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To See the Invisible

By REVILO P. OLIVER

(Continued from *American Opinion**, October, 1962)

[FOURTH AND FINAL INSTALMENT]

How Many Conspiracies?

For all practical purposes, we can now answer definitely the question that perplexed observers twenty years ago.

It is still true, of course, that effective political control over us is principally exercised through a vast web of corruption that really has no "ideology". The successors of the rustlers and horse-thieves operate on a far grander scale, but have no broader outlook or larger purpose. They are the powerful, but obedient, servants of their protectors.

The lesson to be learned from the typical case of Billie Sol Estes, whose take of at least forty million dollars entitles him to rank as a middle-class boodler, is the extent of the control that he exercised over his town and county. There, thanks to the "generosity" with which he scattered handfuls of coin among the populace from time to time, he commanded something of the blind allegiance that was accorded a feudal baron. His own future was identified with that of the Socialist gang that gave him opportunity and, for a long time, immunity. It is not likely that he ever thought about the future of his country, one way or another. A word from his boss would probably have sufficed to make him exert his influence on behalf of Kennedy or Khrushchev or Haile Selassie or Flash Gordon—and probably with no very clear notion of the differences between them. The boodler's intellectual resources are concentrated on the loot.

This same motivation extends to large areas in which we may overestimate the force of "ideology". When every June the doors of the ivy-league hatcheries are opened and swarms of eager young parasites fly to Washington to sink their proboscises in the national blood-stream, we know that they have been indoctrinated with the "principles" of "Fabian Socialism". But in many cases we probably err when we attribute to Socialist doctrine what may be nothing more than a determination to suck nourishment from our veins for the rest of their lives. The mentality of all parasites, from the hookworm to the bureaucrat, is basically simple and easily understood. Our concern here is with larger purposes.

The view, so widely held twenty years ago, that there was an independent Socialist conspiracy in the United States, though supported by the privately-expressed opinions of some fairly important members of the administration in power, rested primarily on the inferences drawn by observers from the policies of the "New Deal" and the circumstances that

kept it in power. The observers who drew these inferences differed widely in their attitude toward the supposed conspiracy: some regarded it with satisfaction, some with fear, some with stoic resignation, and some with a kind of fatalistic hope. But, apart from attitude, the basic considerations were those which you find clearly set forth in Lawrence Dennis's *The Coming American Fascism* (New York, 1963) and *The Dynamics of War and Revolution* (New York, 1940). Some, refurbished in the light of more recent events will be familiar to readers of Amaury de Riencourt's *The Coming 'Caesars* (New York, 1957). There were three fundamental points:

(1) Although it was granted that Franklin Roosevelt was an extraordinarily talented actor, far more subtle and cunning in his demagoguery than his only rival, Adolf Hitler, many observers who watched him week after week spreading out the boob-bait, delicately flavoured with bribes from the federal treasury, and watched the boobs happily nibbling at the bait, came to the conclusion that the United States was peopled by a majority so venal and imbecile that it had lost all capacity for self-government. Since the republic had effectively come to an end, a dictatorship was obviously necessary and inevitable.

(2) History shows that majority rule invariably results in a dictatorial regime.

(3) American disciples of Spengler quickly saw that in the modern world Europe was the analogue of Greece in the ancient, and the United States the analogue of Rome. If our civilisation was not to perish, America must attain hegemony over Europe by forcing Germany into a place of subordination, and must then marshal the forces of the West against our multitudinous and common enemies. Our destiny was unlimited imperialism—a destiny of glory and conquest which we could not escape, though we might try to do so as desperately as the Roman Republic had done. Spengler had concluded his last survey of the world with the prediction: "Caesar's legions are returning to consciousness. . . . The ultimate decisions are waiting for their man. . . . The dice are there ready for this stupendous game. *Who dares to throw them?*" To which the American Spenglerians proudly replied, "We do".

