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The "Land for the (Chosen) People" Racket (VI)

by C. H. DOUGLAS

To say that an estate is managed by an Agent may mean, however, several fundamentally different systems. The resident Agent, or Factor, directly responsible to an owner *who is not so mortgaged to some financial institution that he has no freedom of action*, is one thing. Management by a Firm of Estate Agents acting for several owners is quite another, and begins to approximate to bureaucratic management—so much so, that in fact it is not infrequently a branch of the business of country solicitors. Where, as in perhaps the majority of cases in Scotland, the so-called proprietor is hopelessly in debt to a bank or an insurance company, the Agent is in fact concerned neither with the interests of the land, the proprietor, nor the tenants, except in so far as they maintain the security behind the debts, and ensure the due collection of the interest. He is frequently resident in the bank itself. To apply the term "private ownership and management" to this state of affairs, is nonsense.

The essential point to grasp is, I think, this. The possession of legal title to land, and the drawing of rents from it is an entirely separate question from the merits or otherwise of the control and administration of land by genuine private ownership, which does not necessarily involve residence but does imply knowledge and initiative.

In regard to the first, it is merely necessary to repeat that land does not either grow or exude money. It would be quite possible, and indeed is rapidly becoming an accomplished fact, that the legal title of the landowner is bought at bargain prices by camouflage bank credits so that the institutions are in a position to nominate the titular owners as well as to control the administration. In itself, this solves little or nothing—certainly not the question of State *versus* private control.

At bottom, there is little doubt that there are two irreconcilable ideas in conflict.

The first of these is that the world in which we live is an organism and that men and animals have intricate relationships with the earth—not amorphous but specific and infinitely varied, which can only be disregarded at the peril both of men and the earth they live on. I do not mean in the least by this that a universal back to the land movement is either necessary or even desirable, but I do think that the idea that the earth is merely something to be exploited and "lived on" is quite fatal.

The second and antithetic idea, is that the world is merely the raw material for a factory, that the nearer agriculture approximates to Mr. Ford's conveyor-belt principles, and towns emulate Stalingrad, the better we shall be. I

do not think I am unduly squeamish, but I have to plead guilty to a wave of real nausea at the description, as progress, of egg factories in which hundreds or thousands of hens are kept under electric light from birth to death, confined in little boxes, never allowed out, laying eggs. I don't want to eat those eggs, and I have a strong conviction that they are not good to eat, whatever their superficial taste may be. The idea—the Encyclopaedist idea—that everything can be put into a nice watertight compartment, and card indexed, is the philosophy of a frozen Hell.

It is this unresolved antithesis which makes the Planners so dangerous. No one with ordinary intelligence would contend that, when you are quite sure that you want to go from London to Leeds, you should not "plan" your journey, within certain well defined limits. But if all you know is that you want to go from London to a health resort, you are very foolish if you allow the Leeds Association of Boarding House Keepers to say that Leeds is the only health resort, and anyway, they are going to take off all the trains to anywhere else.

Before the land question is capable of any "solution" which will not make things worse, if possible, than they have been made by the activities of the wreckers, certain sedulously propagated theories simply must be cleared out of the way. The first, of course, is that it is the business of the Government to "put the people to work." Perhaps the shortest way in which to deal with this is to say that, *if the facts of the case require that an individual must work before it is possible for him to obtain those things of which he has the need or desire, then he shall in no case be prevented from working by artificial restrictions. But if, without injury to others, he can be provided with these things without working, the fact that he has not worked for them shall be recognised as a matter of no consequence whatever.*

Now I consider that this question is so important that I should regard as perhaps the most hopeful event of the last few years the obvious breakdown of what is known as the Means Test. The issue of purchasing power to a limited minimum, *tout court*, immediately frees nearly every social question, including the land question, from the devastating misdirection involved in claiming "the right to work," not because you want to work, but because you must be paid. At one sweep, it clears away hundreds of thousands of people who would not know what to do with land if they really controlled it. And I think that it enables us to see dimly that the curious atmosphere of scarcity, with which, in common with everything else, the land question has been surrounded, is, or could be a delusion also. It might be useful to recall that Mr., now fittingly, Lord Keynes predicted that owing to the disappearance of Russian wheat from the European market, wheat would rise to £5 per quarter and would be practically unobtainable, the event

being that there was so much surplus wheat in Canada and the Argentine that it was burnt for fuel and the growers were financially ruined by the fall, to the lowest on record, of the price.

But we shall not get very far by the naive method of dividing the area of the land by the number of the population.

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To be continued.

Local Government: Fabian Aims

Notes on an address by Alderman Emil Davies of the London County Council (formerly Chairman) to the Bristol Branch of the Fabian Society. The speaker had just returned from America.

Mr. Davies first described the different types of local government, *viz.*, Parish Council, Rural and Urban District Councils, Non-County and County Boroughs and County Council.

