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CRYSTALLIZATION

Events since they were written have brought out or emphasised the meaning in numerous of the notes under the heading "From Week to Week," written or inspired by the late C. H. Douglas and published in these pages during the second phase of the World War. Of the near infinity of political commentators, Douglas alone penetrated to the very heart of world politics, and not only exposed the cause of our malady, but progressively elaborated the cure.

The cause is still operative, the cure untried. What Douglas had to say then is applicable to our present situation which is continuous with our previous situation, and for those of our readers to whom access to earlier volumes of *T.S.C.* is difficult, and for other reasons, we propose to re-publish a further selection of his notes.

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

We have received from The British Society for the Propagation of the Gospel amongst the Jews, a pamphlet by M. Hans Kosmala described as "No. 1 of the Jews and Christian Series."

Judging from other titles of the Series, in preparation, the Society construes its mission as being the propagation of Judaism amongst the Christians.

The pamphlet in question is a curious document. It purports to deal with "The Protocols of Zion; A Secret Source of Nazi Ideology." We are convinced that it is justified in the allegation that the Protocols are an index to German—not merely Nazi—policy. Why it should be described as "Secret" is not so obvious. In spite of the efforts of the Jews to suppress the circulation of the Marsden Translation, there are hundreds of thousands of copies extant, and as M. Kosmala himself writes, "The resemblances and correspondences between the thoughts of the Protocols, and Hitler's policy are most striking and numerous," and can be verified by anyone without difficulty.

But M. Kosmala seems to think, and concludes his pamphlet by stating, that this proves "that the allegation against the Jews" (that they inspired the Protocols) "is entirely untrue."

Of course, it does nothing of the kind. On the contrary, it reinforces the opinion, frequently expressed in these columns, that Hitler's policy is a Jewish policy, and that its loud-mouthed "anti-Semitism" is a blind to clear a select clique of international Jews of complicity in it.

What appears to escape the attention of the average individual in connection with the Jewish question, is that, although there are probably three or four times as many

Jews in, for instance, England, as the Jews themselves admit, and probably fifty million in the world as compared with the alleged total of thirteen million, Jewish "plots," on every scale, are not in the main carried out by Jews. Why take risks, when you can pay someone else to take them, and you have the money?

The connection between Pan-Germanism and Judaism has been pointed out by many careful commentators, such as Webster and Fry, and in every case supported by full documentation. The German cult of war-making has been indispensable to Jewish aims. The Jews themselves claim special sympathy with the German spirit. Since the time of Frederick of Prussia, called the Great, Judaism has been the dominant factor in German high Policy, and the hatred of the Jew in German social circles, so far from being an anomaly, was the reaction of the native to a powerful inter-loper.

Viewed in the light of these facts, we think that the pamphlet to which we refer deserves the attention of our readers. It may be obtained, price 6d., from the British Society for the Propagation of the Gospel among the Jews, 9, Great James Street, London, W.C. 1.

(January 3, 1942.)

Isn't it rather odd that the Germans, who hate the Jews so much, you know, should be endeavouring to popularise the "V" campaign, which is based on Daniel, chapter V, verse V. Or isn't it?

(August 2 1941.)

Draw a Capital V. Then draw another over it, upside down. Ever seen that sign anywhere?

The Victory Books, bound in bright red, published by a well-known Jew-Communist, have been on sale for many months previously to the public launching of the "V" campaign.

(August 2, 1941.)

The *Book of Daniel*, from the V Chapter, and V verse of which our Black Magicians are said to have derived their V campaign of Sorcery, is almost certainly a forgery, written by a Palestinian Jew, hundreds of years after the events it pretends to foretell had occurred. This was the opinion of Porphyry, who wrote in the third century, and was well qualified to give an opinion.

Spinoza, Hobbs, Collins, and many other careful commentators, held the same view.

(Continued on page 4.)

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Frustration as a Technique

(Originally published in *The Social Crediter*, Nov. 8, 1941)

Recent investigation has shown that even rats, confronted with a situation which they must solve, but to which their sense and experience only give replies which leave them still caught, fall, under the shock of complete frustration, into mental collapse.

Nervous exhaustion—whether in rat or man—renders the individual submissive and easy to control and is the product of the manipulation of conditions, of which the wirework of a trap is only one variant. The technique of the reduction of human beings to centralised control has very many forms, but rests upon a basis which is simple: individuals are placed in positions where they can attempt to secure desired objectives only by means which will not provide them.

