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FOR POLITICAL AND ECONOMIC REALISM

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A Prophecy?

A MONTH AGO WE GAVE A PREFACE TO A DOCUMENT PUBLISHED IN RUSSIA IN 1905, A COPY OF WHICH WAS DEPOSITED IN THE BRITISH MUSEUM IN 1906, DETAILING A PLAN OF SUBVERSION, CORRUPTION AND REVOLUTION. AFTER SAYING THAT IT IS EITHER A PROPHECY, OR A DETAILED PLAN OF CAMPAIGN, WE COMMENCED PRINTING EXTENSIVE EXTRACTS. THESE EXTRACTS WERE CONTINUED IN OUR LAST ISSUE AND ARE HERE CONCLUDED; THE FOOTNOTE IS OURS:—

When we at last definitely come into our kingdom by the aid of *coups d'état* prepared everywhere for one and the same day, after the worthlessness of all existing forms of government has been definitely acknowledged (and not a little time will pass before that comes about, perhaps even a whole century) we shall make it our task to see that against us such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms (in hand) to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence, are known to us, serve us and have served us, we shall disband and send into exile to continents far removed from Europe. *In this way we shall proceed with those GOY masons who know too much*; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the centre of our rule.

Resolutions of our government will be final, without appeal.

In the *goy* societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges as justification for its existence not only its privileges but its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might as shall carry on its face the emblems of inviolability from mystical causes—from the choice of God. *Such was, until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy.* Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in the eyes of the people, though they had been torn in pieces by him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises them by his daring and strength of mind.

Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges* in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for in these lodges we shall find our principal intelligence office and means of influence. All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of *masonry* and from whom will issue the watchword and programme. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and will fall under our guiding hands on the very day of their conception. *Among the members of these lodges will be almost all the agents of international and national police* since their service is for us irreplaceable in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities and provide pretexts for discontents, *et cetera*.

The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general people, mostly light-minded, with whom we shall have no difficulty in dealing and in using to wind up the mechanism of the machine devised by us. If this world grows agitated the meaning of that will be that we have had to stir it up in order to break up its too great solidarity. *But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants.* It is natural that we and no other should lead *masonic* activities, for we know whither we are leading, we know the final goal of every form of activity whereas the *goyim* have knowledge of nothing, not even of the immediate effect of action; they put before themselves, usually, the momentary reckoning of the satisfaction of their self-opinion in the accomplishment of their thought without even remarking that the very conception never belonged to their initiative but to our instigation of their thought. . . .

* In our opinion Masonry is, or was, largely a recruiting device. Owing to the progress of the conspiracy, it has largely been superseded by such "operational" organisations as the American Council on Foreign Affairs, and the Royal Institute of International Affairs ("I will not prophesy. I will merely repeat that we are at present working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of the world": Arnold Toynbee, *International Affairs*).

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The *goyim* enter the lodges out of curiosity or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibility disposes them to assimilate our suggestions without being on their guard against them in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others. . . . You cannot imagine to what extent the wisest of the *goyim* can be brought to a state of unconscious naiveté in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for the sake of winning a renewal of success. . . . *By so much as ours disregard success if only they can carry through their plans, by so much the GOYIM are willing to sacrifice any plans only to have success.* This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of *collectivism*. . . . They have never yet and never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality. . . .

If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the *goyim* is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

And how far-seeing were our learned elders in ancient times when they said that to attain a serious end it behoves not to stop at any means or to count the victims sacrificed for the

sake of that end. . . . We have not counted the victims of the seed of the *goy* cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the earth as they could not even have dreamed of. The comparatively small numbers of the victims from the number of ours have preserved [us] from destruction.

Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. *We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death sentence, they all die when required as if from a normal kind of illness.* . . . Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of *masonry* the very root of protest against our disposition. While preaching liberalism to the *goyim* we at the same time keep our own people and our agents in a state of unquestioning submission.

Under our influence the execution of the laws of the *goyim* has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions judges decide as we dictate to them, see matters in the light wherewith we enfold them for the administration of the *goyim*, of course, through persons who are our tools though we do not appear to have anything in common with them—by newspaper opinion or by other means. . . . Even senators and the higher administration accept our counsels. The purely brute mind of the *goyim* is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

In this difference in capacity for thought between the *goyim* and ourselves may be clearly discerned the seal of our position . . . and of our higher quality of humanness, in contradistinction to the brute mind of the *goyim*. Their eyes are open, but see nothing before them and do not invent (unless, perhaps, material things). From this it is plain that nature herself has destined us to guide and rule the world. . . .

[The remainder of this section consists of an elaboration of certain details, without adding anything significant to the principles. It is to be noted once again that this 'prophecy' anticipated its exemplification in the period following the Russian Revolution of 1917.]

In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the *universities*, by re-educating them in a new direction. *Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.*

We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. *The universities must no longer send out from their halls milkshops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.*

The ill-guided acquaintance of a large number of persons with questions of policy creates utopian dreamers and bad

subjects, as you can see for yourselves from the example of the universal education in this direction of the *goyim*. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the *goyim*. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance. . .

[Another elaboration.]

