

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 35. No. 15.

SATURDAY, MAY 4, 1957.

Registered at G.P.O. as a Newspaper.
Postage: At home 2d., abroad 1d.

6d. Weekly.

The Development of World Dominion

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

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

• • •

The fallacy involved in the materialist conception of history is striking, if somewhat paradoxically demonstrated by the success which Marx has achieved with his popularisation of it. Considering the world to-day, most people would agree that it is not the material destruction, great as that is, which gives ground for apprehension; it is the perverted and confused psychology of which Marx was the focus (although most probably only the visible focus).

Just as lovely flowers have grown up over the bomb scars of London, a few years would ensure the repair of material damage if the minds of those who hold the tools of repair were not continuously perverted by destructive propaganda. But material facts grow from a matrix of spiritual and mental activity, as the flowers have their prototypes in the seed; and both psychological and material activity are essential to save the world if it can be saved. There is not much time for the unchallenged dissemination of vicious seed in the unprotected soil of the "cahmon" man. (October 5, 1946.)

• • •

We are complete disbelievers in the idea underlying the Victorian saying that handsome is as handsome does. In the early years of human life, there is generally a natural attractiveness of form and feature, the attribute of young and abounding life which obscures the character of the spirit within. But, usually much before middle age, the rogue has modelled his features beyond concealment.

We expect to have a great deal to say on the Palestinian and Jewish question, but in the meantime we suggest to anyone interested, a study of the faces of the Zionist and Arab protagonists. To us, at any rate, such an examination furnishes reliable evidence in regard to the question at issue.

(October 12, 1946.)

• • •

"... from Macaulay onwards a superstitious faith, almost Calvinistic, in necessary improvements is universally discernible.

"This outlook was assumed by no one more heartily than myself. Brought up without any specific theological outlook, save perhaps an aversion from Judaism (from the exclusive tenets of which particularist racial religion my forbears had long been emancipated), there was everywhere about me that atmosphere of predestined betterment which harmonised well with gratifying statistics of increasing national revenue, trade returns, railway mileage, mineral exploitation and general statistical prosperity.

"The teaching of Marx and his school was founded upon Hegel, and Hegel it was who had taught the doctrine of Progress by Antagonism, a metaphysical support to the deterministic outlook of material evolution."

—Sir Henry Slessor, *ex-Lord Justice of Appeal*.

• • •

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.

(November 2, 1946.)

(Continued on page 4.)

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat, which 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 and Editorial: 11, GARFIELD STREET, BELFAST.
Telephone: Belfast 27810.

“The Jews”

This article by Major C. H. Douglas was originally published in 1938. It is re-published for the benefit of those who have not previously read it as well as to keep it on record.

The *Times* of August 15, 1938, reprints under the heading “An Italian Tirade” what is presumably a précis of an article by Signor Giovanni Ansaldo in the *Gazetta del Popolo* of Turin.

Signor Ansaldo’s thesis is the increasingly close alliance between the Jews and the British Empire, and the origin of this alliance in Puritanism.

Even as reported by *The Times*, the article has much interest, not merely for the Social Credit Movement, but for the general public, since it must be obvious to any detached observer that the Jewish question is one which goes to the root of the political problems on which the world appears to be heading for shipwreck.

A great deal of the normal comment upon this matter is superficial, and even neurotic. But to say that there is no problem is to copy the lady who said that “the whole regiment is out of step except our Johnny.” It is a problem which arises spontaneously in one country after the other. It has never been non-existent in historical times, and has certain easily recognisable characteristics following a well-known historical course.

There is generally a period (in England corresponding to the period from the time of the Crusades to the re-admission of the Jews by Cromwell) in which Jews were excluded from political rights. Readmission generally follows a war, civil or foreign, with its financial stringency. This is followed by a period of apparent national success and aggrandisement accompanied by spiritual deterioration, and is terminated by political, industrial and economic upheaval. Germany has a similar but shorter history.

I do not believe that there is any satisfactory starting-point for an examination of this problem other than that of biology. The Jews, through thousands of years, have maintained certain rules governing marriage. As a result, they are able to claim greater racial purity, *i.e.*, closer inter-marriage, than any people of world importance—certainly greater racial purity than most of their critics. So much is a question of fact.

There are good grounds for the belief that close inter-marriage has certain well-ascertained psychological characteristics of racial backwardness. For instance, “second-sight” in the Scottish Highlands and the Isle of Man was attributed

to this, is dying out by the dispersion of the clans, and is a special form of race-consciousness. Racial characteristics are more uniformly present in the affiliated individual than where close intermarriage does not exist—which is, of course, exactly what one would expect.

Whether it is an inherited national characteristic, or whether it has become such as a result of the dispersion of the Jews with their retention of the race consciousness, it is still true that the outstanding characteristic of the Jewish race is parasitism. It is a race which thrives upon other races, and succeeds, no doubt, very largely by its financial technique, in choking the original culture to which it attaches itself and substituting one which it can effectively control. The Jews have never been a colonising race, and it is Trade, with its Black Magic of Finance, Salesmanship and Advertising, which is the Jewish National Home.