Bureaucracy, for example, let loose to organise the efforts of a nation willing enough to go the limit, effectually prevents it from doing so; for bureaucracy postpones decisions, conceals responsibility, destroys initiative and so fails to provide the all-out push which most of us wish to see. Democracy, in the debased verbal currency which obtains, means the Party System, and Freedom merely the absence of physical constraint. Such objectives unless defined and reduced to concrete objectives, are dust in the eyes.

It is often argued that obstructions such as these, which are placed between us and the fulfilment of our desires, are only the outcome of stupidity. Without going so far as to deny that attribute to our bureaucrats, it is certainly not the quality which distinguishes the unleashers of bureaucracy; they are far too clever to give themselves away. And if you should doubt that you are recommended to uncover the reason why M. Lapoint refused to allow an enquiry into secret societies, because that was a matter of *policy*. And why do our own ministers persistently refuse to discuss the Bank of "England" in Parliament?

"Put a wet towel round your head and think that one out!" —H.E.

The Medicine Man

(Originally published in *The Social Crediter*, Nov. 15, 1941)

Alexis Carrel wrote a book called *Man, The Unknown*, and published it in 1935. Carrel was born at Sainte Foy les Lyon in 1873, the son of Alexis and Anna (Ricard) Carrel. In the preface to his book, Carrel says he has spent most of his time in the Rockefeller Institute for Medical Research in America. There he 'contemplated the phenomena of life while they were analysed by incomparable experts such as Meltzer, Jacques Loeb, Noguchi and many others.' That the study of living things has been undertaken at the Rockefeller Institute 'with a broadness of vision so far unequalled' Carrel attributes to the 'genius of Flexner.' Presumably he means Simon Flexner, a Trustee of the Rockefeller Foundation. There are three Flexners. Abraham, described by *Who's Who in America* as an 'educator,' has written about medical education in Europe and in America and about prostitution in Europe. Bernard was Counsel to the Zionist delegation to the Peace Conference in 1918. The three are brothers, sons of Moses and Esther (Abraham) Flexner.

Loeb is probably as well-known as any of the others. He is a mechanistic physiologist who deems consciousness to be 'an illusion' of sensation. But the purpose of this article is not to assess the importance of these personalities. It is not even to analyse the process or the results of centralisation of 'scientific' enquiry in conjunction with the development of 'big-business' policy, or any other policy. It is merely to draw attention, in the setting in which it occurs, to something curious, almost inexplicable.

"Human beings," says Carrel, "are not found anywhere in nature. There are only individuals. The individual differs from the human being because he is a concrete event. He is the only one who acts, loves, suffers, fights, and dies. On the contrary, the human being is a Platonic Idea living in our minds and in our books. He consists of the abstractions studied by physiologists, psychologists, and sociologists. His characteristics are expressed by Universals. To-day we are again facing a problem which engrossed the philosophical minds of the Middle Ages, the problem of the reality of general ideas." He goes on to say that we live in two different worlds—the world of facts and that of their symbols. Carrel was awarded the Nobel prize (he is primarily a surgeon) for his work in transplanting tissues from one animal to another. It is not, however, a common trait in the character of surgeons to want to make the best of two worlds. Usually they strive to make the best of one of them. Carrel won't have the division between 'the realists who believed in the existence of Universals and the nominalists who did not believe in it' (Anselm v. Abelard.) They "were equally right." "Scientists accustomed to 'the techniques of mechanics, chemistry, physics, and physiology, and unfamiliar with philosophy and intellectual culture, are liable to mingle the concepts of the different disciplines. . . . Education, medicine and sociology are concerned with the individual. They are guilty of a disastrous error when they look upon him only as a symbol. . . . individuality is fundamental in man. . . . Each individual is conscious of being unique. . . . We are not even capable of discovering the essential characteristics of a given man. And still less his

potentialities. . . . Most of us are unaware of our own aptitudes. The tests applied to school children and students by inexperienced psychologists have no great significance. They give an illusory confidence to those unacquainted with psychology. In fact, they should be accorded less importance. Psychology is not yet a science. . . . Physicians . . . are asked to realise the impossible feat of building up a science of the particular. . . ."