In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course, by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful to us. The system of bridling thought is already at work in the so-called system of teaching by *object lessons*, the purpose of which is to turn the *goyim* into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them. . . . In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

The practice of advocacy produces men cold, cruel, persistent, unprincipled, who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defence and not to the public welfare of its results. They do not usually decline to undertake any defence whatever, they strive for an acquittal at all costs, cavilling over every petty crux of jurisprudence and thereby they demoralise justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigants; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defence. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defence conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most. . . .

We have long past taken care to discredit the priesthood of the GOYIM, and thereby to ruin their mission on earth which in these days might still be a great hindrance to us. Day by

day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall set clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place. . . .

. . . while we are re-educating youth in new traditional religions and afterwards in ours, *we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism.* . . .

In general, then, our contemporary press will continue to convict State affairs, religions, incapacities of the *goyim*, always using the most unprincipled expressions in order by every means to lower their prestige in the manner which can only be practised by the genius of our gifted tribe. . . .

Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification—in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the *goyim*, hinders governments from seeing. In our programme *one-third of our subjects will keep the rest under observation* from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished that there may be no development of abuses of this right.

Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements, editors, printers and publishers, booksellers, clerks, and salesmen, workmen, coachmen, lackeys, *et cetera*. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of policy will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

Just as nowadays our brethren are obliged at their own risk to denounce to the [cabal] apostates of their own family or members who have been noticed doing anything in opposition to the [cabal], so in our kingdom over all the world it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

Such an organisation will extirpate abuses of authority, of force, of bribery, everything in fact which we by our counsels, by our theories of the superhuman right of man, have introduced into the customs of the *goyim*. . . . But how else were we to procure that increase of causes predisposing to dis-

orders in the midst of their administration? . . . Among the number of those methods one of the most important is—agents for the restoration of order, so placed as to have the opportunity in their disintegrating activity of developing and displaying their evil inclinations—obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality. [Cf. 'Soviet justice'.]

END OF EXTRACTS

The remaining seven Sections of the document are not particularly relevant to the problems of today. They relate to a more distant future and, while displaying familiarity with an occult knowledge of finance, keep hidden the essential secrets which, however, we now know through the investigations and analyses of the late C. H. Douglas.

Formidable though this conspiracy is, it is by no means invincible. As remarked above, a time factor has emerged which was not foreseen in the document; and nuclear weapons may explode in the hands of those who control them. Indeed they might 'escalate'. If the conspirators survived, they wouldn't, according to what we are led to believe, have much of a world to rule over.

A Prophecy?

Wide selective distribution of the material published under the above heading in this and the last two issues of *The Social Crediter* is desirable. Our time is short. Extra copies are available from K.R.P. Publications Ltd., 9 Avenue Road, Stratford-on-Avon, at 1/- per copy plus postage.

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"The Politician"

The Politician by Robert Welch* has recently been mentioned in these pages and we quote the concluding paragraphs from the Introduction:

"The American government had saved the Soviet regime from financial collapse in 1933, and given its prestige and credit the vital hypodermic injection, by recognition. The American government had saved the Soviet regime from destruction by Hitler's armies in 1942 and 1943, through intervention with both supplies and military force. The American government had made possible all of the post-war expansion of the Soviet empire, by acquiescence and frequently by collaboration in the Soviet subjugation of other nations. But in the spring of 1953 the American people were no longer in a mood to condone such a partnership. The American people had begun to wake up to the extent of Communist infiltration into our government and into every segment of our public life. They were, at long last, realising the crime of 'containment' and the folly of appeasement. And without the American government to hold over the Kremlin the umbrella of its protection, against storms rising on every side, the Kremlin

faced a very precarious future. Not since the siege of Stalingrad had the whole Communist tyranny been in so much danger of being wiped off the face of the earth.

"The sad truth is that this tyranny was actually saved, in this period of great vulnerability, by just one thing; by the inauguration, on January 20, 1953, of Dwight D. Eisenhower as President of the United States. The circumstances of his election made it politically necessary for him to bring many good men into his government. The rationale of his election, and the temper of the American people, made it imperative for a while that he talk a good brand of anti-Communism. But the Communist influences which completely controlled him kept the reins of that control tight and effective. Subtly, cleverly, always proclaiming otherwise and finding specious excuses for what were really pro-Communist actions, these Communist influences made him put the whole diplomatic power, economic power, and recognised leadership of this country to work, on the side of Russia and the Communists, in connection with every problem and trouble spot in their empire. You only have to look at where we stand today, five years later, at exactly these same spots on the scoreboard reviewed above, to realise the truth of this assertion and the extent of this Communist success. It simply was not possible to lose so much ground, so rapidly, to an enemy so inferior, by chance or by stupidity. The explanation calls for a very sinister and hated word, but one which is by no means new in the history of governments or of nations. The word is treason. It is the province of this treatise to show the part played in these treasonous developments, however unwittingly or unwillingly, by Dwight Eisenhower; and how, as the most completely opportunistic and unprincipled politician America has ever raised to high office, he was so supremely fitted for the part.†"

† It is largely from the theme of this sentence that the original manuscript came to be dubbed *The Politician*.

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