The hypothesis that the Roosevelt regime was more or less consciously moving in the paths of an American destiny was tenable and held by many down to the great betrayals of the United States at Quebec and Yalta—and even those could be explained by the necessity of quickly building up a formidable antagonist for the next war. And optimists could interpret even the Communist-designed "United Nations"—in the early days—as a device that could be seized and used in good time by Imperial America.

The last of these illusions vanished more than a decade ago.

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It has long been clear that the uniform purpose of supposedly American governments has been to weaken the United States in every possible way: to break our economic back and sabotage our industry, to destroy our military superiority and even the loyalty of our military forces, to make our nation contemptible in the eyes of the world, and to destroy our own national consciousness and self-respect.

There is now no slightest indication anywhere of a serious National Socialist conspiracy in the United States. We may doubt whether there ever was one outside the minds of a few bureaucrats and of analysts who gave the more optimistic interpretation of phenomena that would also have fitted a darker view.

Of the strength and activity of the Communist conspiracy in our government there has been no doubt since 1934. At that time some of the vermin, rashly supposing that no educator could be a loyal American, discussed in the presence of Dr. William A. Wirt their assurance that Roosevelt was the Kerensky of the United States, the cover under which they would consolidate their power until the country had been prepared for their open take-over. Significantly, Dr. Wirt's disclosure of the conspiracy merely accelerated the rapid influx of Communist agents into all branches of our government, and the war, when it was finally contrived, served to cover an even greater acceleration of Communist control.

Some form of "internationalism" was a pretext commonly used by the Communists in positions of power. Twenty years ago observers, knowing that Wilsonian crackpottery had long since become simply ludicrous, usually assumed that "internationalism", when more than an affectation of preference for French cooking or Italian wines, had a specific and intelligible purpose. The great drive to make "internationalism" seem both respectable and different from the International Communist Conspiracy did not begin until after the great booby trap for Americans, the "United Nations"—designed by Alger Hiss (CFR), Leo Pasvolosky (CFR), and Molotov (who, at least, did not pretend that he was representing the United States)—was put into operation and began to use our money to inundate our country with its slimy propaganda.

We are now invited to distinguish between members of the Communist Conspiracy and "fanatical one-worlders", but we may wonder whether the distinction has any meaning at levels where plans and decisions are made. Almost twenty years ago, when a branch of military intelligence frustrated the efforts of a person (CFR) who was then in charge of a regional "desk" in the State Department to transmit indirectly to the Soviet a device which was one of our most jealously guarded military secrets, it was automatically assumed, when inspection of the man's career made it clear that he was not a half-wit, that he was either a member of the Communist Conspiracy or a Communist agent through hire or blackmail. (The view that the man knew what he was doing was evidently held also by his superiors in the State Department, for he rapidly soared up to a higher post.) It could have been argued, perhaps, that the man merely had some kind of international maggot in his mind and wanted to make all countries equal. But that view did not occur to anyone who knew of the case at the time, and I see no reason why it should be entertained in a comparable case today.

Although our "internationalist" leaders are pompously vague in their references to the "world government" to which they admittedly plan to subjugate the United States, they cannot

have failed to see that *the only international force to which the United States could be subjugated is the International Communist Conspiracy*. Unless one wishes to believe in fairies or in little green Martians who are awaiting the moment to pop out of flying saucers, there simply is *no other*.

It is, of course, quite possible—even probable—that many persons who lend their support to "internationalist" agitation have not thought that far or may have some notion that manipulating pieces of platitudinous paper may have the magic power to create something that does not now exist. But for all practical purposes it is now clear that there is only *one* effective conspiracy. It is the International Communist Conspiracy. *Whose country?*

The record amply supports Mr. Smoot's carefully stated conclusion that "Somewhere at the top of the pyramid in the invisible government are a few sinister people who know exactly what they are doing: they want America to become a part of a worldwide socialist dictatorship, under the control of the Kremlin." The only question is how few—or many—they are.

