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FOR POLITICAL AND ECONOMIC REALISM

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The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to re-publish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

Perhaps the most amazing feature of these grotesque times is the daily accumulating evidence of world-wide preparation for the imposition of an essentially identical culture, "the New Order," under cover of them. There is even evidence of the preparation extended to the systematic pattern of atrocities by German and Japanese soldiers acting on a technique designed to destroy prestige as much as to inflict pain. The steps taken in Great Britain since 1940 to destroy the sense of "property as a fundamental right" are almost identical with those taken by the Japanese for the same purpose, and the objective is to destroy all sense of security not derived from the omnipotent state. It may also be noticed that a well-documented propaganda is now appearing, more particularly in the United States, which attributes the origin of this to the Teutonic Knights of the Thirteenth Century. The curious feature of this propaganda is its timing. So far as we are aware, there is nothing now known about the Teutonic Knights (who were undoubtedly a pestilent crew) which was not known about them ten years ago. But, if they were mentioned as a cause of war, the fact has escaped us. And in the numerous highly capable and profoundly interesting volumes on this subject, which bring the matter down to the present century, the part played in Germany by the Ballins, Warburgs, Schiffs, Bleichroeders, Deutsches, Gwynners, Rathenaus, Sterns and others of similar persuasion (who certainly were not Teutonic Knights) seems to be either completely overlooked or treated as of trivial importance. Very odd. It produces an instinctive feeling that Lord

Vansittart is not making his case quite as effectively as he might.

All these things being so, isn't it desirable that a statement should be obtained from Mr. Eden as to the exact meaning of his pronouncement in 1939: "It seems that our New Order must come through war; but it will come, just the same"?

(April 28, 1945.)

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But of course, the answer can be read by any one who cares to observe the flood of books pouring from every American University Press treating of the passing of the European Age and the dawn of the Glorious Era of Mass Man. Gone are the days of St. Augustine and the Venerable Bede; of Manners Makyth Man; of Leonardo da Vinci and Michael Angelo; of Bruce, Wallace and the Good Sir James; of Drake, Hawkins and Frobisher; of Francis of Verulam, Pitt and Wellington; of Nelson, Clive and "Jan Nikal Seyn"; of William Cobbett and Lord Shaftesbury. Enter Sigma (BBZP: 108: I) Rossums Universal Robots Fully Employed (the categories will be drastically simplified by the enforcement of artificial insemination from approved males with Kew certificates, segregated for the purpose).

Truly these are great days. (April 28, 1945.)

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For the second time in a few months, the *Nineteenth Century* publishes in its current number an article—"Quality and Equality" by Robert Fordyce Aickman—which shines like a good deed in a naughty world, and comforts as the sound of the curlew over the moor, the sanest sound we know. The article should be read; but its trend may be grasped by considering: "We have nearly all fallen into the clutches of six myths . . . the myth of equality . . . the myth that work is intrinsically good and beneficial to the workers' soul, whereas it is the Curse of Adam. The myth that heredity is in some way (hard to define) superseded. Shall we call this the illusion of merit? The myth that there are no rare spirits whereas society is held together and all good things advanced by exceptional individuals. Mass movements are the perpetual movement of the Gadarene swine. The myth of the more the merrier. The myth of . . . the desirability of uniformity. Whereas individualism is the basis of all quality, and can only flourish in freedom. Equality is the great enemy of quality." (March 24, 1945.)

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From Week to Week

"My conclusions from this survey may now be summarised. Thanks to supplies furnished by our enemies and, sardonically enough, to dollars furnished at one remove by our friends, Nasser's embarrassment, though serious, is not critical, and may not be for some time. But on the longer term, unless rescued by further help from the same people, he will become highly vulnerable."

—E. V. Lucas, in *The Daily Telegraph*, February 20, 1957.

Anyone can see the *fact* of the conjunction of Russia and America against Great Britain, but few yet seem to grasp its significance. Perhaps that will become clear when a few more "accidents" and "blunders" on the part of our enemies and "friends" result in the continued blockage of the canal and the failure of adequate supplies of oil to Europe.

In the meantime, Mr. Macmillan's government continues to worsen the lot of the British, and increase their discontent. There is no sign of amelioration anywhere. A break-down of normal government is inevitable, in these circumstances, sooner or later. Our final destiny would appear to depend on who anticipates that event.

