

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Volume 43 No. 20

SATURDAY, JANUARY 4, 1964

6d. Fortnightly

### A Prophecy?

In the year 1787 the Bavarian Government published in Munich the text of documents which had been seized in a raid on a secret society known to themselves as the Illuminati. These documents contained a plan for the overthrow of monarchies and the disruption of the existing order of society. This was to be accomplished by means of economic crises, spiritual demoralisation, and moral corruption. There is evidence, however, that the raid on the Illuminati did not bring their activities to an end; many features of the French Revolution bear witness to the machinations of the Illuminati, or of a related or descendant group.

In a book, *Secret Societies and Subversive Movements* (p. 258 *et seq.*), now difficult to obtain, N. Webster gives a number of extracts from the published documents which have an extraordinary relevance to events of our own day. What came to light in the Profumo affair is but scum on the surface of a cesspool; but that scum pointed clearly enough to contrivance, for high political purposes, behind the scenes.

There have been other references, from time to time, by highly placed personages, to an awareness of occult influences underlying apparently spontaneous events, and over the years such references bring out the continuity of these influences.

But on August 10, 1906, there was deposited in the British Museum a copy of a document published in Russia in 1905. It has been suggested that this document was 'leaked' by Lenin. It details a plan of subversion, corruption and revolution which quite parallels that disclosed in the documents seized from the Illuminati, but does so in much greater detail, and has regard to developments in the world since the days of the Illuminati.

We purposely refrain from a discussion of the origin of this document, since its authenticity is vouched for by the prior existence of the Illuminati documents. There is only one useful course to be followed, and that is to examine the conspiracy expounded in this, the latest occult form known to us, in the light of events of the past 12 to 46 years. We choose that period because the Communist Revolution seized control of Russia in 1917.

The conspiracy in its various incarnations falls into two parts: the overthrow of existing society, its institutions and culture; and the establishment and extension of revolutionary government by means of an unprecedented tyranny. And this brings us to the interesting point that the ideas of the Illuminati are to be found in the writings of Lenin and Stalin, no longer secret but victorious.

When the 1905 version of the conspiracy was published in Great Britain, there was sufficient congruence with the events

of those days to cause a good deal of alarm in informed quarters. There was much in the conspiracy, however, which was not then actualised, and might have appeared far-fetched. But steadily since then, and in a sharply accelerating manner since the Second World War, the area of congruence has spread, aided of course by technological developments particularly in the fields of communications and control which could hardly have been even imagined seventy years ago. The world has changed far more in the life-time of a contemporary septuagenarian than it changed in centuries before our era.

It is tempting to make a running commentary on the extensive extracts of the documents we propose to publish. There is no need. It is high time they spoke for themselves to this day and age. Let no one accuse us of forgery. We disclaim the ability to concoct so detailed and exact a description of what is happening before our eyes. But this is no description. It is either a prophecy or a detailed plan of campaign; strategy and tactics to carry forward a coherent policy, glimpses of which, to the accompaniment of turmoil and disaster, have appeared down the centuries.

### THE EXTRACTS

... Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.

What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the *goyim*.

It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorisation, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare.

What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?

In the beginnings of the structure of society they were subjected to brutal and blind force; afterwards—to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature right lies in force.

Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the

\* Published monthly except July by Robert Welch, Inc., 395 Concord Avenue, Belmont 78, Massachusetts, U.S.A.

law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.

In our day the power which has replaced that of the rulers who were liberal is the power of Gold\*. Time was when Faith ruled. The idea of freedom is impossible of realisation because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganised mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.

Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes—in any case it can be accounted irretrievably lost: *it is in our power*. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not—it goes to the bottom.

Should anyone of a liberal mind say that such reflections as the above are immoral I would put the following questions:— If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defence, to attack him by night or in superior numbers, then in what way can the same means in regard to a worse foe, the destroyer of the structure of society and the common-wealth, be called immoral and not permissible?

Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favour with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, customs, traditions and sentimental theorism, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe. Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the *goyim*, but we must in no wise be guided by them.

Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more

than:—Give me what I want in order that thereby I may have a proof that I am stronger than you.

Where does right begin? Where does it end?

In any State in which there is a bad organisation of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right—to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it.

Out of the temporary evil we are now compelled to commit will emerge the good of an unshakeable rule, which will restore the regular course of the machinery of the national life, brought to nought by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labour of many centuries brought to nought.

In order to elaborate satisfactory forms of actions it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and unreasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political†, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet.

A people left to itself, *i.e.* to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honours and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgments, to deal with the affairs of the country, which cannot be mixed up with personal interests? Can they defend themselves from an external foe? It is unthinkable, for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilisation

\* If there is any apparent confusion in the document we are quoting, this relates to money and the financial system. The reason for this is clear enough. Until 1917-18, when C. H. Douglas exposed the method of operation of the financial system, this system was shrouded in utter mystery; and since the power of the conspirators rested on their control of that system, as is made clear from the text, this was the one secret they were not giving away. We reproduce the original words, "gold", "capital", etc.; but if the reader substitutes, where appropriate, the words "credit" or "control of credit", the meaning will be plain enough.

† This is a curious usage, and shows great insight. It is probably best understood in the terms familiar to readers of this journal—"the distinction between policy and administration".

which is carried on not by the masses but by their guide, whoever that person may be. The mob is a savage and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the *goyim* are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents—by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the *goyim*. In the number of these last I count also the so-called "society ladies", voluntary followers of the others in corruption and luxury.

Our countersign is—Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are merciless for all disobedience to cease.

Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity", words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the *goyim*, the intellectuals, could not make anything out of the uttered words in their abstractness; did not note the contradiction of their meaning and inter-relation: did not see that in nature there is no equality, cannot be freedom: that Nature herself has established inequality of minds, of characters, and capabilities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political, the same blind men as the mob itself, that the adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political—to all these things the *goyim* paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it

to the governed. As time went on the meaning of the dynastic transference of the true position of affairs in the political was lost, and this aided the success of our cause.

In all corners of the earth the words "Liberty, Equality, Fraternity" brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the *goyim*, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the *goya* States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card—the destruction of the privileges, or in other words of the very existence of the aristocracy of the *goyim*, that class which was the only defence peoples and countries had against us. On the ruins of the natural and genealogical aristocracy of the *goyim* we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned elders provide the motive force.

Our triumph has been rendered easier by the fact that in our relations with the men whom we wanted we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyse initiative, for it hands over the will of men to the disposition of him who has bought their activities.

The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

It is this possibility of replacing the representatives of the people which has placed them at our disposal, and, as it were, given us the power of appointment.

It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international *agentur*; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts\* of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing to fit them for rule the information they need from our political plans from the lessons of history, from observations made of the events of every moment as it passes. The *goyim* are not guided by practical use of unprejudiced historical observation, but by theoretic

(continued on page 7)

\* Art should be carefully distinguished from the routine technique or administration, carried on without any knowledge of its purpose by the hordes who now compose the bulk of the "public service".

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This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*  
*One year 30/-; Six months 15/-; Three months 7s. 6d.*

Offices—Business: 9 AVENUE ROAD, STRATFORD-ON-AVON. Telephone: Stratford-on-Avon 3976.

Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON N.W.1. Telephone: EUSon 3893.

IN AUSTRALIA—

Business—Box 2318V, G.P.O., Melbourne.

Editorial—Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).

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## T. J.

In the Australian edition of *The Social Crediter* dated December 21 the following notice appeared:

Tudor Jones (T.J. to us) died at noon on Monday, December 2. His desire, like Douglas's, would, we believe, be for no obituaries.