We shall not be able to shake off the invisible incubus until we identify "internationalism" for what it plainly is and see that the putative motives of "one-worlders" are really irrelevant. I suggest that we shall have to tell them bluntly something like this:

"We are Americans. This is *our* country. We intend to live in it as free men, masters of our own destiny and strong enough to smash any horde of savages or degenerates who may try to take it from us. If our country is too mean to merit your respect or too small to contain your voluminous soul, or if for any other reason you feel an urge to take our country from us, the least that you can do is depart from our shores and meet us in open battle."

No Comment

Under the heading "The Finance of Dissent", Peterborough in the *Daily Telegraph* for November 8, wrote:

"As an M.P., editor of the *Spectator* and a director of Lombard Banking, Mr. Ian Macleod will probably be earning more than his Ministerial salary of £5,000.

"By contrast, his fellow dissenter, Mr. Enoch Powell, will go back to the Commons with less than half his previous salary and, I was assured by his agent after Mr. Powell's visit to his constituents in Wolverhampton yesterday, he has no other job in the offing."

The correspondent goes on:

"In one respect the engagement of Mr. Macleod by Lombard Banking is curious. During his period in the Colonial Office the African 'wind of change' policy blew strongly.

"In April, 1962, soon after Mr. Macleod moved on to other duties, Lombard's decided to withdraw completely from Africa. The Chairman, Mr. E. G. Spater, told shareholders of 'the full measure of the Government's disastrous policy in Africa slowly but surely whipping the winds into storms of hate.'

"Perhaps the firm will now return to Africa."

The Readiness is All

"There's special providence in the fall of a sparrow. If it be now, 'tis not to come; if it be not to come, it will be now; if it be not now, yet it will come: the readiness is all. Let be." (*Hamlet*, V.2.)

A Visit to Rougemont, P.Q.

About thirty miles from Montreal, in the Province of Quebec, Canada, lies the small village of Rougemont, set in open, apple-growing country. Some years ago, C. H. Douglas remarked that developments in Alberta had demonstrated that something was possible in the name of Social Credit. In Rougemont an experiment, more portentous than that in Alberta, and in its own way unique, is moving steadily ahead. Here is a true organic growth of the germinal idea of Social Credit, thriving in the soil of an undiminished Christian faith.

Some twenty-four years ago M. Louis Even in association with Mme. Côté-Mercier founded a periodical *Vers Demain*. Its purpose was to teach the practical application of Christian principles in contemporary industrialised society through the knowledge of the realities of political economy, revealed by C. H. Douglas under the general name of Social Credit. *Vers Demain* began its life in a small house in Montreal, and later shifted to a larger house in the same city. The teachings of Christianity, seen in the light of their application through Social Credit, gained here a wider and more profound acceptance than has ever occurred elsewhere, and gathered together men and women of missionary zeal who accepted as their task in life not only the diffusion of these re-incarnated teachings, but also the cultivation of the understanding of those to whom they addressed themselves.

Many of the missionaries renounced 'Full Employment', in order to gain full freedom; and in this freedom they work in the cause of freedom for all mankind. And the method? They proceed by what C. S. Lewis once called "good infection"; by example, by contact, by participation. "Ye are the salt of the earth"; "Let your light so shine before men. . . ."

And so the new plant grew and spread until the physical requirements for the production and circulation of *Vers Demain* expanded beyond the capacity of the house in Montreal to fulfil them. And the momentous decision was made to acquire spacious land in Rougemont, there to build a house—the Maison Saint-Michel—for the conduct of the crusade.

The Maison Saint-Michel is a building of four storeys, measuring inside about one hundred feet in length and thirty-six in breadth. The skeleton of this building is a steel frame, and this is clothed with concrete building blocks. Outside this, and now in course of construction, is to be an outer wall of dark red brick, based, in the front, on a marble wall up to 27 feet from the ground.

Almost the whole of the ground floor is devoted to the needs of *Vers Demain*, but these needs are catered for in such a way that the area may be cleared to accommodate meetings of the 'Créditistes', as they call themselves. On the floor above are the editorial offices, conference rooms, and a room for preparing tape-recordings for the broadcasts which are made regularly over the commercial broadcasting stations. In addition to broadcasting contracts with 30 broadcasting stations, fifteen minutes every week, *Vers Demain* is equipped at Maison Saint-Michel with camera and accessories to make films for use in telecasts, which are made as circumstances demand and the resources of the movement permit.

