

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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The Big Idea

By C.H. DOUGLAS

THIS TREATISE, HERE CONTINUED, WHICH FIRST APPEARED SERIALLY IN THESE PAGES BETWEEN JANUARY AND MAY, 1942, AND LATER IN BOOKLET FORM, WILL NOT BE FAMILIAR TO MANY OF OUR PRESENT READERS. FOR OTHERS A RE-READING SHOULD PROVE ENLIGHTENING.

V

Any serious endeavour to identify the origins of world unrest and war inevitably and invariably leads back to what is loosely called occultism—a word which in itself seems to be almost as widely misunderstood as the matters to which it is applied.

To the average individual, it is mixed up with ghosts, scances, and witches. But, as was pointed out in an admirable letter to *The Social Crediter* of December 20, 1941, his emphasis on the allegedly "supernatural" (itself, a suspect word) is neither justified by the dictionary, which defines "occult" as "that which is secret or hidden," or by the nature of the idea which it expresses, which cannot be static. "Occultism," in fact is simply the reverse of discovery. *Demon est Deus inversus.*

Now, it would appear to be fairly obvious that writing or teaching about things "kept secret or hidden," is not occultism, whatever else it is. It is either *discovery* (disclosure) or it is deception. It is important to bear in mind that in all probability, we have to deal with both forms of publicity, because there is convincing evidence of two characteristics of every major political and social revolution and uprising of the past three hundred years at least. One of these features is the emergence of vague "esoteric" theories, generally stressing the apocalyptic nature of the times, and, in effect, the necessity for a psychic or spiritual *sauve qui peut*. The British Israel and Pyramid cults are instances. And parallel with these, the paralysis of normal Government, and the assumption of its functions by persons and organisations supported by overwhelming propaganda, whose policy can be recognised as the objective of the crisis. These shadow Governments have uniformly had two features. They derive their apparent support from the towns, not the country, and they have never attacked either the Money Power or the Jews. Cromwell rose to power by the support of the City of London and its shadowy "Dutch" friends, the French Revolution was in effect the Paris Revolution with the same shadowy backing, the American Revolution began with the Boston Tea Party and was primarily "Dutch," and the Russian Revolution was the St. Petersburg Revolution. (The evolution of the name of the old capital of Russia is far from being without significance.)

It has been pointed out, with justice, I think, that all

of these revolutions tended to the advantage of Germany, or more exactly, Prussia.

Using the word "occult" in its correct sense, it would seem clear that to say, as some of our Superior Persons contend, that occultism is all nonsense, is merely another way of repeating the famous lampoon upon the Master of Balliol:

First come I, my name is Jowett,
There's no knowledge but I know it.
I am Master of this College
What I don't know isn't knowledge.

There are probably more Forces which are occult than there are Forces which are known, but one which was incontestably "occult" in the truest sense, that those who understood it were determined to mislead the general public in regard to it, was the Money System. It is no longer occult, but its Masters are.

Mrs. Webster, whose valuable work is a model of painstaking investigation and documentation, lists five main divisions of secret or semi-secret activity as connected with world unrest and catastrophe;

- (1) Grand Orient Freemasonry.
- (2) Theosophy—with its innumerable ramifications.
- (3) Nationalism of an aggressive kind—Pan-Germanism (She might have added, Pan-Americanism).
- (4) International Finance.
- (5) Social Revolution.

—*Secret Societies*, p. 351.

She then asks, "Is there indeed one power directing all subversive movements—is it one of the five here enumerated, or is it yet another power more potent and more invisible?"

"It will be noticed that . . . these subversive movements have (1) A pro-German tendency. (2) All contain a Jewish element. (3) All have a more or less decided antagonism to Christianity."

Mrs. Webster deals at great length with Nos. 1, 2, 3, and 5 but clearly does not consider herself technically competent to deal with No. 4. Had she done so, she would almost certainly have realised what is probably the most significant common factor of all of them—that they are themselves all subverted or perverted. (Continued on page 3)

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Axioms, et cetra

Concerning Douglas's observations which were, for many years, published regularly in *The Social Crediter*, under the heading "From Week to Week", Dr. Tudor Jones made the comment that they were "expository and militant" at the same time. Some of these Notes are repeated below. The dates of original publication are given in brackets at the end of each item.