Of the Boroughs he commented that many of them retained powers they ought not to have, *e.g.*, Totnes—with a population of 5,000, it was *ridiculous* that they should control their own police—about 5 men—who are liable to get *far too friendly with the local inhabitants*. The County Council was over all smaller authorities except the County Boroughs. The recent, and in his view correct, tendency had been to give more power to County Councils at the expense of District Councils. A County Borough had all the powers of the County Council and did not contribute a penny in rates to the County, although the towns were usually the most prosperous parts of the area.

The present system of government was 'unscientific': Lancashire, with one million acres, contained 17 County Boroughs, and the administrative county still contained a population of two million; but Rutland had only 17,000 population—how could it supply education, hospitals, police, *etc.*?

Of course we did not want democratic local government superseded by Regional Commissioners, which system was purely a war emergency measure, but Regional Government might stay without government from above. We should not lose contact with populations; *almost* personal contact between rulers and governed was necessary—although at first glance this seemed almost impossible with larger units.

County Boroughs were a nuisance, but there were so many of them that they would have to stay. Fabian aims were to establish eight or nine 'conurbations,' great centres of populations, as Regional Governments. The County Borough Authority must control the country round it. The larger area would remove the inequalities of rating.

The little authorities were putting up tremendous opposition to the changing of the *status quo*. True, larger units would mean a certain amount of what is called red tape and bureaucracy, but there were many compensations—the London County Council, for instance, employed 24,000 teachers and could afford to employ the best lecturers, to hire a first-rate orchestra to go round the schools, and could employ the best type of official, as the small councils, which could not afford to pay large salaries, could not. Out of 1,730 local authorities, over 1,000 employed less than 50 employees.

A larger area would remove inequalities; what we needed was to divide the country into 'units,' each with a County

Borough and a large area of country around it. In addition we needed Regional or Provincial authorities to relieve Parliament of some of the duties with which it was overburdened. The Regional Council should consist partly of delegates nominated by the smaller authorities within its area, and partly of representatives elected directly. In each Region should be a Department of the Ministries concerned with Local Government, with powers delegated from the Central Government.

Fabians influenced legislation out of all proportion to their numbers. When any new legislation was proposed, the Government Departments concerned usually sent for the latest Fabian literature on the subject, and often adopted many of the proposals, though not, of course, all. That explained why they seemed to publish such a lot more than some people saw the reason for!

In the Regional governments the human touch was necessary combined with that efficiency which only comes from a big central authority. This problem had been almost ideally solved in London, *e.g.*, the Hospitals. One hospital used to send patients to bed at 6 p.m., another at 8 p.m. Some gave the old ladies some tea, others not. Some spent far more on libraries, entertainments, *etc.*, than others. What the L.C.C. had done was to make all that uniform. The great advantage of centralisation was uniformity.

To keep the local touch, which at first had been lost, the L.C.C. had formed local committees, on a Party basis, one for each local hospital, or other institution (mental hospitals seemed to be referred to most of the time!). They were not executive, but made recommendations which were sent up to the L.C.C. Hospitals Committee; but they felt that they were really talking to the local people and making contact with them.

All these things were only suggestions, but the desirability of many Fabians getting on local Governments was pointed out, with the comment that they usually ended up there without quite intending to!

The Powers of Government ought to be divided up as follows:—National Government should control a lot of things now local, *e.g.*, Fire Brigades, formerly 1300 in number, had now been reduced to 37; the same ought to be done with water, main transport and so on. Provincial or Regional government should control Education from the age of two. *The difference between elementary and secondary education should disappear*. The Regional Government should also control drainage, regional transport, development of Garden Cities, *etc.* Districts might retain control of baths, cemeteries, streets (but not the naming of streets) and other very local affairs.

The Big City was a cultural amenity. Smaller places were not big enough to provide a West End—concerts, opera, world-famous artistes, places like the Corner House, open day and night, where you could meet people. He thought a population of one million the minimum necessary to provide these amenities, although in pre-Hitler Germany Frankfurt, with only 300,000 inhabitants, provided all of them.

He personally was so much in favour of the Garden City idea that he had gone to live at Welwyn, where there had now developed a centre of industry, with many factories including I.C.I. and some very big American firms. The I.C.I. staff transferred from the City were not all going back

after the war, as they had found that their business in the City could be sufficiently well conducted by telephone.

Finally he repeated that these were only suggestions, but if Fabians would get on to councils their advocacy of them would help in the making of opinion. With regard to the problem of rates he favoured an attack on Site Values and the institution of a municipal income tax, as in pre-war Germany, *e.g.*, in Cologne, where it was 25 per cent. of the national income tax. He also praised arrangements at Nuremburg, where, according to the *Lex Addicke*, introduced by the burgomaster of that name, the city had powers to take any land it wanted in exchange for an equal area elsewhere.

AUSTRALIA AND AMERICA

There was a good gathering at the monthly luncheon of the Social Credit Movement of New South Wales to hear Dr. Robertson Orr speak. His subject was "America Marches With Australia."

