

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Volume 43 No. 21

SATURDAY, JANUARY 18, 1964

6d. Fortnightly

### A Prophecy?

IN OUR LAST ISSUE, A FORTNIGHT AGO, WE GAVE A PREFACE TO A DOCUMENT PUBLISHED IN RUSSIA IN 1905, A COPY OF WHICH WAS DEPOSITED IN THE BRITISH MUSEUM IN 1906, DETAILING A PLAN OF SUBVERSION, CORRUPTION AND REVOLUTION. AFTER SAYING THAT IT IS EITHER A PROPHECY, OR A DETAILED PLAN OF CAMPAIGN, WE COMMENCED PRINTING EXTENSIVE EXTRACTS. THESE EXTRACTS ARE HERE CONTINUED. AS IN THE CASE OF THE EARLIER EXTRACTS, ALL FOOTNOTES ARE OURS:—

The *goyim* have lost the habit of thinking unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that *it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge—the knowledge of the structure of human life, of social existence, which requires division of labour, and, consequently, the division of men into classes and conditions.* It is essential for all to know that *owing to difference in the object of human activity there cannot be any equality,* that he who by any act of his compromises a whole class cannot be equally responsible before the law with him who affects no one but his own honour. The true knowledge of the structure of society, into the secrets of which we do not admit the *goyim*, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development the people, blindly believing things in print—cherishes—thanks to promptings intended to mislead and to its own ignorance—a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

This hatred will be still further magnified by the effects of an *economic crisis*, which will stop dealings on the exchanges and bring industry to a standstill. . . .

At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the *goyim* peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism—it is those qualities which are aiding us to independence. From the premier-dictators of the present day the *goyim* peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

What is the explanation of this phenomenon, this curious

inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose—to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things the people are destroying every kind of stability and creating disorders at every step.

The word “freedom” brings out the communities of men to fight against every kind of force, against every kind of authority, even against God and the laws of nature. . . .

Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagoguery, from which is born anarchy, and that leads inevitably to despotism—not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organisation or other, whose acts are the most unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

Who and what is in a position to overthrow an invisible force? And this is precisely what our force is, *Gentile* masonry blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why *it is indispensable for us to undermine all faith, to tear out of the minds*

of the GOYIM the very principle of Godhead and the spirit, and to put in its place arithmetical calculations and material needs.

In order to give the *goyim* no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once for all disintegrate and ruin the communities of the *goyim*, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the *goyim* will follow our lead against our rivals for power, the intellectuals of the *goyim*.

What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns; where morality is maintained by penal measures and harsh laws\* but not by voluntarily accepted principles: where the feelings towards faith and country are obliterated by cosmopolitan convictions? What form of rule is to be given to these communities if not that despotism which I shall describe to you later? We shall create an intensified centralisation of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the *goyim*, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any *goyim* who oppose us by deed or word.

We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings in the eye of the people, and when we also robbed them of their faith in God the might of power was flung upon the streets into the place of public proprietorship and was seized by us.

Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the *goyim* understand nothing, belongs likewise to the

specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob as an overt organisation, while we ourselves all the while have kept our secret organisation in the shade. . . .

*For a time perhaps we might be successfully dealt with by a coalition of the GOYIM of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong—there is no evading our power. The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.*

*Per Me reges regnant. "It is through me that Kings reign." And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has never yet seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is—Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.*

Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to catch up and interpret the ideas of others to suit ourselves than to eradicate them. *The principal object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.*

In all ages the peoples of the world, equally with individuals, have accepted words for deeds, for *they are content with a show* and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice *in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.*

\* The contemporary technique is "government by regulation" (vide Lord Hewart: *The New Despotism*: Benn, London, 1929).

*In order to put public opinion into our hands we must bring it into a state of bewilderment by giving expression from all sides to so many contradictory opinions and for such length of time as will suffice to make the GOYIM lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.*

The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent national failings, habits, passions, conditions of civil life, that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. *There is nothing more dangerous than personal initiative:* if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord. We must so direct the education of the *goyim* communities that whenever they come upon a matter requiring initiative they may drop their hands in despairing impotence. The strain which results from freedom of action saps the forces when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. *By all these means we shall so wear down the GOYIM that they will be compelled to offer us international power of a nature that by its position will enable us without any violence gradually to absorb all the State forces of the world and to form a Super-Government.* In place of the rulers of today we shall set up a bogey which will be called the Super-Government Administration. Its hands† will reach out in all directions like nippers and its organisation will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which even large fortunes of the *goyim* will depend to such an extent that they will go to the bottom together with the credit of the States on the day after the political smash. . . .

