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FOR POLITICAL AND ECONOMIC REALISM

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Social Credit in 1967

A Review for New Readers

V

The fifty years with which we are here concerned from a Social Credit point of view have seen first the destruction of the money myth, and secondly the entrenchment in the organs of government of the Power which originally operated under cover of general ignorance of the operation of the financial system. Those years have also revealed the power and determination of those proposing to enslave the populations of the entire world. How many perish before or after the attainment of this objective is obviously of no consequence to the Conspirators, so that if further carnage is to be halted, there is no alternative to identifying and punishing those responsible for what the world has already suffered.

At least until the world is disarmed, leaving a world 'police' force at the sole disposal of the World Government, the Conspiracy must rely on massive deception, and general public ignorance of the real state of affairs. Lippmann was quite right to speak of a rebellion. The trouble is that it is not yet a sufficiently informed rebellion. If it becomes so before force can be openly used against it—as is certainly the ultimate intention—it will put down the Conspiracy.

The essence of the Fabian technique is gradualness—slow erosion of the foundations of free society. But eventually the picture emerges as a whole—the reality of totalitarian government becomes visible. Our task therefore is to do everything possible to make the reality visible prematurely, from the Fabian point of view.

Since what is still called the free world in the last resort implicitly or explicitly relies on the U.S.A. for its defence, it is clear that the battle front lies within the U.S.A. Nevertheless, the more widely the truth is known, the more support there will be for what has to be done within the U.S.A.—the mobilisation of public opinion against the international criminals who are in control of the U.S. government, with a view to their impeachment.

VI

After that, what?

Immense damage has been done. The Socialists like to say that you cannot unscramble eggs; but fortunately that is not the problem. An egg *as an egg* goes out of existence when it is scrambled. But society is a constant state of renewal, its present growing out of its past, and its future contained in its present. Douglas put it that "Society is primarily metaphysical", and this means that Society becomes what its philosophy teaches, because philosophies give rise to the long-term policies which crystallise into history. You cannot *make* a Society Christian; but as belief in Christianity spreads, a Society becomes Christian. In this

context Christianity means the unique value of the individual.

The fundamental problem of reconstruction is thus a spiritual one—to re-create in individuals their own belief in their unique value "in the sight of God". In this age, this is not likely to be accomplished by preaching.

But it is likely to come about with the exposure of wickedness in high places. Once there is general comprehension of the enormity of the wickedness, there will be a general reaction against that wickedness. Now if Man is more than a physico-chemical entity, the reaction will be a spiritual phenomenon—a revelation which, being personal, leads to the perception of uniqueness. If Man really is no more than a physico-chemical entity, there is no hope anyhow. But who, in his heart of hearts, believes that?

Douglas pointed out "Systems are made for men", which means that what sort of system we live with depends on what sort of men we are. That is why he also wrote: "Nobody for any practical purpose is going to produce a Final Social Credit plan." The situation to be dealt with is always prior to any plan. It is "the relationships between individuals and their association in countries and nations, between individuals and their association in groups" with which we are concerned.

On this basis, it might be quite a good idea, when the Conspirators have been judged guilty, to place a selected group of them under suspended death sentence, to be commuted to life imprisonment if they de-centralised economic power within a specified period of time.

VII

The essence of the present situation is that there is *in being* a World Government, but that revolt against it is still possible. Probably without understanding the full implications, the Government of Rhodesia, by its Unilateral Declaration of Independence, did revolt, and thereby forced the occult World Government to disclose to some extent its existence. Since Southern Africa is the only area of the world still capable of an independent initiative, the action by the Rhodesian Government has made manifest the potential threat to the Republic of South Africa, so that war rather than subversion would now be required to subjugate it. This, of course, would expose even more clearly than did the Suez crisis the identity of the interests in control of Washington and Moscow. But by exposing the uniqueness of the Southern African situation, Rhodesia has revealed the extreme gravity of the threat to the entire world.

(continued on page 4)

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From Week to Week

Long before ballistic missiles and atomic bombs were thought of, the late C. H. Douglas defined the objective of internationalist global strategy as being to gain control of the last squadron of bombers. That objective has emerged ever more clearly through the confusions of the past fifty years, requiring the artificial antics at the United Nations to obscure the final moves in its achievement.