It must now be evident generally, as we have been doing our best to proclaim for twenty-five years, that it is absurd to challenge the logic of modern politics and economics, which are irrefragable. It is the so-called "axioms" which demand examination. In what time may remain to us, we propose, at intervals, and as objectively as possible, to examine these "axioms".

Fifty years ago, a Conservative Member of Parliament replying to a criticism made at a private dinner-party, said, "Well, you know, politics is a dirty business, always has been a dirty business, and always will be a dirty business".

We have here, a *fact*, which is stated as an *axiom*.

Fifty years ago, politics were far cleaner than they are to-day—probably at their cleanest. The explanation of this is simple—they were less professional. The average Member of Parliament was a man of private means and diverse interests. It was not a matter of life and death to him to retain his seat, and there were limits beyond which he was not prepared to go to retain it. The Member just quoted was of this type, yet he did retain his seat, and he admitted that he was employed in a dirty business. If he had troubled to justify himself, he would no doubt have said, "Politics is the art of the possible".

It is not necessary to look very far for an explanation of the *fact*. It is stated with admirable clarity in the *Protocols of the Learned Elders of Zion*, and is of course, the basis of Machiavellianism. The real reason that the *Protocols* have roused such furious denunciation is precisely this—that they explain the divergence between public and private honesty. Protocol I, XI reads: "The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe.

Great national [*sic*] qualities, like frankness and honesty, are vices in politics. . . Compare "Full employment"; "Public Ownership", "The Dictatorship of the Proletariat", "*Liberté, Egalité, Fraternité*", etc.

At this point, we are clearly confronted with a difficulty. Have moral qualities any real existence and justification, or as the Socialists contend, are they merely a trick to make the mob easier to control? Socialist politics, while only a few steps further on the road, are obviously not hampered by any doubts on this point—they are completely a-moral. Their objective is the supremacy of the bureaucrat so long as he obeys orders. Nothing else.

Fortunately, we are not thrown back upon authoritarianism for an answer to this vital question—it can be obtained from one of the most thoroughgoing exponents of the empirical technique—Gustave le Bon. *A mob has no morality; an individual depends for his individuality on his morality.* Lying and corruption disintegrate a man. No society can survive a-moral leadership.

In consequence, a Collectivist Government is inevitably the most corrupt form and must lead to a tyranny unredeemed by any virtues.

(Sept. 15, 1945.)

"Axioms" of Society. No. 2 "Trades Unions are necessary and desirable, and are an indication of a progressive community". (Trades Unions, in the British sense, have been abolished in Russia, the Socialist paradise.)

Perhaps few subjects are so little understood by the general public, and even by trades-unionists themselves, trades-unionism. Its activities may be classified as (1) Intimidation of non-Trades-Unionists. (2) The exaction of tribute. In America that amounts to sheer blackmail accompanied by threats and violence, both to employers and employed. (3) The provision of a rapidly increasing number of well-paid bureaucratic offices. (4) The restriction of output to bolster up a large labour-force and maintain political power. (5) The transfer of the independent status of the craftsman to the Trades-Unions. (6) The raising of the commodity-price of labour at the expense of the public. (7) The robbery of private property, jointly with the Financial-International Cartels, and its transfer to the Trades-Unions. The first steps in this final item are forecast in the present Government programme.

(Sept. 22, 1945.)

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

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

"It was neither parliaments nor populations, nor the course of nature, nor the course of events, that overthrew the throne of Louis Phillippe. The throne was surprised by

the Secret Societies, ever prepared to ravage Europe."—Lord George Bentinck, Benjamin D'Israeli, p. 552. And the general population paid just as much, or as little, attention as it did to the clear warning contained in *Coningsby*.

Thanks to the fact that they appeared under the auspices of *The Morning Post* and its courageous editor, the Honourable Rupert Gwynn, perhaps the last of his kind, *The Protocols of Zion* did attract a certain amount of attention when they first appeared, but not nearly so much as a current tip for the Derby. And in fact, there is nothing in the *Protocols* which was not known to any serious student of the matters with which they deal, although (and that is why they arouse so much fury) they do contain a handy and understandable synthesis of matter which must otherwise be gathered from widely differing, apparently unrelated, and mostly uncatalogued sources. What many readers of them do not grasp is that "Big Business", Socialist Government, and World Politics are merely components of Jewish Freemasonry.

