2, 1949).

† One cannot speak of the actual 'Jewish Fact' in Palestine without speaking at the same time, with the same respect and solicitude, of the 'Arab Fact.'

Places; they must all feel that they are at home in their country. It is unjust and dangerous to make the Holy Land the appanage of a religious nationalism.

If the author had considered the viewpoint of the Arabs of Palestine, their temporal rights and their eternal salvation with the same penetration and sympathy that he has shown towards the 'Jewish Fact,' his conclusions would be less simple, but closer to the reality which he so clearly seeks, and could be usefully read by all who, among Jews or Arabs, long for the kingdom of justice.

It does not help me to know what may be the responsibilities of the leaders of Israel for political crimes, and those of the Arab kings for the defeat of their armies. It is hard for me to take seriously the actual 'State of Israel,' and the actual 'Arab League.' What interests me most are the men, individuals and communities. The institutions too often prevent us from seeing the men; the particular cases of the chiefs prevent us from understanding the interests of the masses. The only way, in my opinion, to see the situation clearly is to consider with the same brotherly feeling the indigenous Arabs and the Jews who live to-day in Palestine, whatever their respective mistakes and merits may be. In order that both sides may live, the problem of Palestine must be seen apart from the Jewish 'world' problem. They should have been dissociated sooner, at the end of the British mandate (15th May, 1948).

The only honest way to settle the conflict after the departure of the English would have been to stop all immigration, and to find a 'modus vivendi' between the different human groups, ethnic and religious, actually on the spot. This would have been possible with goodwill and perseverance. The Palestinian problem would have been a national one, but an international difficulty has been made out of it. Several great powers thought they had an interest in letting nothing in the Near East get organized or stabilized without them, and they have authorised the Zionist ideology, they have even helped it, to confuse the data of a real problem.

They have helped the Zionist dream to make the problem of Palestine insoluble, and it will remain insoluble as long as it is stated in contradictory terms. It will remain insoluble and will even get worse if we give up seeing it as a problem and let the Zionists pursue their dream of conquest, to the greater damage of the Arabs, and the loss of those Jews in Palestine who want peace. For Zionism is one of those racial dreams which will dissolve only when much blood has been shed, not without heroism, and the commission of many sins, not without a certain terrifying greatness.

Consequently, near the end of the British mandate the specialists of Eastern affairs from the U.S.A. and U.S.S.R. who imposed at U.N.O. the vote of partition of Palestine (29th November, 1947) should have realized that Zionism was taking a road with no way out

U.N.O. did not resolve the problems of Palestine, either with regard to the Jews, or with regard to the Arabs. Indeed, since this respected organization has taken charge of the fate of Palestine, it has only got worse. The impasse is getting more difficult every day, both for the old inhabitants, of whom two-thirds are refugees, and for the new ones, who suffer from a grave economic crisis, and are submerged by the great number of immigrants.

The creation of a State of Israel in the Near East cannot resolve the world Jewish problem—everybody agrees to this: even the new state cannot so much as survive in the narrow, artificial limits imposed on it.

Either the Zionists will get hold of Palestine entirely and of Transjordan (as has always been their avowed objective) which may end in the general massacre of the Jews of the Near East, or in the massacre of the Palestinians and Transjordanians, according to the success of the armies and alliances; or they will themselves have to stop immigration, which will mean denying their own ideal: 'Let all the persecuted among peoples of the Bible find a place in the sun in the land of the Bible!'

The Zionists know and say that the State of Israel cannot live inside its actual frontiers, but they consider it as a stage and, for the moment, they are contented with it.

Faithful to their aim and to their method of the 'accomplished fact,' they consent to immense sacrifices in order to receive new brothers. In spite of the deplorable economic state of the country and the needs of the Jewish colony, which has doubled in the last few months, and the fact that foreign aid has considerably diminished, every day more Jews coming from central Europe are received and put to work. The rulers pack the old people closely together to make room for the others: it is the logic of the system.

The Jews in Palestine who were 800,000 in 1948 are to-day approximately nearly a million. When the population reaches two millions the country of 16,000 square kilometres (much of it mountains and desert) will be unable to support it, and they will again increase by force their living space towards the East. It will be too late then to condemn them. If worse catastrophes are to be prevented, it is now that it must be done. It would be inhuman indeed to take vengeance on these unhappy people for the faults committed by unscrupulous chiefs, and to send back to the camps of central Europe Israelites who have let themselves be brought to Palestine in good faith.

If the fate of the Jews was the only matter, every one would rejoice to see their return to the land promised to their fathers. But there are the Arabs, of whom 800,000 have already already been displaced to make room for the D.P. Jews.

To me an Arab's life is of the same value as a Jew's life, and the salvation of an Arab is of the same value as that of a Jew.

I grant that a man may offer his life to save another man's, but I cannot admit that a man be forced to sacrifice his life to save his brother. I can understand still less that a racial group of nearly 1,200,000, incapable of defence, should be obliged to give up its country to 2,000,000 Jews who have decided to return after 2,000 years of absence, and whose chiefs keep the world in fear.