## FROM WEEK TO WEEK

"Well, I have stated before that our concern would be—I stated before, since, and as I said afterwards, that we would sign an agreement which provided for adequate inspections system, that is correct. But adequate inspection in regard to preparations as well as testing, because otherwise. . ."

The above quotation is attributed by *American Opinion* (October 1963) to President Kennedy, and presumably is a verbatim report of an answer to a question at a Press conference. By itself it means little, but we have it on completely reliable authority that Kennedy was in fact "incredibly incoherent" at Press conferences.

It is important to realise that the U.S. Presidency is not a person, but a highly complex institution, of which the President is a sort of shop front. What he does and says in public is the result of 'advice', except when he is faced with an off-the-cuff question to which he has no prepared answer.

Although doubtless for some considerable time before Roosevelt became President agents of the Financier-Communist conspiracy had been infiltrating the Presidency, there is no doubt that with the advent of Roosevelt they virtually took over that institution, and have consolidated their position ever since. Most of our regular readers probably understand this well enough; but anyone who does not may satisfy himself by reading *The Politician*, by Robert Welch (obtainable from 395 Concord Avenue, Belmont 78, Massachusetts, or from Tidal Publications, Box 3266, G.P.O. Sydney, Australia).

Now, by the record, Kennedy was just as much a captive of the infiltrators of the Presidency as any and all of his recent predecessors. But the policies of the Presidency were causing increasing apprehension among an increasing number of Americans, and not alone among the people called by the Left and the Liberals "Extreme Right Wingers". In addition, and pro-

bably for the first time, *effective* opposition to these policies is becoming apparent, together with an *effective* exposure of their real origin.

The major strategy of the conspiracy was by gradualism to obtain such an effective control over the U.S. as to enable a World Government to be proclaimed without any opposition to it being possible. But effective recognition and exposure of this strategy changes the time factor, and it is quite obvious that in these circumstances Kennedy had outlived his usefulness. Therefore, like any tool of the Communists who has outlived his usefulness, he was murdered. But it at once became apparent that the identical 'Presidential' policies are to be pursued, even accelerated, under cover of the glorification of Kennedy.

The situation is deadly dangerous, and *anything* could happen at any time.

We have quoted on a number of occasions the statement by the Communist Manuisky to the effect: "War to the death between Communism and Capitalism is inevitable. Of course, we are not strong enough yet; our time will come in twenty or thirty years. Then we will conduct the greatest peace offensive in history; and when their defenses are down, we will strike with all our might with our iron fist." This was said over thirty years ago, and it is certain we will not have to wait long.

"The soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the mortal blow both possible and easy."

—V. I. Lenin.

There is another statement by a high-ranking Communist, which may have been Lenin, to the effect that "as soon as the capitalists start trading with us, they are doomed". *Circumspice*.

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### A Prophecy?

For this and the next few, probably two, issues, *The Social Crediter* will be enlarged to eight pages until the extracts under the title above are completed.

Wide but selective distribution of the material is an obvious desirability. Our time is short. Extra copies are being printed and are available from K.R.P. Publications Ltd., 9 Avenue Road, Stratford-on-Avon, Warwicks., at 9d. per copy plus postage; discounts for quantities.

If the potential demand warrants it, the material will be published in booklet form. Our supporters can assist in a decision if they will kindly indicate their possible requirements.

## Elements of Social Credit

The material which follows was originally prepared to be incorporated in a slightly revised edition of the Course of Lectures, originally issued in duplicated form for the guidance of lecturers conducting study-groups, but subsequently published in book form with the authority of the Social Credit Secretariat, with a Postscript. This additional matter, then omitted although written, will be of particular value to students of the *Elements*, as it has a wider and especially a contemporary interest, and not only because of the fruition of the forecast contained in its third paragraph.