As I have stated elsewhere, criticisms of this nature are criticisms of a collective culture, and do not deny the existence of many individuals possessing the internal virtues of the race, which are many, while detached from its collective culture and policy. I do, however, think that the Jew is seriously handicapped by his ancestry.

It is beyond question that the penetration by Jews of the politics of a country and of the agencies of policy represented by Law and Finance seems to have only one culmination—the subordination of the policy of the Host to that of the parasite.

The Tory Party in England was the sworn foe of the Bank of England until the rise of Disraeli. There is now no Tory Party. The Bank of England rules the country, and the Jews rule the Bank of England.

The very last thing which I should desire or, as an individual, countenance, would be the association of the Social Credit Movement with Jew-baiting. After giving the matter much thought, however, and observing the emergence of a number of phenomena, which are certainly analogous to, if not originating from, Jewish technique, I think it is desirable to say that the problems with which the Social Credit Movement is concerned are not properly those in which the traditional Jewish mentality is likely to be of ultimate assistance, and that the risk that the traditional mentality is present in any individual connected with the race is quite high.

The problem of the Jews themselves is one which will require a solution, and it ought to be solved. But I do not believe that a solution is possible so long as the only solution agreeable to the Jews themselves is that they shall be the dominating race. Until this complex, associated with Messianism, is disposed of, their many brilliant abilities are a menace to any organisation, whether national or other wise, in which they are allowed to acquire a vested interest.

Social Credit and Suez

12 copies @ 2/6. 24 copies @ 4/6.
 50 copies @ 8/-. 100 copies @ 15/-.

From K.R.P. PUBLICATIONS LIMITED,
 11, GARFIELD STREET, BELFAST, N. IRELAND.

Taxation and Public Expenditure

*Extracts from House of Lords Debates, March 6, 1957.
(Concluded)*

Lord Polwarth: My Lords, once upon a time nobility and wealth were considered to be synonymous. Nowadays, thanks to the operation of the system which we have been discussing this afternoon, that is no longer so, and perhaps, after all, that is not a bad thing, because it enables us here to discuss objectively a subject which is generally reserved for the other place but which I believe we have unrivalled experience and knowledge to discuss. . . .

Clearly, there is room for economy in some of the matters brought out in the Reports of the Public Accounts Committee and of the Auditor-General, one of which came out only yesterday. Perhaps the classic example which will come to your Lordships' mind is that of the 347,000 surplus chairs discovered in Army depots throughout the country. When I told an unkind friend that I was thinking of quoting this example, he said that he did not think it was quite fair to do so, for, after all, the strength of the peace-time War Office had already doubled since 1939 and, at that rate, the chairs might soon all be required. I understand also that a spokesman has said on this subject that soon we shall all know "where we stand". . . .

The Earl of Cromer: My Lords, if you take it that in 1945 £1 would buy 20s. worth of goods, in 1951, after some five years of Socialism, £1 would buy only 15s. 6d. worth of goods. In 1956 after five years of Conservative Government, that same £1 of 1945 would buy only 12s. 7d. worth of goods—a depreciation of the national currency of 37½ per cent. in about eleven years. What a deplorable failure of financial policies! Think of the hardships caused to those living on fixed incomes. Think of the fraud perpetrated on the thirty who had been implored to save and not to spend. It is a terrible indictment of those responsible for our financial policies during these years, on whichever side of the House they may sit.

There was a time when the pound sterling was recognised the world over as a symbol of stability. It was the standard by which all other currencies were judged and, for that reason, and that reason alone, it became the medium for the transaction of the bulk of world trade. Because it was freely and immediately convertible into any other of the lesser currencies should occasion arise, the pound was the one currency that was universally recognised and accepted on sight, and, indeed, it was greatly sought after. Within my lifetime, political control of the currency has undermined the world-wide confidence in the pound by subordinating integrity to political expediency. Instead of being the most coveted currency in the world, the foreigner to-day all too often holds sterling only when he has to, and then for as short a time as possible.

I believe that if the pound could be shown to have a firm basis of stability and was freely convertible in every respect, without reference to any control, however mild, which is no doubt very important psychologically to the foreigner, we should have a good chance of remaining the greatest trading nation in the world. Unless this happens, I think that it is only a matter of time before the sterling

area as we know it will disintegrate. The overseas members are not going to be tied indefinitely to a currency which is constantly threatened and undermined by sociological experiments. I believe that it is essential to us in this country to have a currency that is recognised throughout the world as a safe medium for long-term investment as well as for current trade. If we precipitate the dissolution of the sterling area, it would be a disaster of the first order in which the main sufferer would be the United Kingdom.

It is interesting and at the same time tragic that the basic policy of the Treasury under both Socialist and Conservative Governments appears to have been to attempt to contain inflation by exceptionally burdensome purchase taxes and taxes on personal income to a degree of oppression, but with the money so raised not only to put still more purchasing power into the hands of many who do not need it because they are already earning good wages or salaries, but at the same time also to relieve these same people of responsibilities which to-day they are happily quite capable of meeting themselves. It is quite clear now that this policy has failed, and it has been clear for a number of years; but, for all the action that has been taken, it would appear that the Treasury is bankrupt of ideas. Be that as it may, what is really lacking surely is political leadership and integrity in these matters. A lack of these has been at the root of our economic troubles. . . .