You gentlemen here present who are economists, just strike an estimate of the significance of this combination! . . .

In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.

The aristocracy of the *goyim* as a political force is dead—we need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us at whatever cost to deprive them of their land. This object will be best attained by increasing the burdens upon landed property—in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.

† The United Nations is a talking shop; but its "specialised agencies", which come under the U.N. Secretariat, are a very different matter.

The aristocrats of the *goyim*, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.

At the same time we must intensively patronise trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labour and capital and by means of speculation transfer into our hands all the money of the world, and thereby throw all the *goyim* into the ranks of the proletariat. Then the *goyim* will bow down before us, if for no other reason but to get the right to exist.

To complete the ruin of the industry of the *goyim* we shall bring to the assistance of speculation the luxury which we have developed among the *goyim*, that greedy demand for luxury which is swallowing up everything. *We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness and side by side therewith taking all measure to extirpate from the face of the earth all the educated forces of the GOYIM.*

*In order that the true meaning of things may not strike the GOYIM before the proper time we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy about which our economic theories are carrying on an energetic propaganda.*

The intensification of armaments, the increase of police forces—are all essential for the completion of the aforementioned plans. What we have to get at is that there should be in all the States of the world, besides ourselves, only the masses of the proletariat, a few millionaires devoted to our interests, police and soldiers.

Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferments, discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they well know that we have the power whenever we like to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States by means of the political, by economic treaties, or loan obligations.

In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language", we shall keep to the opposite tactics and assume the mask of honesty and compliancy. In this way the peoples and governments of the *goyim*, whom we have taught to look only at the outside of whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

(continued on page 5)

## THE SOCIAL CREDITER

### FOR POLITICAL AND ECONOMIC REALISM

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: EUSton 3893.

#### IN AUSTRALIA—

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

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

### THE SOCIAL CREDIT SECRETARIAT

**Personnel—**Chairman: Dr. B. W. Monahan, 36 Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London N.W.1. (Telephone: EUSton 3893). Secretary: H. A. Scoular, Box 3266, G.P.O. Sydney, N.S.W.

## FROM WEEK TO WEEK

There are many indications that the world crisis will reach its culmination within the next two years. Up till quite recent years it appeared likely that the Financier-Communist conspiracy would achieve total victory by stealth, simply achieving such a degree of monopoly of resources and arms and controls as to have the entire world at its mercy and subject to its police. But the programme by stealth has gone wrong, because of effective exposure, and action for still greater and more effective exposure which is being achieved by a number of patriotic organisations, mainly in the U.S.A., and with the John Birch Society easily in the van. So at last there is a real fight on, and this in itself shortens the time factor. Another factor is the tremendous and accelerating production capacity of modern automated industry, together with the increasing reluctance of the U.S. Congress to acquiesce in the foreign aid programmes to give away to savages and Communists the product of this capacity or shoot it off into outer space. So that rationing, which is the essence of control over otherwise free individuals, will have to be enforced by police methods.

There appear to be only three possible outcomes of the existing situation.

First, and least likely because of the danger to the promoters themselves, is large-scale atomic destruction.

Second is world slavery maintained by brutes for the benefit of gangsters. This, of course, is what the gangsters are driving for with increasing urgency.

And third is the isolation and elimination of the gangsters. There are probably only a few hundred of the very top gangsters, but the swarms of lesser gangsters would be powerless enough once the top was cut off.

There are in existence dozens of books, written by experts with actual experience of the Communist conspiracy, almost any one of which would be enough to convince any serious reader of the reality of this conspiracy and of the imminence of a show-down. We propose to obtain a supply of a suitable selection of these books, both for sale, and for circulation on loan by responsible Social Crediters or other responsible readers of these pages. The battle is joined, and the time has come for everyone with a grasp of the situation to throw all he or she can into the fight. Everything means time, effort, and money. The more money we can get, the more books we

can obtain and circulate; the more time and effort, the more effective that circulation can be.