Dr. Orr said he was revealing no secret when he stated that once it was a toss up as to whether American or Canadian troops came to Australia.

He also informed his audience that there were more Canadians in the United States than in Canada. They had immigrated there because the employment opportunities were greater.

Dr. Orr said that when he spoke at the Millions Club in Sydney, and told them that Alberta had not added one dollar to its debt in seven years, that it had added nothing to taxation, and had actually abolished the sales tax, members were astounded.

One man exclaimed, "Why didn't we hear about these things?"

"You didn't hear about it," said Dr. Orr, "because the big interests concerned don't want you to hear about it."

The Press was under duress. It was not free to give all the facts.

"When the Press devotes as much attention to the monetary question as it does to the booze question," continued the speaker, amid applause, "the people will learn the facts about it."

Dr. Robertson Orr assured his listeners that in spite of the hush-hush policy of the daily press, the people of the United States were marching side by side with Australia so far as monetary reform was concerned. The progress being made there was remarkable.

He had discussed this matter with an American officer in Australia, and his answer was most emphatic. He said: "I want you to understand that I didn't put on this uniform to keep the jackals in Wall Street. I will keep on fighting until there are no enemies of the people at home or abroad. And that goes for most of my brother officers and the men too."

Dr. Orr read to the gathering the remarks he had prepared for a broadcast address in which he pointed out the dangers of the Clarence Streit plan for a union of the English-speaking nations.

The censor put a blue pencil right through that part of the script on the ground that it was not desirable to start a controversy on this matter whilst the Americans were in Australia.

The speaker went on to tell of a conference he recently attended in Sydney. It was attended by about thirty people,

including three leading economists, three leading bankers, three leading editors, *etc.*, *etc.*

The object of the conference was to discuss whether Australia would be more closely tied to Britain or the United States at the end of the war.

One speaker said: "Gentlemen: We can't discuss anything until we know what is to be done with America's gold."

"And, believe it or not," added Dr. Orr, "that was the general feeling of the conference."

Dr. Orr said that he suggested, with all due meekness and temerity, that the conference could proceed on the postulate that America's gold could be devalued or—

A voice: Debunked! (Laughter).

Dealing with the war situation, Dr. Orr said that it was generally recognised now that the British nations had been strangled by finance for years. Here was a fourth rate nation—Japan—putting the jitters into U.S. and Australia. Why? Because we had allowed an anti-social monetary policy to strangle our measures for defence for so long.

Profit, Interest and Planning

In a letter published in the "Edmonton Bulletin" of August 11, 1942, Mr. Norman Jaques wrote:—

Those who condemn capitalism—private enterprise for profit—ignore two facts:

1. Capitalism is a system of profit and loss.
2. Capitalism is planning by persuasion.

With regard to the first. It is significant that the attack on the profit (and loss) never includes financial interest—profit without risk of loss—usury. The difference between profit and interest is fundamental. Profit is individual-reward for assuming individual risks to increase communal wealth.

Interest assumes no risk, it is profit on an intangible, secured by mortgage—a "death grip."

Christianity condemned interest, not profit, and for good reasons. From the earliest times interest was known to result in unpayable debt and finally in the destruction of any free society. The only alternative to planning by persuasion and private enterprise is planning by force.

Free enterprise assumes that men and women, as individuals, are the best judges of what they want, and when and why they want it. Planning denies this competence to judge and in a "planned" economy the individuals would obtain not what they know they want but what someone thinks they ought to want.

It is true that decreasing numbers of people have been obtaining what they want. But this frustration is not the result, but the denial of free enterprise, production for profit, and individual freedom of choice.

These things have become more and more limited in scope, and harder to come by. In their place we have had idle millions barred from any enterprise, depressions, bankruptcies, and ever-increasing bonded debt and taxation.

These conditions finally culminated in war which denounces profits, denies freedom of enterprise and liberty of choice, but which sanctifies interest and bonded security, imposes confiscatory taxation, and creates work for all.

And these are precisely the results promised for the "planned new world." For the "planners" war must be the ideal state, but for everybody else "war is hell."

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FROM WEEK TO WEEK

The Chief Canadian Censor is Lt.-Col. O. M. Biggar. Lt.-Col. Biggar was secretary of the League of Nations Union, in Canada, and also of "Chatham House" Canadian branch. He was, for some unexplained reason, the Alberta representative (he is a Canadian Barrister practising in Ottawa) before the Privy Council in London in the Appeals against the Disallowance of the Alberta Social Credit Bills by the Ottawa Government.

The Appeals were presented in such a way that the Privy Council refused to hear the argument for Alberta.

The so-called Co-operative Societies, which are about as co-operative as Marks and Spencer, are evidently an important part of the "Planners'" drive to eliminate the independent trader. They are buying up businesses almost regardless of cost, employing sums of money of such magnitude that they would, if an ordinary business under peace conditions, come under the attention of the Registrar of Companies. Obviously they can only pretend to be doing this with their own money on one of two grounds—that they have made immense undisclosed profits by charging unnecessarily high prices, or have failed to distribute, in dividends, colossal sums to which their members had a moral, and we should imagine, a legal right.