History

Few people seem to realise the significance of the general ignorance of history and the insistence on "education on modern lines" for the young, as though this unhappy period through which we are living was the dawn of humanity and the birth of intelligence. The objective involved in this policy (because it is the outcome of conscious intention) is to obliterate standards of comparison. Many of the unrehearsed effects of the late War to make the World Safe for Democracy (sorry, that was the last one, but you see the idea) are due to the fact that it was too close to the one waged to hang the Kaiser.

The memory of one lifetime, while far from being a reliable standard of values does present a picture which is comprehensible. If enough of these pictures are available, the fact emerges that life as a whole presents certain features which recur constantly and can, broadly, be dealt with successfully in the light of previous experience of them. Obviously, to ensure the failure of civilisation, the sure and certain method is to deprive the living generation of the benefits of previous experience.

—C. H. Douglas (June 14, 1947.)

Kindergarten

by TUDOR JONES.

ANNOTATIONS, ORIGINALLY PUBLISHED MARCH 2, 1940, TO PROTOCOL NUMBER 16 OF THE "PROTOCOLS OF THE LEARNED ELDERS OF ZION."

'Thinking' is probably a process whereby propositions are elaborated by bringing instruments (tools) to bear upon certain given raw materials. When completed, such propositions (the "symbolic formulations" of Head) are submitted to judgment, which is largely a matter of pure habit (although Bradley calls it intuition). This judgment takes three forms: 'Yes,' 'No,' and 'I don't know; I am confused; I don't understand.' The submission of both proposition and judgment upon it to experiment has nothing to do with thinking. Indeed, it is a practice so suggestive of mistrust of thinking as to explain, if not completely to justify the enmity shown by Thinkers towards Scientists.

If it is true, as I believe, that the normal individual gains possession of his full equipment of mental instruments (tools) certainly before he is seven years old (when his father's hat first fits his head, but his small face looks silly underneath it), any cause tending to limit the acquisition or to impair the utility of such instruments would have to operate during the early years. Each 'mental tool,' once acquired, is placed in some recognisable position in the mental 'tool rack,' its uses are soon mastered, and later development is merely a matter of the accessibility of suitable raw materials and the will to do something with them.

The nature of the 'mental tools,' the existence of which I have asserted, is almost wholly unknown (unless the late Lord Sydenham was right in thinking that the authors of the Protocols were distinguished by the possession of knowledge "of a rare kind, embracing the widest field," and, unless, in addition, knowledge about this matter was included). The only work I know which contains so much as a hint is Sir Henry Head's "Aphasia" in the Oxford Medical Publications. It is there shown conclusively that, whatever these fundamental 'thought tools' are, they are *not* anything at all like what they are commonly supposed to be by 'the grammarians' (as Head calls nearly all those who preceded him as investigators of the phenomena of speech). Head's work, I may say, is distinctly unpopular in medical and psychological circles, where its propositions evoke Judgment Number 3 almost unfailingly, just as the A plus B theorem is supposed to do among Economists—perhaps it does.

Not only because Life is usually simpler than Art, but for other reasons outside the scope of this article, I think the *number* of the 'thought-tools' acquired by the average man is small. All artificial machinery (the machinery of engineering plants) can be reduced to a few elements, plates, cylinders, discs, cones, and so on; and all tools to a few primary kinds, chisels, saws, rollers, hammers, *etc.* I should be surprised if most men were discovered (if this enigma is ever solved) to be possessed of an armamentarium of half a dozen weapons (whatever they are). The 'genius' is probably a man with one instrument beyond the common number, and this he uses with the same unconscious ease

with which other folk use the rest. At the same time, more or less in the same way as a carpenter, lacking a chisel, might sharpen a pencil with a saw, I think many men go a 'thought-tool' short.

This conviction with a fragment of the evidence leading to it, was published in an early number of this journal over the signature of Anna Gammadion. To quote:

"It is as though a kind of 'anti-self-preservation' instinct were being developed which ensures that in whatever circumstances of difficulty the individual human being may find himself, he will more and more certainly turn the blind-spot of his mind towards it and unerringly select the most effective means for rendering himself incapable of coping with it.