Reform of the economic system, while essential, is impossible until the conspiracy is defeated (with what consequences to its leaders and subordinates remains to be seen). But at present it is a matter of first things first: and *effective exposure* is unquestionably first in the present crisis.

If any of our readers in the U.K. doubts that there is a crisis, we invite them to meditate on the assessment, made by an expert, that Europe could be taken over by the Communists "by telephone" at any time *if they thought it expedient at that stage to do so*. And Australians might meditate on the true significance of the fact that the Communists are pouring arms into Indonesia, and the fact that South-East Asia has all but fallen completely into Communist control. And there is no country in the world where Communist control has not been followed by murder and terror and slavery.

## Profumo and Oppenheimer

*The Cross and the Flag* quotes the following "dispatch out of Cincinnati, Ohio":—

No one in his right mind can condone the conduct of John Profumo, minister of war in the Conservative cabinet of British Prime Minister Harold Macmillan.

One cannot help speculating, however, about how America's vocal "liberal" community, which professes such shock and abhorrence at the Profumo affair, might have reacted had Mr. Profumo been a notable leftist rather than a Conservative.

There is some clue to the answer in several striking parallels between the Profumo affair and the equally celebrated case of atomic scientist J. Robert Oppenheimer.

The charges against Mr. Profumo were these:

- That he maintained as a mistress one Christine Keeler, who was simultaneously heaping her favours upon a Soviet intelligence agent.
- That he lied to the House of Commons after his relationship with Miss Keeler.
- That this set of circumstances, combined with the secret nature of Mr. Profumo's work, constituted a breach of British security, although there is no evidence thus far that Mr. Profumo actually delivered any military secrets into Soviet hands.

The charges against Dr. Oppenheimer include these:

- That he maintained "at least one Communist mistress".
- That he lied to a Federal agency about being approached by a Soviet agent to sell atomic secrets to the Soviet agency.
- That he consorted with other known Communists in such a way that the Atomic Energy Commission held it prudent to deny him access to the nation's atomic secrets.

There, however, the similarity ends.

Mr. Profumo has been driven from office in disgrace, and the Profumo affair is regarded as all but certain to cause the ultimate downfall of the Macmillan Conservative government.

Dr. Oppenheimer, by way of contrast, has been elevated to the stature of a national monument in the eyes of America's "liberal" community. Last year he was invited to dine at the White House, and this year he received the Atomic Energy Commission's \$50,000 Fermi prize.

All of which makes one wonder whether Mr. Profumo's principal offense was not moral, but political.

## A PROPHECY (continued from page 3)

We must be in a position to respond to every act of opposition by war with the neighbours of that country which dares to oppose us: but if these neighbours should also venture to stand collectively together against us, then we must offer resistance by a universal war.

The principal factor of success in the political is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

We must compel the governments of the *goyim* to take action in the direction favoured by our widely-conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly prompted by us through the means of that so-called "Great Power"—*the Press, which, with a few exceptions that may be disregarded, is already entirely in our hands.*

In a word, to sum up our system of keeping the governments of the *goyim* in Europe in check, we shall show our strength to one of them by terrorist attempts and to all, if we allow the possibility of a general rising against us, we shall respond with the guns of America or China or Japan.

We must arm ourselves with all the weapons which our opponents might employ against us. We must search out in the very finest shades of expression and the knotty points of the lexicon of law justification for those cases where we shall have to pronounce judgments that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilisation among which it will have to work. It will surround itself with publicists, practical jurists, administrators, diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have cognisance of all the secrets of the social structure, they will know all the languages that can be made up by political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the *goyim*, their tendencies, shortcomings, vices and qualities, the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the *goyim*, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the *goyim* sign papers without reading them, and they serve either for mercenary reasons or from ambition.

We shall surround our government with a whole world of economists. . . . Around us again will be a whole constellation of bankers, industrialists, capitalists and—*the main thing—millionaires, because in substance everything will be settled by the question of figures.*

For a time, until there will no longer be any risk in entrusting responsible posts in our States to our own members, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear—this in order to make them defend our interests to their last gasp.