I think that if there is a people who bear witness to God, it is the Jewish people, the only one which has a history; nevertheless, since the death of Jesus Christ there is no longer a Chosen People. Or, more exactly, in the new order, all human beings are called to God by the same choice.

Every man is the loved child of God. Every one has an equal right to find the traces of the God of Abraham, of Isaac and of Jacob, in the land where He intervened visibly in the history of humanity.

In the exercise of this right, Christians, Jews and Moslems have a certain priority because they all believe in this intervention in one way or another; they are nearer to understanding its signs, but this priority is due only to their faith, not to a Law, nor to race.

The Holy Land is the last place on earth where a nation, whether religious or atheist, should be allowed to constitute a colony by populating it on a 'racist' basis. If there is an international Land, this is it. His Holiness the Pope demands the internationalization of the Holy Places, not for political motives, but in order to safeguard the sacred character of the Holy Land, threatened by a 'racist' state.

When the Arabs got hold of Palestine in the seventh century, the danger to the Holy Places was less; . . .

It is better not to give too many details of the sacrileges of the Zionists; it has been talked about enough, and I think that those responsible for the movement did not approve of them. I think that one should understand them as desperate acts of revenge by unhappy men who had suffered excessively and unjustly from the Christians. I only refer to them because they show, by their number and their nature, a state of mind which must be reckoned with.

The greatest friends of Israel are not those eminent Catholic writers who have bewailed very sincerely the misfortunes of the Jews and celebrated their virtues, even while the Zionists were shedding blood and attacking God. If these same writers had proclaimed in 1940 the magnificent social achievements of the Nazis and the real greatness of the German people it is possible that because of them Hitler might have won the war and that all Europe would have been wiped out in the pursuit of evil.

The Church is starting a 'Crusade in Palestine, in the middle of the twentieth century, a crusade of love and beneficent action, which aims at safeguarding the Holy Places from new profanations, making them accessible to all 'Israel of the Spirit' and, above all, at preventing violence and injustice being committed publicly and officially in the land of Jesus, because the profanation of a human being is more sacrilegious in His eyes than the profanation of stones.

That which we do to the least of our brethren, or what we allow to be done, is done unto Christ Himself. The greatest crime is not that churches have been profaned by excited men in the heat of combat. It is more malicious, more serious and more productive of consequences that the Holy Land should have been coldly divided by the representatives of the United Nations for reasons of prestige, to the satisfaction of a few exegetes, ignorant of the problem: that Nazareth, the village of the Virgin, should have been handed to the enemies of the Virgin, that 800,000 Arabs of Palestine should have been driven from their homes by terrorism and prevented from returning after the cessation of hostilities. In the whole country the D.P. Jews are morally the first victims of Zionism, because they have been instigated by the guides of this movement to commit injustice, to revenge themselves for the humiliations on which their race has been fed, on one of the few races which have never done them any harm.

Actually, in the zone occupied by the Jews (including Galilee and Negeb) there remain 120,000 Arabs out of approximately 700,000 in 1948. Nearly 600,000 inhabitants of this region are refugees in another part of the country or in foreign countries. In the zone occupied by the Arabs there are 680,000 Arabs (instead of approximately 500,000

as in 1948); some (60,000) of the Arabs who lived in this region fled to neighbouring countries on the outbreak of the war; the growing population of this zone is due to the arrival of the refugees from the other zone. In spite of the very approximate and changing nature of these figures they give an idea of the big movement of population.

From 600,000 to 650,000 Arabs from the two zones have had to leave and find a living in the zone occupied by the Arabs or abroad. More than 100,000 Arabs are still in territory occupied by the Jews; some are destitute, and have found shelter with their relatives or with their neighbours inside the limits of the same zone.

If we reckon that in the zone occupied by the Arabs there are also destitute persons who have had to seek shelter without leaving the zone, the figure of 800,000 for the total of refugees of Palestine is a probable estimate. (The Arab population in Palestine was 1,200,000 in 1948).

The Arabs, who have not yet left the zone held by the Jews, do not feel secure there. The authorities of Israel do everything in their power to discourage them from remaining in the zone; prohibition of work, continual requisitions, arrests without cause, administrative troubles, exorbitant demands, not to speak of acts of cruelty and brigandage. Villages, enclosed by barbed wire, experience at least certain aspects of life in a concentration camp. Christian refugees in Lebanon have had, it is true, the privilege of going back to Galilee, but such exceptional measures for the profit of one community inevitably irritated others: there were riots between Christians and Moslems (Cana). The morale of those who have stayed at home is being finally worn out by discord. When, at the end of their capacity to resist, they decide to go into exile 'freely' (as we are told), we know what to think of it.

The Palestinian refugees in the Arab countries are free, but what a sad freedom is that of those who have nothing and are obliged to beg of their living in poor regions! . . .