"That is, of course, exactly what thorough students of Douglas would expect as the outcome of the continuous operation of the reign of finance, and it may account for the small proportion of young persons in the Social Credit movement. Douglas was only just in time. Another decade or two and collapse or no collapse of the debt-structure and the political order which it imposes, there could have been no *movement* and nothing but 'free,' charming and highly intelligent young persons walking about with fully developed blind-spots where, among us, there are one or two sense-sensitive retinas."

This 'blind-spot' (corresponding in physical vision to the place where the optic nerve joins the retina and records no part of the field of vision) is, I am convinced, not merely an inability to see the truth of an allegedly unpopular social or political doctrine. It applies to everything; it is as though all the young man's pencils had to be sharpened with a saw, and all similar operations dealt with in the same unsatisfactory way, because he lacked a simple cutting instrument.

University 'teachers'—except for a very few specialists—are not education-theorists or indeed educationists at all; but observation of many recent generations of university students (medical) convinces me that they behave increasingly as though they have been deprived of at least one of the standard mental instruments—not just that the scholarship-holders or the 'self-taught' or the foreigners have been deprived of it; but as though *all* of them had been forced on without a particular and necessary instrument for full intellectual development. There are now *some* of the characteristic operations of the mind which *none* of them can perform, which, indeed, they do not know to exist; but which, nevertheless, their fathers performed easily and habitually. Years before I read the Protocols of the Learned Elders of Zion (who, Lord Sydenham said, had "knowledge of a rare kind, embracing a wide field"), I had formed the opinion that, nowadays, something was *done* to the child at school, which, by accident or design, produced this result of which I have written above. For this reason Protocol Number 16 seems to me an even more sinister document than it may appear to others with less minute knowledge of the innumerable details which it covers unseen. It begins:

"In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programmes of action from

which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government."

I should say that has been done. The mechanism *whereby* it has been done is sufficiently intricate and 'long-term' in character as largely to hide the fact of its existence from curious eyes, while at the same time ensuring that the curious eyes shall not be many or open. One university principal in England, when it was suggested to him that the real *policy* of the universities was the debasement of the intellectual currency, remarked dryly that 'we must strive to retain those liberties we still possess.'

The second paragraph, dealing with the elimination of 'constitution-concocters,' "busing themselves with questions of policy in which even their fathers never had any power of thought" may be viewed, like most other things, from two points of view; one that of the apparent, and the other that of the real. The governing sentence is in the next paragraph: "We must introduce into their education all those principles which have so brilliantly broken up their order." The late Sir Norman Lockyer (1903) told the British Association that "After Jena, which left Prussia 'a bleeding and lacerated mass,' the King and his wise counsellors, among them men who had gained knowledge from Kant, determined, as they put it, 'to supply the loss of territory by intellectual effort.' . . . After Sedan—a battle, as Moltke told us, 'won by the schoolmaster'—France made even more strenuous efforts . . ." Did they avail?

The fourth paragraph. "Classicism, as also any form of study in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those who depict all the errors of the government of the *goyim*. . ."

A multiplicity of subtleties underlies the fifth, which restricts the individual to *one* calling; the sixth is simple: the public is, all the while, to be instructed 'in the market place' concerning the ruler's *beneficent* initiatives.

The seventh begins "We shall abolish every kind of freedom of instruction." But it is this last paragraph of the Protocol which inspired this article, and which reveals 'knowledge or a *rare* kind':

"In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful to us. . ."

The remaining sentences deserve a book to themselves:

". . . The system of bridling thought is already at work in the so-called system of teaching by *object lessons*, the purpose of which is to turn the *goyim* into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them. [Marsden here omits something.] . . . In France, one of our best agents, Bourgeois, has already made public a new programme of

teaching by object lessons.”*

What elementary ‘thought-tool’ is it that is destroyed, or its development inhibited, or its acquisition prevented by this delightful method of instruction, so popular to-day, so pleasing that it turns the school into a garden—French without tears, Greek without grammar, employability without knowledge and understanding? I do not know; but I know that it is destroyed without leaving a trace behind it, and that it is important.

The New Zealand Constitutional Society

The Constitutional Society (for the promotion of economic freedom and justice in New Zealand) (Incorporated) has been formed in New Zealand and according to its preamble “will be perfected as a permanent organisation in the belief that the development of an economy based on freedom of the individual, private ownership and competitive enterprise is essential for the development of the natural resources and the prosperity, peace and good government of New Zealand.”