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

(June 4, 1949.)

Subtle Technique

From a correspondent —

"In view of the loose thinking about our Christian approach to the whole matter of war, where popular pacifism has been allowed to infiltrate and find an easy parasitic foothold, I would like to add some of my thoughts . . .

" . . . this psychological infiltration has been playing its devious and active part in creating hesitation and uncertainty. The introduction of that much used word 'negotiation', has been urged over and over again in industrial violence and every other form of violence, also using that other blessed word 'dispute'. Negotiation in these circumstances is based on the idea of reaching a compromise, which means no more than a surrender by instalments. For there is no other answer to violence than the weapon your adversary uses. It is the very replacement of reason and the appeal to reason at the outset, by the use of force."

Social Credit — A British Government Statement

The last issue of *The Social Crediter* was sent to all members of the British House of Commons.

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The Big Idea

(Continued from page 1)

To go very rapidly through the list, Grand Orient Freemasonry almost certainly descends from the Knights Templars, originally a militant Christian Order ultimately accused of Satanism, sex perversion, and international usury, and expelled from England *within twenty years of the expulsion of the Jews* (1290).

Theosophy is of course a generic term, but is used mainly by Mrs. Webster to refer to the body of opinion of which Madame Blavatsky was the modern focus. Whatever may be said of that very remarkable woman, it is quite certain that she abominated both the Jews and the Talmud. But Mrs. Webster is quite correct in the suggestion that the Theosophical Movement at the present day is a very different body to that contemplated by Madame Blavatsky.

The Imperialistic Nationalism of Pan-Germany and Pan-America is not in the least a natural development of cultural nationalism, but is merely political mercantilism. The violent reaction to it on the American Continent is sufficient proof of its artificiality.

British Social revolution has lost all resemblance to the ideas of such men as Keir Hardie, or even George Lansbury, whose primary idea was emancipation. Instead, it has become a "racket," the spiritual home of the bureaucrat, of whom Lord Passfield (Sydney Webb) is the Prophet, the London School of Economics, financed by Sir Ernest Cassel, the Staff College, and the Card Index, the Ark of the Covenant. Its creed is, "We came that ye might have life less abundantly."

And, one rung higher up the ladder, we find International Finance, of which the central idea is misdirection and perversion. It is of primary importance to an understanding of the underlying causes of world catastrophe to observe the parallelism between the hypnotic propaganda to represent an amorphous accounting or ticket system as "wealth" in itself, and collectivism, which relies on statistics as an indication of well-being. The revolt against "the numbering of the people" was a sound, intuitive, revolt.

VI

There is, in a certain type of metaphysics, a theory, or rather statement, that animals have a "Group" soul, and that the real test of difference between the animal kingdom and the human race is the individuality of the human soul. That is to say, the first "duty" of a human being is to dominate his relationship with the group soul.

This means, if it means anything, that the supreme aim of evolution is differentiation, and that the determined effort to present human beings, and to treat human beings, as a collectivity, is the Sin against the Holy Ghost, for which there is no forgiveness.

Now, this idea has a curious corollary. It implies that organisation is a descent—a retrogression. I do not think that it necessarily implies that organisation is inadmissible, if done consciously and with full understanding by those who are organised.

But it seems to me to offer a very important explanation of the inevitable degradation which accompanies large organisations. It is not human nature which is at fault—that is just exactly what it is not. It is the prostitution of human nature to a lower order of evolution—the group soul.

There is any amount of evidence to support this theory. Mobs, for instance. And our Great Men always appeal to mobs. And the behaviour of Functionaries—in private life and as individuals, decent fellows. In their Function, possessed of devils. Not because of their function, but because they assume powers not proper to that function, arising out of collectivity.

Evidently, an organisation which is expressly designed to make use of individuals without *allowing* them to understand the true object for which they are being used, is *inherently* Evil. It is a matter of no consequence whatever that it may have been founded by an idealist with an eye on the Millennium. That is why I am confident that the Devil is backing every horse in the race, at the moment. There is altogether too much drive for similarity in organisation to leave any doubt about that, and too much deception about its results.

