

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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The Christian Ethic

A correspondent writes: "While I appreciate the drive for realism, and I do not underrate the serious nature of the present world situation, I believe there is only one answer, namely, real Christianity, which, of course, includes complete trust in the Almighty. . . . I believe that without this vital trust, no effort of ours to avert disaster will ultimately prevail. I should welcome some such admission in your News Sheet."

We cannot answer our correspondent's request better than in the words of the late C. H. Douglas, published in this journal nineteen years ago:

"The speech of the Earl of Darnley in the House of Lords on July 10, 1946, affords an outstanding instance of a little recognised, but formidable problem. Perfect in form and manner, it was a moving appeal for the replacement of Power Politics by the Christian Ethic and the Golden Rule. Where, it may be asked, is there any problem in that, other than one of wholesale conversion? Let us, in order to elucidate the difficulty, compare Christianity to the Theory of Thermo-Dynamics, and assume for the purposes of the argument, that all the essentials of that theory were widely known two thousand years ago. It is not difficult to imagine that those who grasped the implications of it might say 'Here is the key to a better society. Here is the title-deed to a leisure world. Disregard all else, and apply thermodynamics.' Remember that we are assuming that James Watt was still to be born. And the world at large would have said 'This man says the magic word is Thermo-Dynamics. Crucify him.'

"Now the fact, which ought to be patent to anyone, is that it is the Policy of a Philosophy which is important (because it is the *evidence* of things not seen): and that Thermo-Dynamics means nothing without Heat Engines, and Christianity means nothing without the Incarnation. You cannot drive a dynamo with Boyle's Law, or the *Queen Elizabeth* with Joule's Equivalent. This country is not now the Policy of a Christian Philosophy, and before it can again, as an organisation, put into practice *successfully* those Christian principles, for which Lord Darnley pleads, it must understand their application through proper mechanisms—not so simple a matter as he would appear to think it is. Failing that, the children of this world are, *in their generation*, wiser than the children of Light. Chivalry, 'Manners makyth Man', were imperfect Christianity: 'The Century of the Common Man' is not."

Equally, we may add, Collectivism means nothing without its incarnation—the Devil Incarnate. Socialism is the Policy of Collectivism, and is incarnated in the *active* Socialists, Communists, and One-Worlders. Socialism as a theory would mean nothing if it did not inspire Socialists to the activities which have brought about "the serious nature of the present world situation". The Communists may have complete faith in the materialist theory of history, the winds of change, and the wave of the future, and invoke Marx, Lenin and Stalin; but they *incarnate* their faith in bombings, murders and conspiracies; in subversion and corruption; in the long-range destruction of such Christian Civilisation as we had achieved. As Douglas so often said: "*Demon est Deus Inversus.*"

It is true, in our opinion, that "real Christianity" is the only one answer; but what that answer means is perhaps best summed up in the words of the old hymn: *Onward Christian Soldiers*. Faith may move mountains—through individuals utilising high-explosives and bulldozers. If God is to save the world, it must be *through* saviours, their faith and works.

— B.W. Monahan: "Week to Week" notes originally published in *The Social Crediter*, July 17, 1965 and later in *The Moving Storm*; 156 pages of contemporaneous commentaries on linked events of 1964 – 1968.

The following "Week to Week" notes by C.H. Douglas were originally published in *The Social Crediter* on the dates shown in brackets after each item and later in *The Development of World Dominion*; 131 pages of Douglas's observations, highly relevant to our present time:

We believe that there is a small number—loyal and valued members of our public—who although, because of their loyalty, they accept our views on certain aspects of the Jewish race, yet have an idea that these are an excrescence on "Social Credit" and, they feel, might have been left unnoticed. We are not concerned with the reactions of the crypto-Communists and their accusations—"anti-Semitism", "racism", "negative criticism" and other catchwords;—but we are ready at all times to explain to our friends what we recognise as a very excusable failure of comprehension.

Perhaps the simplest way in which to deal with this matter is to enunciate certain propositions.

(Continued on page 2)

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Politics and Poverty

It is many years since C.H. Douglas observed that Society is in a state of hypnosis as regards the economic system generally and the monetary system in particular. What is paraded as "sound economic policy" was characterised by Douglas as "tyrannies far greater than those dreamed of by the most arrogant aristocracy, unrestrained by any cultural code".