The principal aim and object of the society is “the promotion of economic freedom and justice in New Zealand.” The general aims and objects of the society are to:

1. Conserve the liberty of individual citizens and to promote an economy based on freedom and private ownership and management.
2. Restore freedom of action in those matters where the liberty of the individual has been restricted on the occasion of a national emergency and is unjustly and unfairly retained after the emergency has passed.
3. Promote legislation empowering the Supreme Court to disallow or amend any regulation passed by Order-in-Council or any decision of an administrative body which is not, in the opinion of the Court, just and equitable.
4. Support the claims of any person who has been unfairly affected by the decision of an authority acting under delegated powers, and who has not a right of appeal to the Courts of law.
5. Urge that steps be taken to produce stability in the buying power of all earnings, savings and pensions.
6. Do such other matters and things as are consonant with the belief set forth in the preamble and with the aims and objects of the society.

The rules state that the aims and objects of the society shall be furthered by the following means:

(a) By creating a strong and healthy public opinion favourable thereto.

(b) By arranging public meetings throughout New Zealand at which the aims and objects of the society may be discussed and applied to particular matters as they arise for decision.

* According to the Report (1933) of the Consultative Committee on Infant and Nursery Schools, under Hadow’s chairmanship, J. V. Andreae (1619), J. A. Comenius (1633) and later writers Leibniz, the Edgeworth and Pestalozzi down to Froebel (1782-1852) viewed education up to the age of six as the training of children within the home by the mother and the nurse. The infant school (the first recorded founded at Waldbach in Alsace in 1769) is the work of the past 170 years.

(c) By publishing and distributing books, pamphlets, circulars, bulletins, newsletters or other literature to inform members and the general public on any matters relating to the aims and objects of the society.

(d) By examining all bills presented to the Legislature and all Acts of Parliament, Orders-in-Council, and regulations with a view to informing members of the society and the general public of any respect in which the freedom of the individual or the rights of private ownership and management are likely to be affected thereby, and to take steps to protect the interests of members from any unfair and unjust interference with their rights.

The New Zealand Herald, Auckland, February 7, 1957, quotes the following list of 23 signatories to the application for registration:

Sir James Gunsen, company director, of Auckland; Sir William Goodfellow, company director, Auckland; Mr. J. H. Luxford, barrister, Auckland; Mr. Rolf Porter, public accountant, Auckland; Mr. L. J. Stevens, solicitor, Auckland; Dr. A. S. Moody, doctor of medicine, Dunedin; Dr. O. C. Mazengarb, Q.C., barrister, Wellington; Mr. S. G. Stephenson, solicitor, Wellington; Mr. A. M. Anderson, public accountant, Wellington; Mr. S. W. Peterson, manufacturer, Wellington; Mr. J. T. Martin, company director, Wellington; Mr. F. H. T. de Malmanche, company director, Auckland; Mr. H. M. Kirk, company director, Auckland; Mr. W. B. Darlow, manufacturer, Auckland; Mr. H. J. Kelliher, company director, Auckland; Mr. F. C. Brown Douglas, importer and company director, Auckland; Mr. C. F. Coutts, company director, Auckland; Mr. H. Turner, merchant, Auckland; Mr. H. W. Beetham, sheep farmer, Masterton; Mr. E. S. Ellingham, farmer, Dannevirke; Mr. J. L. Chapman, company director, Wellington; Mr. W. G. Harrison, company director, Wellington; Mr. H. Morpeth, company director, Auckland.

The Herald makes the following comment:

“Asked whether the society was a political organisation an Auckland spokesman said: ‘The society does not seek to develop into a new political party. It is a gathering of people, irrespective of political affiliations, who for a long time have been concerned at the intrusion of officialdom into the economic life of the people.’”

A Hair Divides the False and True

“Mr. Alexander Baker, prospective Socialist candidate for Yeovil, has a revolutionary new vote-catching idea, which he hopes will be adopted one day.

“He says tenants of council houses should not pay any rent at all because ‘a roof over one’s head is as important a social service as education or the Health Service.’”

—John Gordon in the *Sunday Express*, March 10, 1957.

Social Credit and Suez

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