. . . . The words of the liberal, which are in effect the words of our masonic watchword, namely, "Liberty, Equality, Fraternity", will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely, into: "The right of liberty, the duty of equality, the ideal of brotherhood". That is how we shall put it—and so we shall catch the bull by the horns. . . . *De facto* we have already wiped out every kind of rule except our own, although *de jure* there still remain a good many of them. Nowadays, if any States raise a protest against us it is only *pro forma* at our discretion and by our direction, for *their anti-Semitism is indispensable to us for the management of our lesser brethren.* I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us.

For us there are no checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions which are described in the accepted terminology by the energetic and forcible word—Dictatorship. I am in a position to tell you with a clear conscience, that at the proper time we, the law-givers, shall execute judgment and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. *And the weapons in our hands are limitless ambitions, burning greediness, merciless vengeance, hatreds and malice.*

*It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines, restoring monarchists, demagogues, socialists, communists, and utopian dreamers of every kind. We have harnessed them all to the task: each one of them on his own account is boring away at the last remnants of authority, is striving to overthrow all established form of order. By these acts all States are in torture; they exhort to tranquillity, are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.*

The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. *Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.*

. . . . Who is going to verify what is taught in the village schools? . . .

In order not to annihilate the institutions of the *goyim* before it is time we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic licence of liberalism. We have got our hands into the administration of the law, into the conduct of elections, into the press, into liberty of the person, but principally into education and training as being the corner-stones of a free existence.

*We have fooled, bemused and corrupted the youth of the GOYIM by rearing them in principles and theories which are known to us to be false although it is by us that they have been inculcated.*

Above the existing laws without substantially altering them, and by merely twisting them into contradictions of interpre-

tations, we have erected something grandiose in the way of results. These results found expression first in the fact that the *interpretations masked the laws*: afterwards they entirely hid them from the eyes of the governments owing to the impossibility of making anything out of the tangled web of legislation.

This is the origin of the theory of arbitration.

You may say that the *goyim* will rise upon us, arms in hand, if they guess what is going on before the times comes; but in the West we have against this a manoeuvre of such appalling terror that the very stoutest hearts quail—the undergrounds, metropolitans, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organisations and archives\*.

. . . . We count upon attracting all nations to the task of erecting the new fundamental structure†, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

[Five paragraphs have been omitted as they are in the main a recapitulation of previous passages.]

When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a moral illness—blood-poisoning. All that remains is to await the end of their death agony.

Liberalism produced Constitutional States, which took the place of what was the only safeguard of the *goyim*, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims—in a word, a school of everything that serves to destroy the personality of State activity. *The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence*, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. *Then it was that the era of republics became possible of realisation; and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, our slaves*. This was the foundation of the mine which we have laid under the *goy* people, I should rather say, under the *goy* peoples.

In the near future we shall establish the responsibility of presidents.

By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganise the country? . . .

In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honour connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defence in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours—the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defence of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation. . . .

[To conserve space we omit five paragraphs where to a large extent contemporary developments deviate from the details of the plan. In the United States of America, for example, a revision of the plan, in the light of general developments, appears in the part now assigned to the Supreme Court.]

But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive\*.

. . . . What we want is that from the first moment of [the promulgation of the new constitution], while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognise once for all that we are so strong, so inexpugnable, so super-abundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them. . . . Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all. . . .

The word "freedom", which can be interpreted in various ways, is defined by us as follows:—

Freedom is the right to do that which the law allows. This

\* The threat of I.C.B.Ms. now clearly replace the threat implied in this paragraph. Note the centralisation of the control of firing these weapons in Washington, and the "hot line" connection with Moscow.

† The abortive League of Nations, the failure of which necessitated the Second World War.

\* It may be observed that the unanticipated and unprecedented acceleration in the development of technology does not give the conspirators much of a breathing space. Universal prosperity, at least in the industrialised nations, has been kept at bay only by programmes of foreign aid and space research which, with 'social security', provide the basis of such taxation as will maintain relative monetary poverty.

interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us according to the aforesaid programme.

We shall deal with the press in the following way: what is the part played by the press today? It serves to excite and inflame those passions which are needed for our purpose or else it serves selfish ends of parties. It is often vapid, unjust, mendacious, and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall lay on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. *I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter.*

*Not a single announcement will reach the public without our control.* Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already, entirely ours and will give publicity only to what we dictate to them.