Carrel has now made the best he can of World No. 1. "Each of us is certainly far larger and more diffuse than his own body. . . . Love and hatred are realities. . . . If we could visualise . . . immaterial links, human beings [not individuals?] would assume new and strange aspects. Some would hardly extend beyond their anatomical limits [although 'we are not even capable of discovering the essential characteristics of a given man']. Others would stretch out as far as a safe in a bank. . . . Others would appear immense. They would expand in long tentacles. . . . Leaders of nations, great philanthropists, saints, would look like fairy-tale giants, spreading their multiple arms over a country, a continent, the entire world. . . . Caesar, Napoleon, Mussolini, all great leaders of nations grow beyond human stature. . . . Between certain individuals and nature there are subtle and obscure relations. . . . Each man is bound to those who precede and follow him. . . . Individuality is doubtless [sic!] real. But it is much less definite than we believe. And the independence of each individual from the others and from the cosmos is an illusion. . . . Modern society ignores the individual."

From the point of recognising the relativity of individuals which is a biological as well as a social fact, Carrel proceeds to stress the damage done to individuals by standardisation and our ignorance of 'the constitution of the human being.' It is to be noticed that the damage has been done to the real thing; but emphasis is now to be transferred to the abstraction, the human being. Carrel has already defined the province of science—'the abstractions studied by scientists. Carrel is a scientist. (There's nothing like leather). "The democratic principle [what is that?] has contributed to the collapse of civilisation in opposing the development of an élite. . . . The standardisation of men by the democratic ideal has already determined the predominance of the weak. . . . Like the invalid, the criminal, and the insane, [the weak] attract the sympathy of the public. The myth of equality, the love of the symbol, the contempt for the concrete fact, are, in a large measure, guilty of the collapse of the individual. . . . We know that he cannot adapt himself to the environment created by technology, that such environment brings about his degradation." Technology is an omnibus abstraction; and things are not created by abstractions; but let this pass. "Science and machines are not responsible for his present state. We [who?] alone are guilty. We have not been capable of distinguishing the prohibited from the lawful. We have infringed natural laws. . . . Life always gives an identical answer when asked to trespass on forbidden ground. It weakens and civilisations collapse."

Unconsciously, Carrel has been writing 'science.' He has described what the individual has *become* in terms of his abstractions. He is determined to effect the remaking of man by carrying his abstractions a stage further: to make

the best of World No. 2. He says: "As long as the hereditary qualities of the race remain present, the strength and audacity of his forefathers can be resurrected in modern man by his own will. But is he still capable of such an effort?"

Grammatically, 'his' will here is the individual's. Carrel must be ignorant of the notion:—

The pyramidal structure of society gives environment the maximum control over individuality. The correct objective of any change is to give individuality maximum control over environment.

These words appeared in the first edition of *Economic Democracy*.

Whether 'he' (the individual) is capable of an effort or not, Carrel, apparently is! And this is the form, apparently, which his effort is to take:—

"Medicine [at the Rockefeller Institute] is the most comprehensive of all the sciences concerning man, from anatomy to political economy. . . . Can any individual master anatomy, physiology, biological chemistry, psychology, metaphysics, pathology, medicine and also have a thorough acquaintance with genetics, nutrition, development, pedagogy, esthetics, morals, religion, sociology, and economics? It seems that such an accomplishment is not impossible. In about twenty-five years of uninterrupted study, one could learn these sciences. At the age of fifty, those who have submitted themselves to this discipline could effectively direct the construction of the human being and of a civilisation based on his true nature. Indeed, the few gifted individuals who dedicate themselves to this work will have to renounce the common modes of existence. They will not be able to play golf and bridge, to go to cinemas, to listen to radios, to make speeches at banquets, to serve on committees, to attend meetings of scientific societies, political conventions and academies, or to cross the ocean and take part in international congresses. They must live like . . ." Well, never mind: the chief point is that they will still live in the shadow of the genius of Flexner! "Why," asks Carrel, "should not some individuals sacrifice their lives to acquire the science indispensable to the making of man and his environment. . . . There is no more beautiful and dangerous adventure than the renovation of modern man." Dangerous, yes, and not only to the sacrificers; but the answer to this question is, briefly, that some individuals may do what they like, provided they do not merely make a corner in individuality, and are not merely obtaining maximum control for *their* individuality. But that, otherwise, so fatuous a proposal is both useless and unnecessary. Even at the Rockefeller Institute doctors differ. Is it not curious that men can know so much and understand so little? To take up an excellent point which Carrel makes himself, is it *natural*, that men should have to sacrifice their lives for an abstraction, and isn't the renovation of modern man an abstraction. Would it not be more 'natural' if some of our abstractionists sacrificed a few of their abstractions in favour of the real individual, whose 'essential characteristics' they are not 'capable of discovering'? The opinion is Carrel's own.

—T.J.

CRYSTALLIZATION— (continued from page 1.)