Both of these may form a partial explanation, but it is certain that they are also being selectively financed against the private trader by credit issues—the reward of the obscurantist attitude to finance which the movement has pursued consistently.

It is profoundly significant that what is now called Socialism, and pretends to be a movement for the improvement of the under-privileged, began as something closely approaching the Distributivism of Messrs. Belloc and Chesterton, of which the financial proposals embodied in various authentic Social Credit Schemes form the practical mechanism, although developed without reference to it. It was penetrated by various subversive bodies, and perverted into the exact opposite of Distributivism—Collectivism.

President Roosevelt has no difficulties with the problem of providing everyone with employment for ever. Unlike Sir William Beveridge, who says he doesn't know the Answer, President Roosevelt is just going to pass a law about it. It's as easy as that.

Lord Wedgwood says that the feeding of the rest of the world after the war will be a problem for America to face, not for us.

To face it Mr. Roosevelt has appointed Mr. H. H. Lehman, Jewish member of the original New Deal 'brain-trust,' international banker and one-time Governor of New York State.

Will Europe be fed up, Clarence?

Opposition to Centralised Education

Mr. John Murray, Principal of the University College of the South-West, Exeter, speaking at the resumed annual meeting of the Incorporated Association of Head Masters at County Hall, London, on January 6, said the method of the proposed new order in education was administrative simplicity and uniformity in unit areas of considerable size. Educational effort within those areas was to be bureaucratically subordinated to local committees and their officials.

Strong central control with hierarchical subordination of staff and labour would not suit English education or the English. It was the German system long before the Nazis came into power, and it had lent itself admirably to their purposes. The crisis extended far beyond the sphere of education, for it might be said to have reached that sphere from general politics. The challenge to lovers of freedom was no momentary or local diversion, and Mr. Murray suggested that the headmasters might take a lead in forming a strong opposition by linking forces with other organisations and individuals now nursing their fears and their courage in isolation.

In Brief

LORD CHERWELL: Frederick Alexander Lindemann. (See *Who's Who.*)

EDWARD NEVILLE DA COSTA ANDRADE: born London 1887, son of S. H. da Costa Andrade. Educated, London, Heidelberg, Cambridge and Manchester. F.R.S. 1935.

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Social Credit Secretariat

LECTURES AND STUDIES SECTION

The next examination by correspondence for the A certificate will be held in March, and will be open to all, whether registered students of the correspondence course or not. Intending candidates should apply to the Liverpool office for an entry form, which must be completed and returned not later than February 15.

B. M. PALMER, *Director.*

THE CABALA (I)

By BORGE JENSEN

"The Jews had a secret tradition, the Cabala, which was a magical treatise, or what we should term, in our modern vocabulary, a treatise on the psychology of the sub-conscious."

—C. H. DOUGLAS.

The assumption that the Jewish people is run on secret society lines gains some support from the part played by the various 'Sacred' books of Judaism in the lives of the different strata of the Jewish people. The fact that the Jewish boy is initiated into the mysteries of Holy Book No. I, the Hebrew Scriptures, at the age of five,¹ seems sufficient proof that the 'Old' Testament is to be regarded merely as kindergarten study suitable for the babes of Israel and the clerics of the Goyim. By the tenth century the correct formula for keeping the Gentiles in a state of perpetual baby-hood, psychologically, appears to have been finally fixed: the first manuscript of the Old Testament was 'released.' From that time, the Reformation, which presented the populations of Europe with a book in their native tongues sandwiching the teachings of Jesus between the Jewish scriptures, on the one hand, and the Epistles, *etc.*, of the converted Rabbi, Paul, on the other, might have been launched at any moment. Mr. C. A. Skinner writes in *Concerning the Bible* that whereas manuscripts of the New Testament can be dated A.D. 400 the first manuscript of the 'Old' cannot be traced further back than somewhere in the latter part of the tenth century. Mr. Skinner writes:

"The miraculous uniformity of the Jewish scriptures the world over, to-day, whether they come from China or Africa, or the Ghettoes of Italy and Spain, or in the shape of rough red goatskin rolls from the black Jews in Malabar, can only mean one thing, *i.e.*, a settlement of the text at some point earlier than our earliest surviving manuscript. . . . and a wiping out of all different manuscripts so thoroughly that their discrepancies have never been revived". . . . "we are denied the privilege of comparing this unified manuscript with any rival save that rather poor thing the Samaritan Bible (containing only the five books of the Law) and a single important Greek version, *i.e.* the Septuagint."

This is an early, and significant, example of the policy of obliterating standards of comparison which we to-day associate chiefly with Soviet Russia and Nazi Germany. The Reformers were in a hurry, states Mr. Skinner, and they all accepted the full—one might say Catholic—version of the 'Divine' Law. Only Zwingli demurred: he drew the line at the Apocalypse.