The present 'crisis' in the Middle East has its roots beyond the First World War, but a clear line can be seen from the setting up of the Federal Reserve banking system in the U.S.A., which effectively centralised control of credit and thus of American policy, especially foreign policy. This control was used to exact the Balfour Declaration, favouring a national home for Jews in Palestine, as the price of America's entering the war on the Allies' side, and after the war to negotiate the Versailles Treaty to ensure a resumption of war at a suitable time. This resumed war provided, amongst other advantages to the conspirators, the opportunity to pour Jewish 'refugees' into the national 'home'. Terrorism plus international chicanery enabled the establishment of the state of Israel, recognised and supported by both Moscow and Washington.

Bearing in mind that Israelis just as much as Arabs are cannon-fodder, and that nations and countries are pawns in the deadly struggle to impose a world-police force on the whole of what is left of mankind; that the "last squadron of bombers" is in the U.S.A., but potentially under the control of the American *people*, it is not difficult to see that the control of the Middle East by 'Russia' (it could hardly be controlled *directly* by 'America') would (or will) complete the outflanking of America, thus producing a situation where surrender to a Russian ultimatum would appear to the American *people* logical and inevitable. Checkmate.

You think it has not been planned that way? Of course you do. A vast effort and expense has been undertaken to control the way you think. We are confronted with murder, presented with the appearance of accident, and everything depends on our taking the appearance for the reality.

An Introduction to Social Credit

We are pleased to announce a new, revised edition of Dr. Bryan W. Monahan's *An Introduction to Social Credit*. A precursory note states:

"The present increasing and dangerous plight of the whole world despite the advances continuously being made in science and the technique of power-production is forcing more and more people to an examination of the foundations of civilization and the origin of our trouble. This little book was written originally to relate the later to the earlier phases of the doctrine first enunciated by the late Major C. H. Douglas fifty years ago, and developed by him over thirty years. The first edition has continued to serve its original purpose, but in this edition the opportunity has been taken to revise the text in the light of the rapid developments of the past twenty years in which events have brought out the significance of policies; and to incorporate some information which has become available in that period. A glance through the index will be sufficient to reveal how much more than a matter of monetary systems is involved. Social Credit is a *policy*, and the only policy extant which offers citizens freedom in security, and the practical means to keep government in its proper place. It is the exact antithesis of totalitarianism."

The following reprint of the Preface to the new, second edition will inform our readers and should be useful to introduce the book to others:

"In the ordinary way, it is difficult to perceive history in the making. But if history is understood as crystallised policy rather than as a compilation of largely unrelated events, it can be seen in the making by those who understand the policies concerned. This has been especially the case in the twenty years since the first edition of this book. The world of international politics is changing before our eyes, with the elimination of the British Empire and the rise of the Communists, and the United States of America becoming 'the greatest Power the world has ever known'.

"Clifford Hugh Douglas, the author of the ideas subsequently known as Social Credit, perceived the making of history at least as early as 1917, and he recognised the predominant importance, at that time, of the economic system in the shape of things to come. His early major books, while never losing sight of the context, and containing the germ of ideas which he elaborated in his later books, concentrated on the importance of a defective financial system. He foresaw the Great Depression (which concentrated public attention on the economic system as nothing else would) and the Second World War. As these events approached and passed, Douglas turned his attention more and more to the political component of political economy.

"Most of Douglas's early books are out of print, and the high cost of publication, and the probably small market available for a subject of interest only to the relatively few, militated against re-publication of several early works. Douglas selected *The Monopoly of Credit* as the most suitable, and this was brought out in a new edition.

"There existed, therefore, no readily available link between the earlier and the later phases of the presentation of the whole doctrine of Social Credit. *An Introduction to Social Credit* was written to bridge this gap, and was published originally in serial form in *The Social Crediter* and *The Australian Social Crediter*. The original intention how-

ever was that it should be published in book form, and after some delay in the difficult post-war period, this intention was carried out. That the book fulfilled its purpose has been shown by the fact that it has sold continuously for twenty years until stocks have become exhausted.

"Douglas's last major book, *The Brief for the Prosecution*, was written and published towards the end of the war. He continued for some time to write penetrating notes for *The Social Crediter*, and some longer essays, but in all these the emphasis continued to be on the philosophical and political aspects of affairs.

"One of Douglas's early predictions was that the financial system, as it was then, could not survive unmodified another war. In fact, it did not survive even that long. A breakdown was averted by the adoption of Keynesian economics—open government deficit finance. But the fundamental defect in the financing of an industrial economy remained, and its effects are now manifest in the balance of payments crises which are afflicting one country after another.

"Since the end of the war it has become ever more apparent that the defeat of the Communist Conspiracy, in whose favour a defective financial system operates, is the first and major requirement if a free society is to survive; but if and when that defeat is achieved, the defective financial system will have to be rectified, and a rectification will be finally satisfactory must proceed from fundamental principles. It is with these principles that Social Credit deals.