### POSTSCRIPT (July, 1946)

Since January, 1937, when the Lectures contained in this volume began to be distributed, they have twice been subjected to minor revision. No revision was made during the war years, and, now that this trying period is replaced by at least a restoration of active control of human affairs to the hands of non-military agents, it might be assumed that the world's experiences would enforce some adjustment of the presentation of the Social Credit, case, as it had adjusted the presentation of most arguments of a political character. This has not been found to be necessary, and scarcely more than a hundred words have been added to the Lectures, while fewer than fifty have been taken away.

Nevertheless, it was during this time of universal stress that Social Crediters generally became aware of the dimensions of the philosophy they had embraced. Whether gaining or losing influence, playing a larger or a smaller part in "The Tragedy of Human Effort"—the unforgettable title of one of the most memorable of Major Douglas's Public Addresses before the outbreak of Phase II of the World War—Social Crediters the world over have become conscious of their place in the perspective of history, and this process, which will continue, has enriched their thought. Some notion of the nature of this enrichment has to be added to the substance of the Lectures, and a postscript seems, in the circumstances, the proper place for an attempt to do this.

Frequent use is made in the Lectures of the term 'scientific' to define the point of view of the writer. The time may come—if the present drive towards the establishment of a 'closed' authoritarian system of control of effective policy by an oligarchy, open or concealed, continues, the time will come—when, if such a document as the present book is permitted to gain any currency at all, this term, 'scientific', will be expunged. It will have become so corrupted, so perverted in its meaning for all but the most scholarly and sequestered of readers as to be only an emblem and an instrument of perhaps the most monstrous superstition that has ever gained mastery over the ingenuous unsophisticated human mind. The drive to this objective is already terrible in its foul strength and blind impetus. No ship that ever sailed the seas could contain the volume of bilge-water which now pours like an avalanche from the 'Ship of State' to drown the remnants of a truly scientific method and outlook. The 'Conservative' Mr. Butler's Education Act hungrily swallowed by the 'Socialist' Minister of Education, Miss Wilkinson, is not the first trickle, which began, in England, with the arrival from Germany of the Prince Consort, in tow of the Freemason, 'Baron' Stockmar, if it did not begin with the movement associated with the German, Martin Luther. There is little that is Baconian in the Cult of Modern Science; and few 'scientists' would not be shocked to read Bacon's own frank acknowledgment of their rôle (*Novum Organum*, Book I, cxxii), "my way of discover-

ing sciences goes far to level men's wits, and leaves but little to individual excellence; because it performs everything by the surest rules and demonstrations. And therefore attribute my part in all this, as I have often said, rather to good luck than to ability, and account it a birth of time rather than of wit." And with such witless 'geniuses' it is the objective of those who dangle the world's 'Ministries' of 'Education', like lifeless marionettes from strings, to populate the earth with a race of certified 'proletarians', each able and willing to effect nothing of any consequence in life but his allotted task, and his allotted part of his allotted task, which he understands only in the execution and not in the intention; can adjust to his purposes, or modify, only if it is prescribed that he shall acquire this intention as the agent of a plan too vast for him to grasp, and too evil to be believed if he should, rarely and ineffectually, gain some insight into its nature.

There is nothing recondite or mysterious concerning the nature of this perversion. It is but an instance of the elevation of a means into an end. In this case the means is the mechanism of the intellectual faculty.

To cite *The Social Crediter*, "It is clear that the Scientific Method on which the nineteenth century placed a reliance which is now seen to be a little pathetic, is itself subject to the Law of Diminishing Returns. The great discoveries which lend themselves to the operational test of validity, the steam engine, the galvanic battery, the dynamo, the Siemens-Martin and Bessemer steel processes, were the work of a mere handful of investigators. For each of these, working with crude apparatus and little or no financial backing, there are millions turned out by the universities and technical schools of every country having at their disposal every device that ingenuity can suggest or money buy. The outcome, apart from logical development and refinement of the main basic discoveries, is a mass of abstract theories most of which are discarded a few years after they are announced as epoch-making. Probably, of all the mass of 'applied science' products with which the world has been deluged in the last thirty years, stainless steel cutlery, vacuum cleaners, and very doubtfully, wireless broadcasting, alone have much more than gadget value.