It is not easy to determine to what extent the present war, which began as a fight between the 'Democracies' against the Soviet-Nazi Axis (exemplars in the extreme of Law backed by overwhelming force) was facilitated by the growing apathy and fatalism of the Gentile masses easily traceable to an increased legalism not unconnected with the preaching of Latter Day doctrines by the Gentile Clergy, but there can be little doubt that the curious post-script to 'their' Bible known as *The Revelations of St. John the Divine* which was compiled in Greek at a time when the culture of Hellas had degenerated into Hellenism (an intellectual movement directed and dominated by the Jewish scholars of Alexandria) has proved a happy hunting-ground for many a parson with leanings towards 'prophecy.'

Douglas has pointed out² that mystic sects often arise in the years before revolutions, *etc.*, all stressing the apocalyptic nature of the times, and the necessity for 'spiritual,' never-mind-what-happens-to-the-body, conversion.

Such sects as Jehovah's Witnesses (directed by the American legalist Mr. Rutherford: "Jehovah's government of the world by Christ Jesus, His King and Executive Officer, is the Theocracy . . . there will be visible men who will perform the office of governors and who will carry out expressly the will of Almighty God for the good of the people"³) and the British Israelites (whose aims seem equally indistinguishable from the scheme to unite the world under the rule of the gentleman whom Protocol 24 refers to as the "supreme Lord of all the world of the holy seed of David") are busily exhorting the people to repent their sins that they may be on the right side at the coming of the Lord. The mushroom growths of 'sinful places,' which have a way of cropping up at such times, are often staffed by members of a people who have been suffering the 'travails of the Messiah' continuously since the fall of Jerusalem.

Dr. Jung, the psycho-analyst, discussing Hitler with Mr. Hubert Knickerbocker said, "Yes, it seems that the German people are now convinced that they have found their Messiah. In a way the position of the Germans is remarkably like that of the Jews of old. Since their defeat in the World War the Germans have awaited a Messiah, a Saviour. That is characteristic of people with an inferiority complex. The Jews got their inferiority complex from geographical and political factors."⁴ The 'science' of *Geo-politics* was founded by Herr Haushofer who greatly influenced Hitler's Foreign Policy, and who was married to a Jewess.

The events of Eastern Europe have made it quite clear that Geo-politics is only a euphemism for Ghetto-politics. The impossible and inhuman restrictions of the Ghetto (which outside the dictatorships can be imposed on Gentiles only under the stress of war) are made bearable by wonderful visions of the future. The Apocalypse is the inevitable complement of the Rabbinical legalism of the Mosaic books. There is a modern parallel in the planner who never tires of telling us of the marvellous things that are going to happen 'after the war,' and who seems to regard the war-effort as a kind of premium that must be paid to achieve the post-war millenium. The greater the immediate sacrifice, the more glorious will be the fruits we shall gather in the Hereafter. The framers of insurance policies have not lived in vain.

In its article on *Eschatology* the *Jewish Encyclopaedia* has this very significant passage:

"Jewish eschatology (Gr. *eschatos*: last) deals primarily and principally with the final destiny of the Jewish nation and the world in general, and only secondarily with the future of the individual". . . . "The eschatological view, that is the expectation of greater things to come in the future, underlies the whole construction of the history of both Israel and Mankind in the Bible."

The Apocalypse is a fitting full stop to 'our' Bible, and its eschatological contents form the borderland, accessible to Jew and Gentile, which divides the outer and the inner doctrine, from the Gentile point of view. At ten the Jewish boy leaves the Gentile behind, the first veil over the Talmud (for the divulgence of the contents of which there was capital

punishment in the medieval Ghetto) being lifted to him. In the Talmud we are presented with a somewhat modified doctrine of the Latter Days. The future of the righteous is painted in even more gorgeous colours than in the Bible, but we are left in no doubt that it is the members of the 'Chosen people who have a priority claim on the glories of the Messianic age, which apparently are of a very tangible and earthly nature:

"In the Here-after the land of Israel will grow loaves of the finest flour and garments of the finest wool; and the soil will produce wheat the ears of which will be the size of two kidneys," etc.

But the Messianic age was, unfortunately, to be preceded by the 'travails of the Messiah,'⁵ vast catastrophes which had to be considered, the Rabbis taught, as the pangs of birth of the wonderful Latter Days.

"Jewish eschatology had to... give Biblical terms and passages a new meaning so as to make all terrestrial and celestial powers appear as participants in the final catastrophe."⁶

The more catastrophic the age, the more abounding the disgrace of sin and abomination, the nearer is the birth of the Messianic age. Sharing Mr. Eden's view that the Dawn of the New Age will break upon a world catastrophically and universally at war, the Jews—taught from childhood to look forward to the day when the Gentiles themselves "shall carry Israel's sons and daughters on their arms to Jerusalem... in waggons carried by the winds the exiles shall be borne along with a mighty noise"—have, as by a common instinct, helped, each according to his means, to 'get things going.'