"It has therefore seemed worthwhile to bring out a new edition of the *Introduction*, with revisions and additions in accord with the developments of the international scene in the past twenty years, but still with the prime intention of presenting the doctrine of Social Credit as Douglas elaborated it over the years."

Available from K.R.P. Publications, 245 Cann Hall Road, London, E.11. The price of the new edition of 136 pages is 8/6 (9/3 posted), and it will be ready at the end of July or the beginning of August.

The Manion Forum

South Bend, Ind., June 4—Author and lecturer Clarence Manion asserts that "we cannot effectively fight Communists and Communism in Vietnam while we coddle and compromise with Communists and Communism in this country." Speaking to his radio audience, Manion insists that as soon as the American people become as thoroughly anti-Communist during the present war as they were anti-Nazi and anti-Fascist during World War II, the war in Vietnam will end immediately in complete victory. He also points out that the prime purpose of the Communists "is and has always been to discredit, disgrace, and dissolve effective anti-Communists in this country." The Reds have reason to believe that their campaign has been successful, Manion continues, because they "can now kill American soldiers in Vietnam while they lead parades on the streets of the United States without fear of effective protest from the American people or of criminal prosecution by the public authorities."

—*The Review of the News*, June 14, 1967.

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Icarus and Theology

Most people have heard of Icarus, whose father fixed wings to him with wax that melted when he flew too near the sun. But only few have heard about the proposition of a nonviolent invasion of Rhodesia which, according to one account, will take the form of parachuting in nonviolent volunteers. The Rev. R. Bell and, it seems, Lord McLeod of the Iona community both support this species of intervention, and Mr. Bell has written a pamphlet called *Outline of Nonviolent Strategy to Resolve the Rhodesian Crisis*.

He calls the Rhodesian crisis "basically a social revolution . . . a struggle between the privileged few and the underprivileged many." He adds that the underprivileged have never won their struggle without putting effective pressure, "military or economic", on the few, so that sanctions alone cannot solve the problem. He recognises, he says, that Rhodesia is a police state and that outside help will be needed, although the underprivileged must organise themselves and "demand their rights". He recognises some of the difficulties of the situation which he would solve by "nonviolent strategy", in fact a nonviolent invasion, of which the object would be justice and reconciliation. The reader cannot help wondering whether many Africans would welcome this kind of interference in their country and with their traditions, especially as the nonviolent forces would "insist on social and political change".

The writer discloses his prejudices when he suggests a conference at Salisbury at which "such as Mr. Nkomo and Mr. Sithole" should attend; adding, "Smith might agree." Besides these forces, strikes are to be called, and Dr. Banda is to be asked to withdraw all Malawi in Rhodesia. But would Dr. Banda wish to do so and, if not, would he also be invaded? The whole enterprise of this Daedalus assumes the guilt of Mr. Smith and takes it for granted that Mr. Bell would make a wiser ruler of Rhodesia, for the natives are clearly to be told what sort of government they are to ask for.

And the reader turns with relief to the thoughts of a trained theologian, the Rev. Father Robert Stewart, who preached on the Rhodesian question on April 16th and whose sermon was reproduced (slightly edited) in the *Fraserburgh Herald* of May 12th. Fr. Stewart points out that Dr. Ramsey's call to support Mr. Wilson in steps against Mr. Smith's Government stated "the precise contrary of the truth." The use of sanctions infringes a "fundamental principle of the moral law, which according to the Catholic Church allows of no infringement whatsoever, that it is never justifiable to do evil to effect a righteous end." So it is the duty of all "not to support the British Government in the policy of sanctions."

Clearly, he continues, "moral law is being sacrificed to what is considered to be expedient . . . In the present case the means and the end are alike evil." The avowed end of sanctions is to force on millions of black Africans a system unsuited to them and which they do not desire. But the real aims are the breakdown of Western civilisation, the enslavement of the blacks, and the appropriation of African wealth in furtherance of world domination. The world powers gave so-called freedom to those they had been protecting and civilising, under pressure from international finance and world communism, abandoning millions of native Christians and racial minorities. His congregation had heard confirmation of this from missionary Fathers expelled from their missions.

Fr. Stewart continues, "God is not mocked. I firmly believe that He is on the side of the Rhodesians and their friends." He comments on the "superfluity of the very commodity of which we and our companions in crime have conspired most unjustly to deprive our brothers of all colours in Rhodesia," and mentions the "barefaced acts of piracy off Mozambique." He blames all parties for the present state of "disgrace abounding," but adds that Mr. Wilson has "out-geroboamed Jeroboam" (who made Israel to sin) in that he has made almost the entire world to sin.