It is too much to believe that the members of titular governments are consciously evil; but the policies they pursue are demonstrably evil. Government by taxation is plain (though disguised) robbery, the route to the universal Slave State. Inflation is inherent in the monetary system as operated, and cannot be 'controlled', let alone eliminated, by any measure allowed by orthodox economic theory. It is very doubtful whether say Mrs. Thatcher or Mr. Fraser *et al.* are aware of that fact. But in their cases "ignorance is bliss", because 'fighting' inflation means the exercise of power. Government Laws affect individual liberties, and law-making, direct, and indirect through Regulations, has been continuous and accelerating throughout this century. And so has the pursuit of Full Employment in a labour-saving economy as an objective — apparently the chief objective — of government policy. This policy can only be sustained by sabotage and waste; and the ultimate in sabotage is WAR. The end of war, under present circumstances, will be the World Slave State.

Assuming that our titular leaders are unconscious of this situation, the necessity is to make them aware of it, by making it explicit.

What it amounts to is that governments act on the assumption that although a high standard of living could be made available to the *whole* population of an industrialised nation, with only a fraction of the present employment levels, it is morally preferable to penalise the involuntarily unemployed youngsters even at the cost of demoralisation, inducement to crime and disorder amounting to violence, and a growing susceptibility to drug addiction.

The purport of The Campaign for Economic Democracy* is to make this situation explicit. Members of Parliament should be confronted with it, and forced to defend their positions.

The alternatives are:

(A) To treat school-leavers for whom no paid employment is available as potential criminals. If they obtain "the dole", they become subject to surveillance to ensure that they do not receive any further income above a subsistence level, provided by taxation of those in employment and eroded by continuous inflation. Or:

(B) Retirement without financial penalty of sufficient persons

* See *The Crime and the Cure*: Booklet.

below the age of 65 to provide employment to absorb school leavers.

Alternative (B) requires for its implementation modification of the monetary system — technically (though not politically) a simple matter.

Alternative (A) requires that the present monetary system be persisted in until, through war or otherwise (a universal economic crisis and breakdown, towards which we are plainly headed) a World Police State ("A New Global Economic Order") has been established.

THE CHRISTIAN ETHIC (Continued from page 1)

- (1) Both Judaism and Social Credit are rooted in philosophies. Even in the case of non-orthodox Jews, race and philosophy are inseparable. Heine refers to Judaism as "the portable Fatherland"
- (2) Social Credit is Christian, not primarily because it was designed to be Christian, but because it is painstakingly "dis"-(un)-covered reality. If Christianity is not real, it is nothing; it is not "true", it is *Truth*. "Ye shall know the Truth, and the Truth shall make you free."
- (3) Judaism is implacably anti-Christian, and it is, by definition, an Incarnate Lie. "Ye do the deeds of your father . . . he is a liar, and the father of it."
- (4) Both philosophies have a policy and these policies cannot live together. The Founder of Christianity was quite unequivocal on the question. "I came n to bring peace, but a sword." It is remarkable that many people who complain of the suppression of vital information by the Press and the Broadcasting Agencies, will resent the exposure of Jewish policy, even if the exposure is merely the publication of statements made by Jews themselves.

Bearing these propositions in mind, it must be recognised that the practical problem which we have to face is not intellectual, it is militant. Mere conversion to an understanding of the A + B Theorem, the creation of credit by the banks, the foreign Acceptance swindle, and the whole network of International Finance *by itself*, leads nowhere. Probably ninety *per cent* of the adult population of this country suspect that they are being swindled. Even if they understood exactly and technically *how* they are being swindled, it would make little difference. But it does make a great deal of difference if they know *who* is obstructing the rectification of the swindle, and who is the major beneficiary. The general population of the country has been completely misled as to the identity of its enemies, and has turned on its most effective leaders, who were far from perfect, but were incomparably better than the mixture of Trades Union careerists and alien schemers who now afflict us. Witness the state of the country, and the worse future with which we are threatened.

For all these reasons and others, we conceive it to be our vocation to indicate, without prejudice but without favour, those whom we conceive to be the enemies of our culture and ideals; to unmask their aims. It does not make a *cheerful* story; many people would prefer to escape into Utopia just as "the workers" have been hypnotised into the Utopia

which is spreading over Eastern Europe; but it is our conception of Reality at this time, and only from Reality can you proceed to Realisation.

(Feb. 7, 1948.)

That the antagonism between Judaism and Social Credit is fundamental and religious could hardly be better expressed than it is in the following quotation from a review of Wernher Sombart by Dr. Jacob Fromer, in *Die Zukunft* for October 28, 1911, p. 113:—

"Nothing in the Jewish religion is done for nothing; everything has its reason and object. This original trait of cool-headed piety runs from the Patriarchs by way of Mosaism and Talmudism uninterrupted down to the present day. There are no essential differences between the service of Abraham to Jehovah and the religiosity of the pious men who predominate in the Ghetto. Both are based on a *do ut des* system, and are diametrically opposed to the Christian Doctrine of unearned grace."