On the third floor is a large kitchen, opening widely into a dining hall. Beyond this the area is divided into bedrooms and toilet facilities for women, while the top floor is almost wholly devoted to similar accommodation for men.

How was this enormous venture possible? By the renuncia-

tion of Full Employment and of the destructive and corrupting materialism which this entails. Thus was gained freedom to live in craftsmanship.* The steel frame of the Maison Saint-Michel was erected by specialist engineers; but all the rest has been built freely by free craftsmen and skilled tradesmen. Here these men lived, on the site and in fellowship, for longer or shorter periods, with sometimes a hundred men on the work together. They lived their Christian lives in community, their needs for food, clothing and shelter cared for, and their lives a vocation.

Supporters of this venture—active workers, and those receptive to this enlarged teaching of Christianity in its practical application in modern society—are known as the Union of Electors. These are people who increasingly see through the shams and deceptions of Party politics to the realities, spiritual and economic, which should inspire life today. They know that where there is abundance, poverty is a crime perpetuated against the community by those engaged in the pursuit of power. They know that Full Employment is a device for the abolition of leisure—leisure in which the individual searches out and may follow his own true ends in life. And as the builders of the Maison Saint-Michel have found, the free pursuit of vocation in community brings life more abundantly.

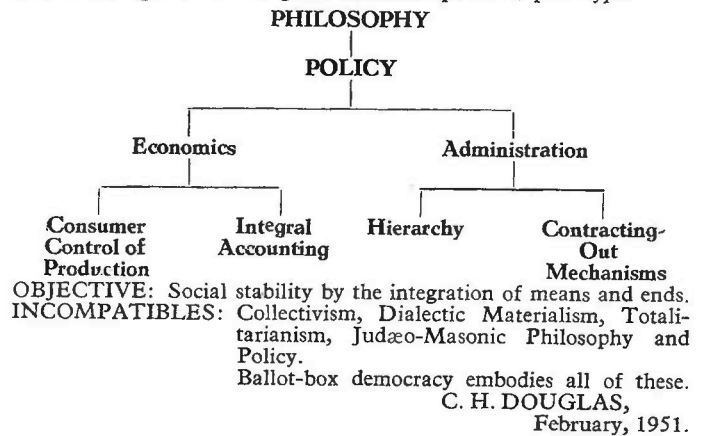
Such is the policy of the Union, to which, by his participation, each member gives his free consent. And to bring this policy to fruition, there is the essential administration, provided by the Institute of Political Action†.

(continued on page 5)

* See *Neither Do They Spin*, by B. W. Monahan; K.R.P. Publications Ltd., 9 Avenue Road, Stratford-on-Avon.

† WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.



THE BRIEF FOR THE PROSECUTION

By C. H. DOUGLAS

This book is the last of the contributions to the understanding of world politics written during the war of 1939-45 by the author of *Social Credit*. The series began with *This 'American' Business* (August, 1940) and continued and expanded with *The Big Idea* (1942), *The 'Land For The (Chosen) People' Racket* (1943), and *Programme For The Third World War* (1943).

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War with Russia

The paragraphs which follow are Douglas's and were originally published in "From Week to Week" notes in *The Social Crediter*, October 7, 1950:

"It is now reasonably clear that there is (E. & O.E.) no immediate danger of a clear-cut war with Russia, although for obvious reasons, it is not desired that the general public of these islands, or of the U.S.A., should feel any confidence to that effect. The general basis for such a statement is that the ends of the Sanhedrin, or B'nai Brith, or Zionists, or the 'Less than four hundred men who govern the World' of Herr Rathenau, are much better served by a series of medium-sized wars, no one of which settles anything and all of which serve as a cloak for MONOPOLY and centralisation, than by an atom-bomb conflagration in which there would be serious risk of injury to some of the Chosen, or Four Hundred.