Whether Daniel himself was manufactured out of whole cloth, or was a composite character like Methuselah, does not seem clear. He and his prophesies were pressed into the service of the "Chosen People" idea in much the same way that malaria, physical debauchery, and similar causes were inserted into the records of the Fall of Rome to cloak the monetary nature of the debacle.

(August 9, 1941.)

If there is one cause which can be stated with certainty to have made the rise to power in Germany of Hitler, or someone like him, inevitable, it is the conscious policy of fantastic and real inflation which delivered most of the real and personal property over to the Jews, who paid for it in billions of "wallpaper" marks, which were required by the ordinary individual for day to day living, and which they bought with a few dollars at an exchange rate of 4,200,000 million marks to the dollar (November 20, 1923). The procedure was exactly similar to that pursued in Russia, and proceeded from the same quarters.

One item in this little game of beggar-my-neighbour was overlooked. A very considerable portion of the mortgages in Germany were held by Jews and Jewish Institutions, and they were paid off in wallpaper.

Now observe: The Bank of "England" (Governor, Montagu Norman, late of Brown, Shipley affiliated to Messrs. Harriman, U.S.A., who got most of the valuable concessions when Pine Street, N.Y. financed the Bolsheviks) has confiscated all holdings in foreign, and particularly, dollar, currency, with the exception of those of its pets. So you won't be in the wallpaper game, Clarence.

And its camouflaged mortgage and loan departments, such as the Lands Improvement Company, *have powers to refuse to accept the re-payment of the principal of their Mortgages.*

You have been warned.

(January 17, 1942.)

If you will go into almost any Post Office, you will see a coloured poster advertising the Post Office Savings Bank, the Controller of which, Mr. Leon Simon, is a member of the Zionist Committee. The poster depicts a winged lion with two outstretched paws and a spiral tail. It is, in fact, a very slightly disguised edition of the Caduceus, or Staff of Hermes, a symbol of international freemasonry, which may also be seen, undisguised, on the bronze doors of the Bank of "England." The dollar sign is a camouflage of the same symbol. The poster exhorts you to "Save for Supremacy." No, Clarence, not *your* supremacy.

(January 17, 1942.)

International Socialism minus National Socialism equals Internationalism. Or to put it another way, Europe minus nations equals Judaeo-Masonic Finance.

Fabianism, London-School-of-Economics-Chatham-House-Bank-of-"England"-Nationalisation—we welcome it." Waal, waal, waal. (November 8, 1941.)

" I had private conversations with many of my Russian friends. They were all gloomy; they all of them took the view that the end of the war [1914-1918 phase] was still far away and at the same time the strain was too much for the country. One and all, they put the blame on the rottenness of the bureaucratic system . . . The name of a daring financial schemer, Rubenstein, was frequently mentioned to me, most times with a hint that this man was the connecting link with Germany."

—W. J. Oudendyk: *Ways and By-ways of Diplomacy. Plus ça change, plus c'est la meme chose.*

M. Oudendyk was Netherlands Minister to Russia.

(November 8, 1941.)

Russia

" In Russia we have a vast, dumb people dwelling under the discipline of a conscripted army in war-time; a people suffering in years of peace the rigours and privations of the worst campaigns; a people ruled by terror, fanaticisms, and the Secret Police. Here we have a state whose subjects are so happy, that they have to be forbidden to quit its bounds under the direst penalties; whose diplomatists and agencies sent on foreign missions, have often to leave their wives and children at home as hostages to ensure their eventual return. Here we have a system whose social achievements crowd five or six persons in a single room; whose wages hardly compare in purchasing power with the British dole; where life is unsafe; where liberty is unknown; where grace and culture are dying; and where armaments and preparations for war are rife. Here is a land where God is blasphemed, and man, plunged in this world's misery, is denied the hope of mercy on both sides of the grave, his soul, in the striking, protesting phrase of Robespierre, 'no more than a genial breeze dying away at the mouth of the tomb!' Here we have a power actively and ceaselessly engaged in trying to overturn existing civilisations by stealth, by propaganda, and when it dares, by bloody force. Here we have a state, three millions of whose citizens are languishing in foreign exile, whose intelligentsia have been methodically destroyed; a state nearly half-a-million of whose citizens, reduced to servitude for their political opinions, are rotting and freezing through the Arctic night; toiling to death in forests, mines and quarries, many for no more than indulging in that freedom of thought which has gradually raised man above the beast."

—Winston Churchill in *Great Contemporaries*, published in 1937.

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by C. H. DOUGLAS

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