Now graft a national dividend, or the theory of unearned increment, on that stem.

Most of us, because we have been conditioned to think that way, have a natural reluctance to accept "occultism" as a considerable force in world affairs. There could hardly be a greater error—it is the primary adversary of Christian civilisation. The forces of which it disposes are probably amoral; but the intention of those most evidently in possession of them is Satanic. The Jewish Cabala is one of its main roots.

(March 13, 1948.)

When, if ever, the *true* history of these times comes to be written, the feature of them which must impress the historian is that of selective and controlled publicity.

When D'Israeli, with that peculiar inability of the Jew to avoid the risk of a boast, wrote: "And so, my dear Coningsby, you see that the world is governed by far other than those whom the public believe to be its rulers", he must have known or assumed that his statement of fact would not penetrate any mind of consequence which was not aware of it already. And so, much later, in 1852, he again wrote:

"It was neither parliaments nor populations, nor the course of nature, nor the course of events, that overthrew the throne of Louis Phillippe. The throne was surprised by the Secret Societies, ever prepared to ravage Europe."—*Lord George Bentinck*, Benjamin D'Israeli, p. 552. And the general population paid just as much, or as little, attention as it did to the clear warning contained in *Coningsby*.

Thanks to the fact that they appeared under the auspices of *The Morning Post* and its courageous editor, the Honourable Rupert Gwynn, perhaps the last of his kind, *The Protocols of Zion* did attract a certain amount of attention when they first appeared, but not nearly so much as a current tip for the Derby. And in fact, there is nothing in the *Protocols* which was not known to any serious student of the matters with which they deal, although (and that is why

they arouse so much fury) they do contain a handy and understandable synthesis of matter which must otherwise be gathered from widely differing, apparently unrelated, and mostly uncatalogued sources. What many readers of them do not grasp is that "Big Business", Socialist Government, and World Politics are merely components of Jewish Freemasonry.

Five minutes' consideration of this subject, which is either pure moonshine or the most vital subject which affects us on earth, ought to convince anyone that a ballot-democracy can only be advocated by two kinds of persons—the abysmally ignorant or the consciously traitorous.

(June 4, 1949.)

We are not seriously concerned in regard to the arguments which attend any mention of the Protocols of Zion, since it is their correspondence with events, and not their alleged origin, which gives them significance. But not for the first time, we feel bound to protest against the word "forgery" which is constantly used by those who wish to discredit them. There is no question but that portions of them can be found elsewhere, notably in the *Dialogues* of Maurice Joly. It is improbable that they were the work of Joly, and if they were, they would be a plagiarism, not a forgery. If, as the Jews in dealing with this matter contend, there is no body corresponding to the Learned Elders of Zion and, at the same time, the Protocols cannot be shown to be claimed as the work of anyone else, the term "forgery" seems to be rather like the use of the word "murder" when there is no body, and no one is known to have disappeared.

(Nov. 2, 1946.)

It appears to us to be axiomatic that (what, in fact, its experts have always contended) religion, in the sense of a binding back of life to reality, is of primary importance. Until you have some kind of reliable chart, you are a mere waif on the ocean. Clearly religion in this sense is a seven-days-a-week matter, and requires to be distinguished carefully from "good conduct". It ought to result in good conduct, and in fact be the only test of good conduct, but that is something else again.

Speaking, then, as determined laymen, and not with greater claim than that to be heard, it appears to us that there is excessive and unnecessary controversy amongst the experts on mere words. What we ought to recognise, and what we seem in danger of losing the power to recognise is that we are playing the game of life:

*On a board untrue,
With a crooked cue,
And elliptical billiard balls.*

We must have a datum line. We do not overlook the claim that we have such a datum line, but the fact is indisputable that most people cannot see it. How many persons, taken at random in a small provincial town, could enunciate the Christian Doctrine of the nature of Man and his relation to this earth in terms which would define a "Christian" agriculture? Probably very few people would accept the story of Genesis as a literal narrative of Creation, dates included; but how many can extract usable information from it as an allegory? We lack, not large generalities, but usable formulæ.

(Feb. 26, 1949.)

