

Social Credit and its Diversions

By Isaac Gueisler

Social Credit and the Soviet Union were born in the same year, and the dynastic banking families were at their zenith at this time. A trusting innocence of government was also at its height. At the outbreak of World War I, the main streets of the combatant nations' capital cities were thronged with young men volunteering for military service. It was not just ignorance of war's horrors and a desire for adventure. The long relative peace of the Victorian age, the universal distribution of newspapers to an unsophisticated people who in the main, had not previously been exposed to repetitively presented thought patterns, and the still homogeneous national populations who thought of their nations as an extended family, played a part.

Internal amity was at its height, and few could believe that their own would not act in the common good. In 1920 in Sydney, nobody locked their homes. They didn't see the point.

To this generation, once they understood Social Credit, it just didn't seem possible that "their own" would deliberately prolong the depression, risk war by weakening the democracies, promote increasing (and increasingly unnecessary) indebtedness, and senselessly continue with "poverty amidst plenty". In their innocence, "an alien other" must, simply must, somehow, have a decisive influence.

Perhaps the most difficult cultural reality to comprehend, is that in previous times thought patterns accepted unreservedly, or universally absent, are contrary to current thinking. The absence of opposition to slavery B.C., the sale of official postings (such as Army commissions), the idea of the sun rotating around the earth each day, the mariners' fear of falling off the edge of the earth, the Inca's advanced civilisation without the invention of the wheel, the Aztec conviction that ceremonial human sacrifice assisted the common good, the failure of some Aboriginal tribes to name any numbers except one and two (no words for three, four, five or above), gladiatorial combat to the death, and a million practices now seen as superstitious all affirm, that one's view of the world depends upon which porthole one views it from.

Imagine numerous people all confined to an outlook upon the world from their own ship's cabin's porthole, and linked to each other by telephone. Each would insist upon the veracity of his own observations. Views would range from "It's all water", "It's a great land mass", "There's an Island", "It's all pack ice" to "There are Islands everywhere". As the ship moved in time from one climate, position and world view to another, each generation would castigate all former generations for not seeing it as it is.

The first diversion which I will address may be called the "powerful Jewish cabal", (the PJC) which was, more than it was anything else, or its cause due to any other factor, an accident of

Social Credit's birth in 1920, a time when the dynastic banking families were at their zenith, and the communist world revolution had begun.

At the time when Douglas began his public journey, the world's financial system was still predominately in the hands of the dynastic banking families. Probably the greatest authority on this who is publicly on the record, is Dr. Carroll Quigley, of Harvard, Princeton and Georgetown Universities, who authored a 1300 page tome, "Tragedy and Hope – The History of the World in Our Time." It was first published in 1966 by The Macmillan Company, New York and Collier-Macmillan Limited, London.

Early on, in his section on "Financial Capitalism, 1850 to 1931" he names some of the early dynasties on page 52, namely "*Baring, Lazard, Erlanger, Warburg, Schroder, Seligman, the Speyers, Mirabaud, Mallet, Fould,..... Rothschild and Morgan.*"

As is also evident from the book's content, he tells us on page 950, "*I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960's, to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected, both in the past and recently, to a few of its policies but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its roll in history is significant enough to be known.*"

Quigley tells us on page 60 that "*On the whole, in the period up to 1931, bankers, especially the Money Power controlled by the international investment bankers, were able to dominate both business and government.*"

On page 62 we read "*Since most government officials felt ignorant of finance, they sought advice from bankers whom they considered to be experts in the field. The history of the last century shows, as we shall see later, that the advice given to governments by bankers, like the advice they gave to industrialists, was consistently good for bankers, but was often disastrous for governments, businessmen, and the people generally. Such advice could be enforced if necessary by manipulation of exchanges, gold flows, discount rates, and even levels of business activity*

The German mid-war dilemma, and the Great Depression, however, brought change. Quigley tells us (page 62) that starting in 1926 in Germany, and from 1931 in Britain, a change took place which he described as "*a development which can be described as the growth from financial capitalism to monopoly capitalism.*" Monopoly corporations in association with government, under the pressure of conflicting interests, won a measure of input into financial policy, and subordination of banking policy. "*This subordination was accomplished by the adoption of 'unorthodox financial policies' – that is, financial policies not in the short-run interests of bankers.*"

From this time until the present, the continuing growth of multi-national corporations and the industrial development of a much greater portion of the world, have produced a governance of capitalism which has been described by Pope John-Paul II as being held by, and subordinate to, “*the golden internationale*” (Malachi Martin in his “Keys to This Blood”).

This Golden Internationale is “a new type of animal”. Its power subsists in the power of its banks to create and permanently own the world’s money supply, only ever renting it to all others, with the rental being called interest. All the banks of the world must be considered as part of this “beast” because they are not only all creating credit money, but can only continue to do so while the other banks will continue to recognize their credit creations as valid for deposit with them.

No matter where they are in the world, they are in real time communication with each other. They operate, so to speak, as a single brain in the matter of money transfers. In biological terms they are as a myriad of organisms, clinging to each other, communicating with each other, all looking out for their common interests. In organizational terms it is like a committee without a chairman, or properly considered, a leadership, but where each seeks at times to be heard, and will be if the others deem it of sufficient interest, and in which every member is the secretary of records.