The Dean of Gibraltar deals (*Daily Telegraph*, June 12, 1967) with another Icarian flight; this time by the Press Officer of the United Society for the Propagation of the Gospel, Mr. Stanley Ebdale, who on May 30th invited his readers to pray for the repeal of the Land Apportionment Act. The Dean asks whether he realised that "the African 95 per cent on their 40 per cent of land produce less than six per cent of the total food produced," while the Europeans produce the other 94 per cent. Some people, he adds, will consider applying "sanctions" to the USPG "if they are going to do the African down" as would happen were the Act repealed, and he advises the society to drop its cant about "moral issues" and "human rights" and to reflect that if man cannot live by bread alone "neither can he live without it."

Let us hope that this forthright common sense and real Christianity on the part of two priests of two communions will bring solace to the Archdeacon in Rhodesia who has called for a Christian approach. I cannot see anyone wanting Icarus.

—H.S.

More Aid to the Enemy

Washington, June 2—The Commerce Department lifts export restrictions on 38 more categories of products for shipment behind the Iron Curtain, according to the *Washington Post*. The move affects East Germany for the first time in the current program, which began last fall with the easing of restrictions on 400 categories of goods. Restrictions on 24 other classes were eased earlier this year. Today's action means that validated export licenses will no longer be required for shipments to Eastern Europe of many dairy products; cereal flours, meal, groats, grain starches, and preparations of flour, starch, or malt; tobacco; raw cotton excluding linters, cotton waste, and carded or combed cotton; some types of crude and manufactured fertilizers; linseed oil, coconut oil, and soft vegetable oils.

Washington, June 7—Officials of the Commerce Department announce that U.S. exports to the Soviet Union and its satellites rose to \$60.9 million in the last three months of 1966, sharply above the preceding quarter's \$36.8 million and also exceeding the \$50.6 million of a year earlier. Fourth quarter U.S. imports from the Soviet bloc were \$45.2 million, according to the officials, down slightly from the \$46.9 million of the previous quarter but up slightly from \$42.5 million a year earlier.

—*The Review of the News*, June 14, 1967.

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Social Credit in 1967

(continued from page 1)

This means that those who understand the threat have the best chance they have ever had of getting a hearing, because the threat is emerging from the abstract to the concrete; the situation is coming into visible focus. That is the situation of Social Credit in 1967.

No attempt here is made to expound Social Credit as a doctrine. Social Credit requires study in its own right, but for those actively concerned in combating the threat to civilisation, this study provides probably the best foundation. *An Introduction To Social Credit*, by Bryan W. Monahan, will shortly be available in a second, revised, edition. It is republished because it combines in one volume aspects of Social Credit which appeared separately in Douglas's works. Already available are Douglas's books *Economic Democracy*, *Social Credit*, *The Brief For the Prosecution*, *The Monopoly of Credit*, and some shorter essays.

But what is vital at this stage is to bring about as wide an understanding as possible of the actual causes of the mounting chaos in the world, and there are now readily available a number of inexpensive books which put the matter entirely beyond conjecture. *None Dare Call It Treason* is highly comprehensive and fully documented. *Seeds of Treason* by Ralph de Toledano is one of the books revealing the presence of identified Communists in high positions in the Government of the U.S.A. *The Invisible Government* by Dan Smoot reveals the interlocking of Finance and Communism. *The Fearful Master* shows the origin, real composition, and present purpose in the scheme of World Government of the United Nations organisation. A list of these and other books and essays is available on application from K.R.P. Publications and Tidal Publications.

The danger we stand in is extreme; but the opportunity to extricate ourselves is probably greater than ever before. This is because the operation of the Conspiracy is more visible, and more people are concerned about it, and the opportunity to spread knowledge and understanding is increasing all the time. The Spirit of Man has emerged from previous Dark Ages. This age is dark, seen in the light of history. The amount of further suffering we must endure depends on the efforts of individuals to make the truth known, for when it is sufficiently known, it will set us free.

Forty-three years ago, Douglas wrote (*Social Credit*): "If it be possible to clarify the relation between the analysis of the financial system, the foci of discontent, and the logical remedy, with sufficient emphasis and over a sufficiently wide area, then the stage will be set for the greatest victory which the human individual has, within history, achieved over the forces which beset him to his fall."

We stand before that "Critical Moment" which Douglas used as the title of the last chapter of "Social Credit".

(Concluded)

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