If already now we have contrived to possess ourselves of the minds of the *goy* communities to such an extent that they all come near looking upon the events of the world through the coloured glasses of those spectacles we are setting astride their noses; if already now there is not a single State where there exist for us any barriers to admittance into what *goy* stupidity calls State secrets: what will our position be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world? . . .

Let us turn again to the *future of the printing press*. Every one desirous of being a publisher, librarian, or printer will be obliged to provide himself with the diploma instituted therefor, which, in case of any fault, will be immediately impounded. With such measures *the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress.* Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits? . . . All the so-called liberals are anarchists, if not in fact, at any rate in

thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into licence, that is, into the anarchy of protest for the sake of protest. . . .

We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development in the direction laid down for our profit will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication in print the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralise the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind. . . . If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in nowise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us our quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

In the second rank will be the semi-official organs, whose part it will be to attract the tepid and indifferent.

In the third rank we shall set up our own, to all appearance, opposition, which, in at least one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards.

All our newspapers will be of all possible complexions—aristocratic, republican, revolutionary, even anarchical—for so long, of course, as the constitution exists. . . . Like the Indian idol Vishnu they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgment and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will in fact follow the flag which we hang out for them. . . .

[The remaining matter of this section adds little to what is already disclosed.]

The need for daily bread† forces the *goyim* to keep silence and be our humble servants. Agents taken on to our press from among the *goyim* will at our orders discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement. . . And immediately the press will distract the current of thought towards new questions (have we not trained people always to be seeking something new?). Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political are unattainable for any save those who have guided it already for many ages, the creators.

From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

In order to distract people who may be too troublesome from discussions of questions of the political we are now putting forward what we allege to be new questions of the political, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political activity (which we trained them to in order to use them as a means of combating the *goy* governments) only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about *we further distract them with amusements, games, pastimes, passions, people's palaces. . . . Soon we shall begin through the press to propose competitions in art, in sport of all kinds*: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering

† Read "gadgets".

### 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).

8/6 (plus postage)

K.R.P. PUBLICATIONS LTD.  
9 AVENUE ROAD, STRATFORD-ON-AVON

them new directions for thought . . . of course through such persons as will not be suspected of solidarity with us.

The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the *goyim* with progress, till there is not among the *goyim* one mind able to perceive that under this word lies a departure from truth in all cases where it is not a question of material inventions, for truth is one, and in it there is no place for progress? Progress, like a fallacious idea, serves to obscure truth so that none may know it except us, . . . its guardians.

When we come into our kingdom our orators will expound great problems which have turned humanity upside down in order to bring it at the end under our beneficent rule.

Who will ever suspect then that ALL THESE PEOPLES WERE STAGE-MANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES? . . .

[A section which is not particularly relevant to this examination is omitted.]

(To be continued)

### Tudor Jones

Another message from the current Australian issue:—

"In thinking so much of our own loss we overlooked offering our sympathy to the son and daughters of our late Advisory Chairman, Dr. Tudor Jones."

The Secretariat is grateful for the many expressions of sympathy received in this irreparable loss.

### BOOKS TO READ

By C. H. Douglas:—

"Whose Service is Perfect Freedom" .....	5/-
The Brief for the Prosecution .....	8/6
The Monopoly of Credit .....	12/6 (Postage 8d)
Economic Democracy .....	) These works may be borrowed by annual subscribers to THE SOCIAL CREDITER, on terms.
Credit Power and Democracy .....	
Warning Democracy .....	) scribers to THE SOCIAL CREDITER, on terms.
Social Credit .....	
The Big Idea .....	2/6
Programme for the Third World War .....	2/-
The "Land for the (Chosen) People" Racket .....	2/-
Approach to Reality .....	1/6
The Realistic Position of the Church of England .....	8d.
Realistic Constitutionalism .....	8d.
Money and the Price System .....	7d.
The Use of Money .....	7d.
The Tragedy of Human Effort .....	(new impression) 9d.
The Policy of a Philosophy .....	7d.
Security, Institutional and Personal .....	6d.
Reconstruction .....	6d.
Social Credit Principles .....	1½d.

From K.R.P. PUBLICATIONS LIMITED

9 AVENUE ROAD, STRATFORD-ON-AVON, WARWICKS.

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