We now turn to another area for back-grounding necessary to this thesis.

Douglas’s first publication of his economic/philosophical thoughts was in 1919 with his “The Delusion of Super Production”.

While long dropped down the “memory hole”, the ethnic nature of the first wave of people whom were attracted to Lenin, (which were later readily swamped by those of other ethnic origins, largely attracted by his success), first became public knowledge in this same year of 1919, when Douglas went public.

The most succinct and authoritative account of the situation at this time is perhaps in three paragraphs of Douglas Reed’s “The Controversy of Zion”, published in 1978 by Dolphin Press (Pty) Ltd., on page 273-4. Reed was at one time a leading journalist with The London Times, their correspondent in Central Europe pre-war, and the only Times journalist to resign in protest at that paper’s policy of appeasing Hitler.

Quote: “At the time, the facts were available. The British Government’s White Paper of 1919 (Russia, No. 1, a Collection of Reports on Bolshevism) quoted the report sent to Mr. Balfour in London in 1918 by the Netherlands Minister at Saint Petersburg, M. Oudendyke: “Bolshevism is organized and worked by Jews, who have no nationality and whose one object is *to destroy* for their own ends the existing order of things”. The United States Ambassador, Mr. David R. Francis, reported similarly: “The Bolshevik leaders here, most of whom are Jews and 90 percent of whom are returned exiles, care little for Russia or any other country but are internationalists and they are trying to start a *worldwide social revolution*”. M. Oudendyke’s report was deleted from later editions of the British official publication and all such authentic documents of that period are now

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difficult to obtain. Fortunately for the student, one witness preserved the *official* record. This was Mr. Robert Wilton, correspondent of the London *Times*, who experienced the Bolshevik revolution. The *French* edition of his book included the *official Bolshevik lists* of the membership of the ruling revolutionary bodies (they were *omitted* from the English edition).

These records show that the Central Committee of the Bolshevik party, which wielded the supreme power, contained 3 Russians (including Lenin) and 9 Jews. The next body in importance, the Central Committee of the Executive Commission (or secret police) comprised 42 Jews and 19 Russians, Letts, Georgians and others. The Council of People's Commissars consisted of 17 Jews and five others. The Moscow Che-ka (secret police) was formed of 23 Jews and 13 others. Among the names of 556 high officials of the Bolshevik state officially published in 1918-1919 were 458 Jews and 108 others. (458+108=566, not 556?-Editor). Among the central committees of small, supposedly "Socialist" or other non-Communist parties (during that early period the semblance of "opposition" was permitted, to beguile the masses, accustomed under the Czar to opposition parties) were 55 Jews and 6 others. All the names are given in the original documents reproduced by Mr. Wilton. (In parentheses, the composition of the two short-lived Bolshevik governments *outside* Russia in 1918-1919, namely those of Hungary and Bavaria, was similar). End of Quote.

As the years passed, it didn't help to observe the amazingly strong lobby which induced the Western powers to disinherit the Palestinians, and install the Zionists in their stead. Nor did the continuing massive aid from the U.S.A. to Israel for the rest of the 20th century help to allay cabbalistic concerns.

In spite of the above, no section of the social credit movement actually became anti-Semitic, any more than it became anti-Chinese or anti-Eskimo. A considerable portion of it though, developed a suspicion of a Jewish cabal; a small group of discrete intriguers with disproportionate influence, perhaps?

By 2013 this fear was subsiding. More Jews were leaving Israel than were migrating into it. The Jewish Israeli birth rate was below population replacement levels. The majority of American Jews were marrying "out", that is, marrying non-Jews. And perhaps more significant still, exit polls taken after the 2012 Presidential elections in the USA, could not distinguish any difference in voting patterns between Jews and non-Jews; a situation fatal to the power of Zionist lobbyists.

Douglas again and again identified the "will to power" as the villain. This "will to power" cannot be particularized to any group, nationality, race or religion. It threatens within every human breast, and every man must carry this "ring" to the crack of doom.

The Golden Internationale is an interdependent amalgam of persons of diverse backgrounds whose Dark Lord, *the will to power*, repeatedly reassures them with encouragement to "think of all the good we can do". The road to hell is richly paved with good intentions.

The view which offered from a porthole in the 1920's, and lingered in men's minds into the 1930's and 1940's is offering no more. The Bolshevik Soviet Empire has crashed into oblivion,

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and the Dynastic Banking Families are submerged into the Golden Internationale, where international finance is as much Hindu as Jewish, and more Chinese than either, and where Brazilian, Vietnamese and Japanese credit creation, amongst many others, are impossible of central global control. The Zionist lobby in the U.S. though still strong, is all that stands between it and the need to compromise with its neighbours in Israel, and the tide is going out on the commitment of Jews to Judaism.

Social Credit is a broad and universal “church”, inclusive of all, no matter that some don’t like others due to their predication upon different and conflicting fundamentals. The “Will to Power”, our eternal enemy, is likewise universal, it encompasses all, and of especial import to remember, is that this includes ourselves.