There is a close affinity between the doctrine of the sinfulness of the world, as at present constituted, and the doctrine of the Messianic sin-less age of the Here-after. This conception, we are told, is derived from Persian dualism.

"It was particularly owing to Persian influence that the contrast between this world in which evil, death and sin prevail and the future world 'which is altogether good' (Tamid) was so strongly emphasised, and the view prevailed that the transition from one to the other could only be brought about through a great crisis."⁷

These doctrines suited the Rabbis so well that the sinfulness of the body—the belief that 'the body is something the matter with the soul,' as a modern Catholic writer puts it—became an obsession with them:

"The Rabbis subscribed to the view that the sin of the Garden of Eden had repercussions on subsequent generations"... "they believed that the sin of the Golden Calf left its taint and affected the destinies of mankind ever since."⁸

No one will quarrel with the Talmudic view that two impulses, a good and an evil one, are fighting within man. Hell, in common with the Kingdom of God is to be found within us. But the Rabbinical identification of the evil impulse with the sex-force: "the evil impulse is just the disposition of the human being which results from natural instincts, especially sexual desire"⁹ is, however, anything but helpful. The sex-force must be under control, of course, but so must electricity, and everything else, if it is to be of any use to us. We do not control electricity because it is evil and because control in itself is a good thing, but in

order to light up our houses. But the Rabbis advocated control for control's sake, summed up by Dr. Cohen as follows: "The merit does not lie in withholding oneself from what is forbidden because there is no desire for it. The desire should exist, but be withstood because it is forbidden."¹⁰

From the fallacious premise that the evil impulse equals the sex-force the Rabbis made several curious deductions. The evil impulse is described as the 'leaven of the dough' and given pride of place:

"The evil impulse is thirteen years older than the good impulse. It exists from the time of a person's emergence from his mother's womb; it grows with him and accompanies him through life. It begins to desecrate the Sabbath, and act immorally, but there is nothing (within him) to prevent it. After thirteen years the good impulse is born."¹⁰

And at thirteen years the Jewish boy reached the age 'for the fulfilment of the Commandments' becoming 'a son of the Commandments,' or more prosaically, *a member of the community*. May we conclude from this that Virtue is only derived from belonging to a group and that the true Jew has no moral existence except as a member of the set of virtue-instilling institutions which claim his time and attention from the age of five upwards?¹¹

At eighteen the young Jew was advised to marry. All Jewish Sacred literature agrees that not only is the married state Holy, but there is no holiness outside it. The chief duty of the Jew to God says the Talmud, is to procreate his species. As we are dealing with the adherents of a collectivist faith not even marital relations can be left to the discretion of the individual. The great bulk of Talmudic law which deals with sexual relationships should be viewed, one imagines, as a great bulwark protecting the little powerless 'unit of the mass' against the rolling waters of Sin. To preserve the 'purity of the family' of which orthodox Jewry is so proud the Rabbis demanded great sacrifices, and we are for instance told by Mr. B. Z. Goldberg¹² that the canopy under which the marriage ceremony takes place symbolises the room to which the couple, in olden times was conducted, and that it often happened that representatives of the families of the bride and the groom stayed with them. The principle of collective responsibility 'one for all and all for one' if logically acted upon, must inevitably lead to insecurity for all and privacy for none.

We are faced with the seeming contradiction that the Rabbis to whom sex at best is a necessary evil never for a moment allow their flocks to forget that 'this is a wicked world.' We must agree with Mr. Goldberg that the Scriptures 'abound in expressions of love and sex' and we remember Paul's plaint that but for the elaborate indelicacy of the Law of his fathers, the 'Bondwoman,' he would not have given a thought to the abominations it rails against. In a chapter termed 'Love in the synagogue' Mr. Goldberg says:

"The very relationship between Israel and Jehovah is represented as a relationship of a wife, often enough unfaithful, and her husband... The highly suggestive phraseology is rationalised and explained away but no words can hide the great love that is forever flowing in the synagogue."¹³

Mr. Goldberg quotes a saying ascribed to the Sufis, a heretical sect in Islam, to the effect 'that worldly love is the bridge over which those must pass who seek the joys of Divine,' and it is also the bridge which leads from the

materialism of the Talmud to the 'spirituality' of the Cabala. The word Cabala—which is not to be found in the index of Dr. Cohen's Talmud for everybody—means that which is received or handed down, and then, the secretly handed down Doctrine of the Jewish Elders.

The Cabala forms a literature by itself, the chief work being the Zohar, *i.e.*, the book of Splendour, which was published in thirteenth century Spain by the Jew, Moses de Leon; but some of the contents can easily be traced back into Antiquity. The well-known Masonic writer, A. E. Waite, in his *Kabalah*, is of opinion that "these things are not, and cannot be the unaided work of Moses de Leon. They are a growth and a result."