"We are as confident as it is reasonable to be on such a subject, that President Truman received assurances for which it was not necessary for him to leave Washington, that a 'war' with North Korea would be absolutely safe (to him), that Stalin would be instructed not to interfere, that the 'British' would be still further humiliated, and the World Government at Lake Success would be saved thereby from ignominious dissolution in a storm of exasperated ridicule.

"The technique of fomenting little wars has been one of the major tools of 'American' finance, commonly called Dollar Diplomacy—a tool developed and perfected in South America in the nineteenth century, with India and South Africa as sidelines of increasing importance. It is easy to see that the apparent genesis of such wars can be shifted from New York to Moscow almost in a week, and it is by no means certain that the growing hostility to 'Communism' and its identification with Zionism in the United States, may not have just that effect. In the meantime, Fifth Columnists everywhere can be trusted to see that the excuses for a fight are ready for use almost anywhere, as required."

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A Reference Back

During the war period and afterwards until the death of Douglas, confidential memoranda were circulated by the Secretariat to selected readers and, additionally, notes written by Dr. Tudor Jones of conversations (usually of an extended nature and occurring at fairly frequent intervals) between the then Chairman of the Secretariat and the Advisory Chairman, Major Douglas. Both the material embodied in the so-called "Internal Bulletins" and that in the "Notes of Conversations" were (any reflections on individuals being first removed) checked by the Advisory Chairman for inaccuracies and sanctioned for distribution. Some notes still remain to be transcribed. Among those circulated is the following, dated April 20, 21, 1950, which refers *inter alia* to the progressive raising of the threshold for genuine ideas. Since Douglas's death, this process has accelerated, and now constitutes the major problem of such people as ourselves. We print the Notes as a preliminary to further announcements.

The Notes

In these conversations, Major Douglas reverted several times to the Apocalyptic idea in one or another of its various forms: *apo* (from) *kalyptein* (to cover). Hence uncovering, revelation, "ripe fate" (an Arab expression). He looked more and more to an Apocalyptic outcome of the present situation, and not to any piecemeal adjustment. Evil was now so all-embracing, so active, that the whole of Life had received a shock. "You won't do more than we have done in prescribing particular remedies. Look how they treat the idea of the Compensated Price. In *The Scotsman* this morning there is a review of a book, the author of which is credited with *making* the altogether new discovery of a time lag, *etc.* All this is attributed to the assistance of this man and that, and to Keynes. It is A plus B put out once again as one of many theories. We don't get any credit for it. They twist and use the Compensated Price to get what they want out of it. Nothing is so remarkable as to observe objectively what very close attention is paid to us all the time. They just listen and use what they hear for their own purposes. At the same time it is quite true that the scene is changing. The ordinary person seems to be taking his drinks stronger than he used to. The diluted stuff we're expected to drink is simply being thrust aside. There's a good deal of strong stuff about. What they think may be detrimental to us (*i.e.* the systematic lowering of the threshold for 'newspeak' and raising of the threshold for genuine ideas—T.J.) may be the thing that's keeping us alive." Here Major Douglas spoke with approval of Voigt's article in *The Month*. All the error and evil of centuries had been heaping up, and there was now too much of what the Arabs call "ripe fate" for there to be any other outcome, but it had got to work itself out. This might seem pessimistic, but it was realistic. "Ripe fate" was only another way of asserting what we were asserting: that there is Law, that you can't invent it, but can at best discover it, *etc.* If you must go the long way round and wait for it to assert itself unpleasantly, you do, of course, discover it, but have the unpleasant effects as well.

(T.J. reported that a dead-wood circulation of *The Social Crediter* collected during 1946-8 had been rigidly pruned, reducing the circulation temporarily to 200 below the peak of the early war years. This ground had now all been recovered, there was an increased trade sale, and the circulation was again rising very slowly but steadily.)