The Labour Party doctrine of "fair shares for all" has led many people into the false belief that the Welfare State can be paid substantially by the wealthier sections of the community. Of course, this is a myth. The Welfare State, in all its manifestations, costs £2,000 millions. If we take an individual income of £2,000 a year, even in our debased currency, as being the borderline at which anyone can be described as rich, the total income and surtax paid by all the people with an income over the £2,000 level has produced only £583 million, or roughly a quarter of the cost of the Welfare State. So that, when we get down to the facts, the people who have to pay for the Welfare State are, in the main, those with incomes below £2,000 a year. As this is an incontrovertible fact, surely it is neither desirable nor necessary for the man in Whitehall to dictate to all and sundry how to spend their own incomes. Even confiscatory taxation on the so-called rich cannot provide enough to run the Welfare State. This is not a question of Party politics. It is not a question between Right and Left but between right and wrong. . . .

The Minister of Education (Viscount Hailsham): . . . When I first awoke to the realities of economics my father used to go to chambers at about 9 o'clock in the morning carrying in his right trouser pocket a remarkable gadget in which was contained golden sovereigns. There were quite a number of them retained by a spring in a device which was then the familiar accompaniment of every gentleman of the middle class. With that gadget he could go across Europe unarmed without a passport, to every country except Imperial Russia, and there he could go with his sovereign case although he would require a passport too. He could enter a shop in Paris, take out one of his sovereigns and there receive change in the currency of the country, which he could in due course exchange again in Basle for Swiss francs at a perfectly well known rate of exchange.

Indeed, as one looks upon that economic scene one is reminded inevitably of the words of the ageing Theiron. When he was asked by a young Frenchman what it had been like to live under the old regime, he replied "*Qui n'a pas vécu avant la révolution, n'a jamais connu le bonheur de la vie.*"

In a sense, I agree with that judgment which was evidently that of the noble Lord, Lord Grantchester, on this subject. In substance, it is true, of course, that the avalanche which was let loose after 1914 destroyed the exchanges of Europe and undermined and finally took away the golden pound and all the various things which could have been comprehended in what the late Mr. Ernest Bevin called his "foreign policy" which I heard him utter in a place which was constitutionally different from the present, but in location not very differently situated from where we are now. He said, "My idea of a foreign policy is to be able to get a ticket at Victoria Station and go where the hell I like." All that has been swept away, and we have lost much in the course of the disaster.

We who have been privileged to live in this age have indeed been born to an age of revolutionary change, not all of which has been for the best; but I must say that I am to some extent in agreement with the noble Viscount who has just resumed his seat that some, at any rate, of the spaciousness and charm of those memories is illusory. We remember the freedom, the stability, the ordered progress and, above all, the security from war which had persisted over the greater part of Europe for nigh on a century when it came to pieces in our hands; but we forget the bitter political struggles of those days, the severe industrial disputes, the constant endemic poverty, the as yet dimly apprehended social realities, all of which half a century of experience has taught us, and taught us much to our advantage, to consider.

Between the two wars, I look back to a different period. The golden sovereign had disappeared from the trousers pockets of the middle class, but the pound could, as the saying then was, "still look the dollar in the face"—whatever that might mean. Contrary to what the noble Viscount has said, the economic historians will say that, despite the adverse elements to which I will presently attach what importance I feel right, the era was one none the less of economic progress and social progress on a great scale, which can be demonstrated by figures to any who are curious enough to inquire.

Very largely, the foundation of our present social security were laid during those years. None the less, we suffered from a continuing and increasing balance of payments problems, even then. It is well to remember, when we talk of our balance of payments problem to-day, that such a problem is by no means always associated with inflation. I can well remember the year 1931 when we had a balance of payments problem in an acute form associated with acute deflation. . . .

56

THE DEVELOPMENT OF WORLD DOMINION—

(continued from page 1.)

There is an unfailing test of political sincerity, and it is in the means to the result aimed at, and not in the nature of the words used to protest it. Does it claim to pay Peter by robbing Paul, or does it indicate to Peter how he can become as rich as Paul, leaving Peter untouched?

We might add that the present Government is consciously aiming at robbing both Peter and Paul, and that if its constituent members do not know it, their place is in a kindergarten for afflicted children, not in positions of usurped power. (November 16, 1946.)

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 thermo-dynamics." 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.

(August 3, 1946.)

BOOKS TO READ

By C. H. Douglas:—

"Whose Service is Perfect Freedom".....	5/-
The Brief for the Prosecution	8/6
Social Credit	3/6

From K.R.P. PUBLICATIONS LIMITED,
11, GARFIELD STREET, BELFAST, N. IRELAND.

Published by K.R.P. Publications Ltd., at 11, Garfield Street, Belfast.
Printed by J. Hayes & Co., Woolton, Liverpool.