Much has been made of the fact that Jewish historians like Graetz and Reinach, and many learned Rabbis of former days, have attacked the Cabala as being at variance with orthodox Judaism. But against Theodore Reinach's verdict that the Cabala is "a subtle poison which enters the vein of Judaism"¹⁴ must be set the opinion of the writer responsible for the article 'Cabala' in the *Jewish Encyclopaedia*: "In a word, its [the Cabala's] works represent that movement in Judaism which attempted to Judaize all the foreign elements in it."

There is obviously some ground common to Talmudist and Cabalist. "The Cabala is not really in opposition to the Talmud," says the *Jewish Encyclopaedia*, adding "many Talmudic Jews have supported and contributed to it."

The bewildering mass of Talmudic and Cabalistic literature is, in fact, susceptible of being 'released' according to a finely thought-out scheme of graduation, some doctrines being common to all 'degrees' and others only appertaining to the more advanced ones. For our present purposes it is enough to distinguish between three 'degrees': (a) the Talmudic masses (who for obvious reasons are kept as ignorant of the beliefs and actions of the higher Initiates as is the average Gentile Mason of the policies pursued by the Inner Masonic Circle); (b) the persons we might refer to as Cabalistic Servants; and (c) the Masters of the Cabala. Douglas says in *The Big Idea* (p. 21): "I have little doubt that the Talmud so organised the Jews that the Masters of the Cabala were able to use them as one unit, and that it was both unnecessary and undesirable that the great majority of them should be conscious of this use."

We have seen to what degree of abject submission to outside authority the belief in a one and separate Godhead can reduce a people. The Cabalists were not Monotheists, they had bridged the gulf which separated the Jewish masses from Jehovah.

"Spinoza . . . said that the ancient Jews did not separate God from the world. This conception of God is not only pantheistic, but highly mystical since it postulates the union of God with man; and both these ideas were further developed in the later Cabala."¹⁵

The Union of God with Man is, in theological language, the unity of the Father, the Son, and the Holy Ghost, and one can imagine the delight of Christian theologians when they found allusions in the Cabala to Jewish belief in the Trinity and the Incarnation: ". . . this and also other doctrines of Christian tendency that are found in the Zohar are now known to be much older than Christianity; but the Christian scholars who were deluded by the similarity of

these teachings to certain Christian dogmas deemed it their duty to propagate the Zohar."¹⁶

In their first enthusiasm over the similarities between their own doctrines and those of the Cabala the 'deluded' theologians would not have been on their guard against the influence of 'Eastern' atmosphere which pervades all Cabalistic writings. Their studies of the Jewish Scriptures would already have weakened their defences. The Zohar agrees with the Talmud in pointing the way to God by dwelling on the mysteries of sex.

"The Jewish mystics described the highest love of man for God in sensuous forms, in terms taken from marital life."¹⁷ Mr. Waite, a Freemason and Theosophist, admits that the last veil has not been lifted for him, but tells of a friend, a priest of the Anglican Church "who had passed through every school of initiation" who confided to him that "the most profound student of occultism among all the students he had met in his long experience was a Jew—I think of Poland."¹⁸

In Jewish Poland we can see the effect on the Jews themselves of the 'marital' approach to God, which is, it seems, a perversion of the Doctrine of the Incarnation. The individual is invited to merge his personality in the all-pervading being, which is God.

"It encouraged an unrestrained emotionalism . . . and the employment of artificial means to induce the ecstatic state. That this brought moral laxity is a stronger reason for condemning the Kabalah, and the evil effects of nervous degeneration find a more recent illustration in the mysticism of the Hasidim."¹⁹

To be continued

NOTES:

¹*cf.* the ethical treatise *Aboth*: "At five the age is reached for the study of the Scriptures, at ten for the study of the Mishna; at thirteen for the fulfilment of the Commandments; at eighteen for marriage; at twenty for seeking a livelihood. . . ."

²*The Big Idea*, p. 16.

³*Theocracy* by J. F. RUTHERFORD (First printing 5,000,000 copies.)

⁴H. KNICKERBOCKER: *Is To-morrow Hitler's?* Penguin 9d.

⁵A. COHEN: *Everyman's Talmud*, p. 374.

⁶*Jewish Encyclopaedia*: 'Eschatology.'

⁷*Ibid.*

⁸A. COHEN: *Everyman's Talmud*, p. 102.

⁹*Ibid.*, p. 96.

¹⁰*Ibid.*, p. 95.

¹¹The attendance at the Talmud Torahs, or synagogal schools, was compulsory in the Jewish community centuries before schooling became obligatory, often under direct Jewish supervision, for the children of the Gentiles.

¹²B. Z. GOLDBERG: *Sacred Fire, The Story of Sex in Religion*.

¹³*Ibid.* Mr. Goldberg uses the words 'love' and 'sex' interchangeably, but his subject deals only with what psychologists term 'sex-love.'