Major Douglas linked this up with what he had said about

“stronger drinks”. It was a good thing that an unknown public was increasingly interested in us even if only to a numerically small degree. *The Social Crediter* should be continued and without altering its essential qualities and character. It wasn't a paper for everybody; but it must not speak with two voices. No one else was doing what we were doing. It was from one point of view lamentable to see papers of some merit going down one after another, until literally we were the only one left; but it was significant that it was safer to be right than only half right from a sales point of view.

“Intellectual and moral prestige is closely linked with credit and the value of the £.” If they* or we were to find salvation, the very first thing to do was to drive down prices at any cost and increase faith in the £. (* the Government.)

In passing Major Douglas mentioned a chapter, “Tennis and the Ape Man” in a book by Capt. W. C. Bruges, *Principles of Liberty* published in 1937 by M. F. Robinson, 57 High Street, Lowestoft, and also Hinton's *The Fourth Dimension* in conjunction with Dunn's treatment of Immortality. (Hinton's book calls for rigid logical application. — T.J.) Major Douglas remarked later, but with reference to such matters as are discussed in the works mentioned, that “orthodox methods of dealing with the situation are obviously no good—they simply aren't working”.

The position in Canada was discussed at somewhat greater length than is here represented:—

“It does look at the moment as though, here and in Canada and indeed everywhere, the Constitutional issue is the issue which is uppermost. We want to make it clear to everybody that what you can do in the way of Constitution-making is very little. We have to bring out the Truth—the nature of the Universe. Either what the situation yields is in accordance with the nature of things, or it isn't. The nearer you get to the way things work, the less need there is for a Constitution at all. No Constitution can decide that it would be better to reap all the wheat at Christmas and sow again in summer. If you say that, you're calling in two doctors. We must destroy this idea that the House of Commons can do anything: our answer is the correct one: ‘Yes, but we don't want to be the victims of its follies!’ ”

The right course in Canada, “which, of course, they won't take, is for someone to blow the gaffe on the whole thing.

What they could do there is to hammer away at the iniquity of having their laws disallowed. But they won't do that because they're all politicians”. It was one thing to fight the financial system—but a triangular fight was hopeless.

Major Douglas scouted the idea that there was anything behind the effort being made to revive political Liberalism. A distinction had to be made between what the Liberal says and what he does. The finances of the country were better conducted under Gladstone; but there were two possible views of Gladstone—that he was one of those people with a genius for deceiving themselves; or that he was one of those who say “I can get most done by playing in with these people”. Up to a point, and then what?

Major Douglas again referred to the notion of “ripe fate”. The whole of the matter was the contradiction in the present world between those who behaved (with disastrous results) as though the world and only the world could give and take away, and those who knew there was something the world could neither give nor take away. “The net result of ‘science’ is that we know nothing of any value to us.”

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A VISIT TO ROUGEMONT, P.Q. (continued from page 3)

The Union of Electors is a conscious experiment in the integration of means and ends. Religion, which Douglas described as “a binding back to Reality”, discloses to us the ends; and the utilisation of natural sources of energy through mechanism—the process known as industrialisation—rightly conceived, provides the modern means.

Generations of our predecessors have progressively left us this legacy of potential wealth. We, as individuals, are its beneficial owners in our life-times, as our children will be in theirs. But this legacy has been expropriated by the monopolists of credit, who by their centralised control of access to our potential wealth, have imprisoned us in the slave-state of Full Employment. Here we are coerced into participation in projects, under the plea of “economic necessity”, whose purport is beyond our understanding or control. Nobody wants war, yet Full Employment drafts millions into the manufacture of the instruments of their own potential destruction. It is not in the will of individuals in general that the genesis of war is to be found; it is to be found in the ascendancy of the Will-to-Power of the few, through centralisation of all controls, and particularly financial control; in the ascendancy of those who realise that “war, or the threat of war” is the means by which ultimate functional control of the individual may

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be achieved.

It is the function of the Union of Electors, with its directorate and its missionaries, to frustrate this Satanic attempt by the diffusion of the knowledge of practical Christianity in the world as it has now become.