"Of course, this does not mean that the Scientific Method is not a beautiful instrument in the right hands. Far from it. It merely means that bad workmen do bad work with any tools, and, in addition, spoil good tools."

Another matter: Social Crediters attribute the apparent failure to profit from life in society to an abuse, at all stages, of the principles which must underlie all successful association. If the student has used correctly the material presented, he will have seen that the tendency to break down as well as to build up associations which is a feature of the present unsatisfactory state of society would be as prominent a feature in a state of society functioning to better advantage. When divergence of policy shows itself, Social Crediters envisage the disruption of the afflicted association, until there are as many associations as policies. It is a curious reflection of the state of mind of many critics that they at once picture the complete breakdown of all association—as though they were convinced that nothing but force could maintain in existence so universally unsatisfactory a method of human intercourse. At the same time they extol the indispensable benefits of Society. They can't have it both ways. What is it they want to preserve? What is their policy? Society? Society is only a means to an end, not an end in itself.

The recognition of this fact is a cardinal feature of Social

Credit. "Social Credit is the Policy of a Philosophy." Douglas has never tired of stressing the indissoluble connection between any and every policy and a philosophy, which, plain or obscure, occult, hidden, is *its* philosophy. Doubtless what led to the previous presentation of Social Credit as a Policy before any extensive treatment of its philosophy (which is, nevertheless, implicit in all that Douglas has written) was the belief, justifiable until 1918, that the traditional philosophy of at least the Christian nations (peoples) was still essentially whole, buried and misrepresented, perhaps, but not destroyed. The belief may be still justifiable. The existence of doubt concerning so vitally important a matter warns us that at least one matter which is assumed rather than explored in the Lectures should receive some attention.

The Policy of Social Credit is Liberty, or, in other words, "Life, and more abundantly". It assumed that all men, free to choose, desire "Life more abundantly". If this assumption is false, Social Credit enjoins the right to contract-out, with no penalty for *contracting-out*. In such circumstances the validity or otherwise of the individual's policy would be discovered. Social Credit is applied Christianity: it reflects in its actual structure the characteristic doctrines of the Christian Religion. "Now the word 'religion', again going back to its etymological derivations, derives from a word meaning to bind back: it is defined as meaning to bind. Well, it obviously would have a slightly unpleasant flavour if you define it as being to bind, but I think that the agreed definition, its original meaning, was to bind back. In the sense that I am going to use it, and I think I will be using it correctly, the word religion has to do with a conception of reality. It is the binding back either of action, or of policy—particularly of policy in the sense that I was using the word policy—to reality. . . . It does not necessarily mean, for instance, that your conception of reality is a correct one, but it does mean that you are postulating that there is something which we refer to as real, and you are basing your policy upon that reality." (C. D. Douglas, June 26, 1937.)

Now, one has not to go far before one realises that there are current in all communities more or less well-defined concepts of law and of sanctions. Our community is particularly distinguished by the currency of conceptions of a mechanical order, of the operation of the so-called laws of motion, and so on (which it is disastrously misusing), and all communities, however primitive in their customs, recognise limitations set upon human activities by weather, season, seed-time and harvest, and so on. But man does not live by bread alone, and it would be rare to find a human individual who would assert that the material interests of life exhausted its possibilities. And, as the interests of Life have expanded, so there has spread the recognition that Law operates on other planes than those which are the special interest of physicists and chemists, as such, that such laws are equally inviolable, but that assessment of their mode of operation is difficult and uncertain in proportion as the individual lacks experience of their consequences, while their range and time of action outspan the lives of individuals who are nevertheless subject to them. It may be that the charting of this cumulative experience of mankind is subject to distorting agencies, that the Social Credit is in this respect falsified as in so many others; but the very existence of Social Credit activity is evidence that the effect of this distorting agency is not absolute. "There is no religion higher than Truth."