¹⁴J. REINACH: *Histoire des Israelites*, p. 221.

¹⁵*Jewish Encyclopaedia*: 'Cabala.'

¹⁶*Ibid.*: 'Zohar.'

¹⁷*Ibid.*: 'Cabala.'

¹⁸A. E. WAITE: *Kabalah*.

¹⁹*Encyclopaedia Britannica*: 'Kabalah.'

"A BREED CALLED 'PLANNERS'"

The *Farmer and Stockbreeder* of January 5 reports the speech of Lord Cornwallis, chairman of the Kent War Agriculture Committee, at the annual meeting of the Kent Farmer's Union. Lord Cornwallis said:—

"We are rather proud that the White Horse of Kent is still rampant, but there are a good many others who are also rampant. There is a breed called 'planners' who are extremely rampant, planners in all walks of life as well as agriculture, and so I issue this warning.

"Although you have put the soil back on the map by your efforts in war-time, unless you as farmers and as an industry speak with an absolutely united voice, and are prepared to put people at the top of your organisation to use that voice, you are going to have a struggle to keep yourselves from being planned out of existence."

Mr. J. K. Knowles, chairman of Headquarters Education and Organisation Committee and Sir Waldron Smithers, M.P., also spoke.

To all Social Credit Groups and Associations, Home and Overseas

Affiliation to the Social Credit Secretariat, which was accorded to Groups of Social Crediters, has been replaced by a new relationship and all previously existing affiliations were terminated as from January 1, 1942. This new relationship is expressed in the following Form which Associations* desiring to act in accordance with the advice of the Secretariat are asked to fill in:—

Name, address, and approximate number of members of Association

.....

We desire to follow the advice of the Social Credit Secretariat†.

To acquaint ourselves with the general character of this advice and the reasons underlying it, we agree to subscribe to *The Social Crediter* regularly in the proportion of at least one copy to every five members.

We agree not to discuss with others, without authorisation, the details of special advice received from the Secretariat.

Date..... Signature.....

A brief statement is also requested giving the history or account of the initiation of the group, and its present activities and intentions.

HEWLETT EDWARDS,
 Director of Organisation
 and Overseas Relations.

*For this purpose an Association to consist of three or more Social Crediters.

†The Secretariat is the channel used by Major Douglas, the Advisory Chairman, for the transmission of advice.

BOOKS TO READ

By C. H. Douglas:—

- Economic Democracy(edition exhausted)
- Social Credit 3/6
- The Monopoly of Credit3/6
- Credit Power and Democracy(edition exhausted)
- Warning Democracy(edition exhausted)
- The Big Idea2/6
- The Tragedy of Human Effort7d.
- The Policy of a Philosophy7d.
- The Use of Money6d.
- "This 'American' Business"3d.
- Social Credit Principles1½d.

ALSO

- The Bankers of London by Percy Arnold4/6
- Hitler's Policy is a Jewish Policy
 by Borge Jensen and P. R. Masson6d.
- Democratic Victory or the Slave State?
 by L. D. Byrne4d.
- How Alberta is Fighting Finance (out of print)
- Southampton Chamber of Commerce:
 Report of Economic Crisis Committee.....9d.

Leaflets

- The Attack on Local Government
 by John Mitchell9d. doz.; 50 for 2/6
 - Taxation is Robbery50 for 1/9; 100 for 3/-
 (Please allow for postage when remitting).
- From K.R.P. PUBLICATIONS LIMITED
 49, PRINCE ALFRED ROAD, LIVERPOOL, 15.

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A Library for the use of annual subscribers to *The Social Crediter* has been formed with assistance from the Social Credit Expansion Fund, and is now in regular use. The Library will contain, as far as possible, every responsible book and pamphlet which has been published on Social Credit, together with a number of volumes of an historical and political character which bear upon social science.

A deposit of 15/- is required for the cost of postage which should be renewed on notification of its approaching exhaustion.

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Information about Social Credit activities in different regions may be had by writing to the following addresses:

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- BLACKPOOL D.S.C. Group: Hon. Sec., 73 Manor Rd., Blackpool.
- BIRMINGHAM (Midland D.S.C. Association): Hon. Sec., 20 Sunnybank Road, Boldmere, Sutton Coldfield.
- BRADFORD United Democrats: R. J. Northin, 11 Centre Street, Bradford.
- CARDIFF S.C. Association: Hon. Sec., 8, Cwrt-y-vil Road, Penarth, South Wales.
- DERBY: C. Bosworth, 25 Allestree Road, Crewton, Derby.
- LIVERPOOL S.C. Association: Hon. Sec., 49 Prince Alfred Road, Liverpool, 15. Wavertree 435.
- LONDON D.S.C. Group: Mrs. Palmer, 35 Birchwood Avenue, Sidcup, Kent. Footscray 3059.
- NEWCASTLE-ON-TYNE D.S.C. Association: Hon. Sec., 10 Warrington Road, Fawdon, Newcastle, 3.
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