There are already a number of conclusions to be drawn from the "Quebec experiment". *First*: Their own social credit has created, for the Union of Electors*, their own Maison Saint-Michel. Those who built it might have been 'gainfully' employed on another building project, for which they would have been paid wages. But then, those wages, as they were paid would have been almost entirely spent on the cost of living. At the end, they would have perhaps a few more material possessions, and perhaps a small savings account; but they would not have the building which they had constructed. If they had access to it at all, that access would be by paying rent, for which they would need further 'gainful' employment, remunerated sufficiently to meet the cost of living as well as to meet the rent; and this in perpetuity, so long as they desired the use of the building.

In the case of the Maison Saint-Michel (and leaving aside the cost of the raw materials), they have the building *at the cost of their own consumption*: a situation which entirely and practically vindicates Douglas's conception of one of the true underlying laws of economics.

Second: Apart from external transactions, money was not required for the building. And it is obvious that a larger community could have participated, and by growing food and in other ways providing for the basic necessities of life, have reduced still further the external transactions.

Third: The Maison Saint-Michel is in effect a microcosm reflecting the macrocosm of society at large. In a society possessing all its own raw materials, there need be no external transactions, so that it becomes completely true that the sole cost of production is the consumption entailed; and the whole of the product belongs to the whole of society, as the Maison belongs to the Union.

Considerations such as these could be elaborated indefinitely. But it is sufficient, and better, to meditate on this achievement and how in real terms it was made possible. It looks

* Strictly, the Maison Saint-Michel is the house of the Pèlerins, the Pilgrims who go from place to place and door to door, spreading knowledge of Social Credit. At present there are twenty-nine full-time pilgrims in various parts of the country; in addition up to two hundred give part-time assistance in leisure-time, mainly in the weekends.

All these pilgrims are at home when they come to the Maison; here they make contact with each other, exchanging views on the best ways of achieving their objectives.

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like a miracle; but the life of the Spirit is an unending miracle; and it is that which Satanism is bent on destroying, even if, as it seems, this means a nuclear holocaust.

Monsieur Louis Even wrote from Rougemont on December 5:

"I received your letter this morning, the day of the funeral of our Advisory Chairman. I told the news to the rest of the staff of our house, and that allowed us to be united with you all in thought."

*A Happy Christmas
 To All Our Readers*

CORRECTIVE

In view of the flogging by such agencies as the BBC of the theory of mental equality of black and white races, some facts and views expressed by contributors to *The Mankind Quarterly*, Vol. 2, No. 1 (July-September 1961) are of interest. The quarterly is published in Edinburgh, under the editorship of Dr. R. Gayre of Gayre with the assistance of a distinguished group of specialists in the fields of Ethnology, Genetics, Ethno-psychology, Racial History and Demography gathered together from Europe, the British Commonwealth countries, India, Japan, and the U.S.A.

Examples: After quoting Dr. Biesheuvel's Hoernle Memorial Lecture to the South African Institute of Race Relations to the effect that the electro-encephalogram records of alpha frequencies "prominently associated with visual perception and, in a less direct way, with simulability and activity level" show a "systematic difference in tempo of behaviour between Africans and Caucasians", Elizabeth Hoyt says. "It may, in fact, be time for us to revise those concepts of 'equality' in race which we as liberals have adopted. It may be that we will serve mankind better in looking for differences in the human family in an objective spirit than by assuming all people to be alike." Further, Professor R. Travis Osborne of Georgia University infers from a statistical analysis of data that there is a significant of 2 years 6 months in mental age of white and Negro children in the same (sixth) grade (mastery of reading and arithmetic skills).

THE UNSEEING EYE

Oration delivered at the London School of Economics on Friday, December 6, 1957, by

Sir Hugh Casson, R.D.I., M.A., F.R.I.B.A.

"... if we can borrow from the Social Credit enthusiasts their slogan—'Full enjoyment rather than full employment'—as an objective, then we might create between us a civilisation based upon freewill in which all men are artists and there will be no need, thank goodness, to talk about it." (Concluding sentence.)

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