There have been relatively settled times of history, when

men seemed to advance towards their dimly perceived but real goal, when life was more abundant, when manners were inspired by a general if not a universal apprehension, or intuition, of the sources of higher satisfaction, when Faith ("the substance of things hoped for") was wider spread, and "the evidence of things unseen" more credible.

We are not theologians; but it is not outside the province of Social Crediters to enquire into the features of such times, to discover the inspiration which guided them or made them possible, or what forces overturned their benign projects. A priest of one of the great orders of the Church once enquired of Major Douglas what was the *policy* of Social Credit, and, being answered to his satisfaction, he said: "You know, WE know that what men generally call the Sins of the world are not of much greater consequence than the pimples on a man's face. But, behind all that there is a diabolical wickedness which it will take you all your time, and us all our time, to surmount." We know it.

There is not long, in our opinion, for the contest to continue.

## MONEY

### A CHRISTIAN VIEW

Report of the Committee of the  
Congregational Union of Scotland

(New enlarged edition)

2/6

from K.R.P. PUBLICATIONS LTD.

9 Avenue Road, Stratford-on-Avon, Warwicks.

### Super-Patria

I have no wish to censure a colleague, but cannot let it pass when the Church is used to support the second rate. The editorial column of the *Daily Telegraph* for November 11 reports, under the heading "Armistice Day", "Archdeacon Carpenter of Westminster Abbey yesterday suggested that Remembrance Sunday should be given 'a new name' and 'an entirely dramatic new look.' . . . The Archdeacon suggests, for instance, that Remembrance Sunday should become 'a day of dedication . . . to the United Nations organisation.'"

We may let the implication pass, that millions died that U.N.O. might rule, because of the fortunate coincidence that the paragraphs above "Armistice Day" carry the caption "Congo in Inflation" and deal some telling blows at U.N.O. itself. The writer notes that Mr. Adoula's devaluation of the Congo franc by about 300 *per cent* "is not nearly enough" and berates him for taking no effective measures "to check blatant corruption in the ruling Congo élite."

He continues, "A year ago it was a professed American and United Nations belief that when the copper revenues of Katanga had been transferred to the Leopoldville government and unity imposed, all would be well." Yet there is chaos and repression in the capital and Mr. Adoula has engaged "competent Belgian instructors to restore discipline in his armed forces."

Moreover, "Britain consistently opposed the American and United Nations policy of imposed political solutions in the Congo. . . It is highly creditable to Sir Alec Douglas-Home that he saw clearly that the world organisation was on the wrong road." And the Archdeacon would wish us to dedicate ourselves to this organisation which has consistently opposed any good sense that may have survived in our leaders. If he had suggested that we should dedicate ourselves to the hydrogen bomb, that would have given the Sunday in question a dramatic new look, but like U.N.O. it is only a dangerous mechanism which can be used for purposes of destruction and which, in the case of the Congo, has helped provide "a sorry lesson, and one that should be applied to other parts of Africa." (*Daily Telegraph*.)

I expect that some clergy remembered on Armistice Day to mention our native virtues and accomplishments, of which we hear so little on the B.B.C. In fact the real meaning of the British presence in Africa was only brought home to me through a book by a man who is partly French, Byron de Prorok in *Dead Men do Tell Tales*, which deals with a period shortly before the second World War. He was then exploring on the borders of Abyssinia, and the party came across a mutilated and half-dead native, who explained that he had been living for weeks in the jungle determined to escape or kill himself. He said, "I knew that if I followed the Blue Nile I should some day reach the British Sudan, and then my days of utter debasement would be over. Will they mock and laugh at me in the land of the *Ferengis*?"