The superior persons who dominated the Age of Reason, roughly the nineteenth century, used to marvel delicately at the simple credulity of the Scots of the sixteenth century who were split in twain by arguments regarding salvation by Faith and Grace, and salvation by Works. But to anyone who can grasp the fact that the Age of Reason, and its mental processes, embodied one of the worst aberrations of the human intellect with which mankind has been cursed—an aberration which is the direct and immediate parent of the condition in which we find ourselves—it is easy to see that the Scots made no mistake in their estimate of the issue, though they chose the wrong answer. Professor Laski, who says that Christianity has failed (to meet his requirements), and that the "Old Testament" embodies the Gospel of Work, is everlastingly right, and the Slave State is the inescapable consequence of his rightness. He recognises, as his progenitors who used the salons of the Encyclopædists to propagate their incredible plot recognised, that you have only to deify work, to instal automatically a priesthood which will define what is work and what is not work.

"Salvation", on this earth, being bed, board and clothes, anyone who, by definition, does not work, is a "parasite", battering on the Elect, now installed in the seat of Him who knoweth ye have need of these things. Anything which savours of criticism of this doctrine clearly constitutes blasphemy, and deserves forfeiture of bed, board, and clothes. To avoid the risk, and to satisfy the doctrine, all unearned incomes must be expropriated, and luxury reserved for those whose Obeisance to Anti-Christ is most profound and whose efforts conduce to the enlargement of Sacrifice and the veneration of the Priesthood. This is the issue which underlies every other issue, including monetary reform. "Salvation by Works" is not primarily a justification of work, which needs no justification, but a condemnation of the Creator. He didn't know enough to make the lovely vales of Cheshire and South Lancashire properly; So Jehovah, the God of the "Old Testament" took them over, and made them into Warrington, Widnes and Wigan.

The Scottish Highlands are next on the list, perhaps as a reward for the doctrinal choice of the sixteenth century.

If we had the faintest hope that they would understand what we are talking about, we should commend these considerations to the Conservative Party, as a substitute for "catching the Whigs bathing, and stealing their clothes".

(Sept. 29, 1945.)

It is fairly obvious that many good-hearted and well-intentioned people have lost all sense of political direction, so that, in consequence, their opinions on current legislation bear no relation to their good intentions. The situation is quite similar to that which confronts the British financial "system"—it has ceased to be based on gold, and yet has no discernible substitute. In other words, it has substituted no system for an unkempt system. Many people have abandoned their belief in the Christian ethic, which would have furnished them with a foot-rule with which to measure politics, and have accepted a rubber string as a substitute. That they show signs of confusion is hardly to be wondered at.

As never before, the maxim that a lie is both murder and suicide in the spiritual world, applies to this condition, and the safest and only ultimate goal both to finance and politics is a sense of reality. The idea that you can improve matters by juggling with accounts in a "national" sense,

whereas you put in gaol a trader who juggles with account in a trading sense; that you can increase wages without regard to their effect on costs, and export three-quarters of your production without increasing your true prices by 300%, and that politics consists in robbing Peter to pay Paul, the only criterion being whether you can get away with this, is simply a challenge to the axiom just quoted. You can do it of course, just as you can lie, and lie, and lie. But the idea that you can get away with it indefinitely seems to us to be merely infantile. You might just as well say that you can go on knocking a surreptitious stroke off your score at golf, and still find yourself in request on the links. Even if the Christian ethic were baseless, it would still be necessary to assume it as a working hypothesis; and to suppose that a world can be made to operate on the complete absence of principle, which appears to characterise current legislation (because "nationalisation" is not a principle, it is organisation divorced from reality), is to assume that politics are more powerful than culture—a fallacy of which we shall see the disproof before many months have passed.

(Feb. 15, 1947.)

A correspondent has directed our attention to verses 3-11, Thess II, 2nd Chapter, as translated by Msgr. R. Knox.

They really are very curious, and they raise in a striking form, at this time, the problem of the nature of prophecy, because it is hardly an exaggeration to say that the whole fabric of the universe is involved.

It is, of course, true to say that we can all be prophets to some extent, and in certain ways, and that this everyday kind of prophecy is of the "slide rule" variety—cause and effect. It has already been suggested that this principle is not comprehensive; but if there is a kind of prophecy which is outside of it, it must proceed from something connected with epigenesis—the derision of the evolutionists.

(May 6, 1950.)

The set of ideas which became the movement known as Social Credit began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination. It is evident that the essential nature of the problem, not merely has not changed, but has become more sharply defined.

It was, early in the elaboration of the ideas, recognised that the group is essentially atavistic; it is something from which the individual has emerged, and his return to it is in the nature of spiritual death. Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and Trades Unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply: "Render unto Caesar that which is Caesar's, and unto God that which is God's." Caesar is, of course, functionalism, and if functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will I do not can be made uniform by the omnipotence of the atavistic Group over the emergent individual, then indeed the Devil is triumphant.

(Nov. 1, 1947.)