That our present plight is due to organisation *per se*, is not, I think, open to discussion. Clearly there could be no war without it. Apart from the fact that such authorities as Elliot Smith are prepared to demonstrate that man is not naturally a combative animal, the specious and significant attempt to assure us that, on the one hand, war is good for us and on the other, is merely logical expansion of a quarrel between two small boys, is consciously false. A quarrel between individuals proceeds from something inside them. A modern war is a collective prize fight, promoted by outsiders for the benefit of themselves and the destruction of the contestants, who would much prefer not to be involved, and would not be, if they were not "organised."

Organisation is, in fact, magic. It is the evocation of an elemental force, and it is much easier to evoke elemental forces than it is to control them or lay them. I have very little doubt that the necessity of a "circle" for the production of spiritistic phenomena is simply an example.

I would ask anyone who considers that this approach to the problem of world disaster is "fanciful" and "impractical," to pause a little. There is, for instance, a large and growing body of opinion which allots an important share of responsibility for the present world war to "the Jews"—not, in the main, to specific Jews acting individually, but to the collectivity of Jews, although common sense and common experience informs us that, whether we like Jews or not, it is absurd to suppose that the average Jew spends any considerable portion of his time trying to arrange a World War. But that does not dispose of the matter.

Biologically, the Jews, by their close intermarriage, have a group or race consciousness which is perhaps unique. Over and above this factor, as one of their number, Judge Jerome Frank, of the United States Circuit Court of Appeals remarked in a recent article "... it is not generally understood that the traditional Jewish religion—orthodox Judaism—is not merely a religion as that word is usually understood. Unlike the other religions with which Americans generally are familiar, its spiritual values and ethical principles centred about, and were intertwined with a body of Jewish customs handed down from ancient times, which covered minutely every detail of living. The ancient customs were codified as rules of law. And they were not merely codified; they were Godified. ... the Jews believed that God had enjoined them, as his chosen people, always to adhere to those social habits. Heine called those Jewish laws 'the Portable Fatherland.'"* Although

he does not say so, Judge Frank is obviously not referring to the so-called Old Testament; he is referring to the Talmud, which regards the non-Jew as cattle.

The Jews had a secret tradition, the Cabala, which was a magical treatise, or what we should term, in our modern vocabulary, a treatise on the psychology of the sub-conscious. I have little doubt that the Talmud so organised the Jews that the Masters of the Cabala were able to use them as one unit, and that it was both unnecessary and undesirable that the great majority of them should be conscious of this use.

Secret Societies all follow the same pattern. Hence the vigorous and entirely sincere and in his case, justified claim made by the ordinary Freemason, in England, that there is no politics in Freemasonry. In 1852, Disraeli wrote:

"It was neither parliaments nor populations, nor the course of nature, nor the course of events, that overthrew the throne of Louis Phillippe . . . the throne was surprised by the Secret Societies, ever prepared to ravage Europe."

—Lord George Bentinck, p. 552.

Whether Disraeli told all he knew, is something else, again.

The point that I am anxious to make is that it is just as useless to approach this problem of the true nature of organisation by appraising the great mass of the organised, whether Jew or Gentile, as it would be to assess the banking system from your knowledge of your local bank clerk. Or even someone much more important. I notice a significant statement on the part of the Chairman of the Midland Bank, that their part in Finance is "technical."

The problem is simply this. Is it true, as has been stated in many well informed quarters, that all visible Governments are mere executives of a dictated policy? If that is so, then the Dictators of this policy are the Arch Criminals for whom we are looking, and are responsible for the misery of the ages. And our task is to find a method by which the War can be turned upon its Authors.

Before leaving this aspect of the matter, I may perhaps introduce a personal experience.

Some years ago, certain financial proposals I had made were put before a British Cabinet Minister of the inner ring, by an influential intermediary. The reply received, of which I have an extract, was: "Whether Major Douglas's proposal is sound in theory, I do not know. It is a matter of little consequence. I can assure you that no British Government would remain in Office for three weeks, if it attempted to put it into practice."

Nevertheless, as I have suggested, I believe that it was the fear of British revolt against this Occult Power which produced a decision to confront us "with war, or the threat of war."

We have chosen war.

(To be continued)

Journalism

"Journalism is a false picture of the world, thrown upon a lighted screen in a darkened room so that the real world is not seen"

—G.K. Chesterton