De Prorok adds another significant story: "The year before, handicapped by weights and chains, a hundred and forty-six slaves had attempted to escape from the River People in one body. . . Thoughts of the tortures awaiting them if they were caught, strong constitutions, and determination—these carried most of them through to British territory and freedom."

De Prorok saw a good many slaves. He found a group of them washing gold and recorded: "They were all alike; they had the attitude of whipped stray curs. Livingstone had written about them seventy-five years before, and there had been no change." Elsewhere he came upon a deserted village from which, his guide explained, "to save their women and children the people had fled towards the Blue Nile and British Freedom. . . these people tried to reach a land where order and liberty prevailed." He described sickening cults and barbaric tortures, "refinements of torture that have been going on for nearly four thousand years." One night he saw a muffled and mysterious caravan with an armed escort, and when he heard the jangle of chains and saw the drooping figures he knew that slaves were being run through secretly and of course illegally. He calls it "the curse of Africa" where "slavery has been practised for at least thirty centuries."

He admired Haille Selassie, who took drastic measures to carry out his promise to suppress the slave traffic, and had little patience with the Italians. In the end he joined a slave-trader and witnessed more of the infamous traffic.

One would like to think that slavery is now completely abolished on the continent, together with other nauseating rites, but any sufferers that may remain, together with all minorities, are now left to their own devices to placate new aspirants for power.

—H.S.S.

#### A PROPHECY? (continued from page 3)

tical routine without any critical regard for consequent results. We need not, therefore, take any account of them—let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science (theory). It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the *goyim* will puff themselves up with their knowledges and without any logical verification of them will put into effect all the information available from science, which our *agentur* specialists have cunningly pieced together for the purpose of educating their minds in the direction we want.

Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the *goyim*.

It is indispensable for us to take account of the thoughts, characters, tendencies of the nations in order to avoid making slips in the political and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

In the hands of the States of today there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the *goyim* States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence while remaining ourselves in the shade; thanks to the Press we have got the *gold* in our hands, notwithstanding that we have had to gather it out of oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth in the sight of God a thousand *goyim*.

Today I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolise our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The *goyim* are under the impression that they have welded them

sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots—the kings on their thrones—are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so threnghthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a host of confused issues contend . . . . A little more, and disorders and bankruptcy will be universal . . . .

Babblers inexhaustible have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.

All people are chained down to heavy toil by poverty† more firmly than ever they were chained by slavery and serfdom; from these, one way and another, they might free themselves, these could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "People's Rights" can exist only in idea, an idea which can never be realised in practical life. What is it to the proletariat labourer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favour of what we dictate, in favour of the men we place in power, the servants of our *agentur* . . . . Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them,

† Read "their passion for gadgets and enslavement to hire-purchase".

### THE BRIEF FOR THE PROSECUTION

By C. H. DOUGLAS

This book is the last of the contributions to the understanding of world politics written during the war of 1939-45 by the author of *Social Credit*. The series began with *This 'American' Business* (August, 1940) and continued and expanded with *The Big Idea* (1942), *The 'Land For The (Chosen) People' Racket* (1943), and *Programme For The Third World War* (1943).

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but on the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

The people under our guidance have annihilated the aristocracy, who were their one and only defence and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

We appear on the scene as alleged saviours of the worker from his oppression when we propose to him to enter the ranks of our fighting forces—Socialists, Anarchists, Communists—to whom we always give support in accordance with an alleged brotherly rule (of the solidarity of all humanity) of our *social masonry*. The aristocracy, which enjoyed by law the labour of the workers, was interested in seeing that the workers were well fed, healthy and strong. We are interested in just the opposite—in the diminution, the *killing out of the GOYIM*. Our power is in all the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

*When the hour strikes for our Sovereign Lord of all the World to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.*

(To be continued)

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Published by K.R.P. Publications Ltd., at 9 Avenue Road, Stratford-on-Avon, and printed by J. Hayes & Co., Woolton, Liverpool 25.