There is more. The Moslems, who usually confuse the temporal and spiritual, and take the countries of the West for Christianity, believe themselves the victims of a new, camouflaged crusade.

The pontifical documents on the Palestinian Question should have undeceived them about the intentions of the Catholic Church, towards which many turn with anguish as towards the last refuge of the Spirit of Justice. But the attitude of too many Catholics does not accord with the declarations of their leaders. Through ignorance of the real situation of the Palestinian population, through sympathy for their Jewish relatives or friends, through reaction against the anti-semitic persecutions of Hitler, through the feeling of Christian solidarity with the people of the Bible, men of the calibre of Jacques Maritain applaud the mass return of the unhappy Jews to Palestine, and in their enthusiasm, let themselves be caught by the astute Zionist propaganda.

The Catholic University of Fribourg recently named President Weizmann a Doctor, *Honoris Causa*; to the Arabs, this nomination is like taking sides against them. We can imagine the impression on the French if, in 1941, the famous university had given an academic distinction to one of the savants of the Nazi Reich!

Religious who have lived in Palestine accept the accomplished facts without much protest. After all, they think, the Jews are stronger, and it is not our duty to swim against

the current! I regret to have to say these things, but it is necessary to make clear the deep distress of the refugees in Palestine. I hasten to say that often Jews, living among us, had to suffer the same ostracism from the Christians, which drove them away from God, but it is, in my opinion, one more reason for not making the same mistake with other peoples.

It is more bitter for the Arab refugees to see M. Maritain (who has many disciples in the Near East), and clerics, in the Zionist camp, than to see Stalin there. Nothing is harder than to be betrayed by those you love.

The Moslems and Christian Arabs of Palestine wait rather naively—and too passively, no doubt—for the Christians of Europe to defend the patriarchs, who have suffered indignities in their localities—and more than is realized, they await friendship and enlightenment. Shall we say to them: 'Choose in spite of us, good leaders, buy contraband guns from us, and start war in the Holy Land?'

Knitted goods and tins of milk are not the things most needed by the exiles; they need rather to go back to their villages, to rebuild their houses, to reunite the dispersed families, and to start living as before—better than before—learning the lesson of their ordeal, and profiting by contact with new men.

The members of the Belgian Mission of Assistance to the refugees of Palestine have been successful and the trip undertaken by Mgr. Kerklop during Lent, 1949, was a real triumph, because in addition to the material aid they offered the spectacle of brotherly and respectful understanding. . . .

Without the return home of the refugees, without frank co-operation between Jews and Arabs, I see no solution of the problem of Palestine. The *status quo* cannot last. Jordan and the State of Israel cannot balance each other for long. Either the Zionists will cut out an empire from the flesh of the Arab world or the Arabs, united in hatred, will defeat the Jews by arms after an economic siege. But can one really build order on the law of the jungle?

The only way to escape this alternative, unworthy of the Jews and Arabs alike, is to find a formula of conciliation (federation, confederation, league). The Jews cannot live in the Near East without the Arabs and the latter cannot get rid of the million Jews who are now installed. Naive as it may seem at this juncture, I think that a solution is still possible.

It would have been already organized by the first Jewish colonists if international politics and finance had not got mixed up in it. The existence of Lebanon, although a slightly different case, proves that a community of races can make a State in this part of the East.

In the interest even of the Jews in Palestine, we must hope that the Zionists stop in time on the slope of success and of sin, that they will listen to the voice of the prophets, and to the voice of Judah Magnes, president of the Hebrew University of Jerusalem, which we heard here a year ago rebuking the colonial idolatry of Zionism. We hear that a new party, unhappily violent and clandestine, has been created among the believing Jews of Palestine, and it strives to bring the emigrants back to faith and to the law. Is this a sign of the return to the honour of Israel?

There are deeper reasons for the two parties to hope for the repatriation of all the refugees to the Holy Land and the acceptance by both sides of a just reconciliation, in the fact

that the Jewish emigrants know better than others the horror of forced exile, in the fact that from both sides the war required heroic sacrifices, and that many of the old Jewish residents in Palestine were bound to Arabs by a sincere friendship. Friendship between men and their solidarity in suffering can get the better of a régime.

Alberta for Persia?

The Editor, *The Social Crediter*.

Sir,—Is it any longer necessary for this country to be dependent for oil on concessions from Persia? According to a report in *The Times* of May 29th, the new Canadian High Commissioner to Australia, Mr. C. Fraser Elliott, said on his arrival in Sydney (May 28th) that the newly discovered oilfields in Alberta, when in full production, would be able to offset any loss of output from Persia. He said, further, that this oil discovery in Alberta, the biggest in the world, was of tremendous importance to Canada and the British Commonwealth, and that Canadians saw in it the elimination of Canada's dependency on United States dollars, since Canada would soon be exporting oil instead of importing it.

Yours faithfully,

London, E.C.4, May 31, 1951.

ALICE RAVEN.

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