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FOR POLITICAL AND ECONOMIC REALISM

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The Larger Problem

The following is an extract from a Supplement to the John Birch Society's Bulletin for September, 1972. For a more comprehensive account of the Finance-Communist conspiracy see None Dare Call It Conspiracy.

. . . We are now coming up to the wire in this long, cruel, and crooked race. The drive to convert our once independent nation into an administrative province (or group of provinces, like Soviet Russia) of a one-world Communist empire is now approaching fulfilment—or defeat.

The basic design is obvious. It has already been brazenly announced by James Reston of the *New York Times*, by President Nixon himself, and by many others. This plan is to establish—very soon—the first stages of a “new world order”. This will be the very *novus ordo seclorum* for which a self-perpetuating inner circle of Conspirators has been working and scheming relentlessly during some six generations—with money, war, and hatred as the primary vehicles for carrying out their infinitely evil project. And always with deception as the foundation of their strategy.

This transcendental deception still prevails, of course, with regard to the ultimate form which their “new world order” will take. But to the *Insiders* of this long Conspiracy, their final goal is, and always has been, crystal clear. It is a one-world tyranny, more solidly established, more absolute, more merciless, more comprehensive as to every detail of human life, and more destructive of all sound values of a humane civilization, than even the gigantic maximum-security prisons which are now known as Soviet Russia and the “People's Republic of China”. There are already some forty such prisons scattered over the globe, which only three decades ago were independent nations of free peoples. To believe that this ineffable horror has already been imposed on over a billion human beings, except by the combined cunning and ruthlessness of a world-wide Conspiracy, is to invite the same fate for ourselves through wilful blindness and apathy.

The first aim of the Conspiracy, of course, has been to keep the world convinced that there is no conspiracy. And during recent decades this strategy has largely been based on the expectation that almost nobody, even among those who see through their consummate trickery, would have the temerity to state bluntly the basic and majestically simple truth behind the whole facade of specious pretense. But this truth is so extraordinary that they also count on its not being believed, even if somebody does have the insight and the hardihood to shout it from the housetops.

The sword edge of bedazzlement has been somewhat dulled, however, by excessive use during the past two years. In July, 1970 you would have found it extremely difficult to

believe: (1) That Richard Nixon, as President of the United States, would soon be openly and shamelessly using the whole power and prestige of our country to strengthen the position of Communist dictators and régimes all over the world; (2) that simultaneously he would be going just as far as he dared to betray, destroy, or demoralize the anti-Communists everywhere, including those within the United States; or (3), that he would soon, so completely and even ostentatiously, embrace all aspects of the Marxian program with regard to our domestic affairs. Yet you have now seen these developments take place right before your eyes.

It should not have been so difficult to expect these actions, in view of the analyses and predictions which we ourselves have been continuously publishing (and have been smeared viciously for doing so), since The John Birch Society was founded fourteen years ago. But you would have refused to believe any such forecast, nevertheless. With that experience in mind, therefore, as a guide for the present, let us ask you to believe now that Richard Nixon and his fellow *Insiders* have definite plans for the near future, of which the following broad outline can be projected from the activities already under way.

Unless these plans are disrupted . . .

(1) There will be an increasingly rapid and drastic purge all over the world, by all means from dishonest elections to murder, of the leading political opponents of Communism.

(2) There will be a surprising emergence, as members, agents, or sympathizers of the Conspiracy, of countless public figures who have pretended to be anti-Communist.

(3) An internationally *managed* one-world currency will be established, to supersede all national currencies. Measures to carry out this transition will be backed by all necessary economic pressures and then by the threat or actual use of military force. But this “reform” will be inaugurated—and enforced—with tremendous accompanying propaganda to make it appear as a move towards stability and “peace”.

(4) The United Nations will be strengthened into an actual government, analogous at first to the original United States. Nations will become subsidiary states within that federal union. Each nation will surrender enough of its own sovereignty to make the authority of the United Nations paramount. This will be the original framework of the “new world order”.

(5) The military force, armament, and equipment of the United States, and of other leading countries, will be put under the control of the United Nations. This will enable the one-world central government to subdue those countries

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Personnel—Chairman: Dr. B. W. Monahan, 4 Torres Street, Red Hill, Canberra, Australia 2603. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. Telephone: 01-387 3893. Liaison Officer for Canada: Monsieur Louis Even, Maison Saint-Michel, Rougement, P.Q., General Deputy Chairman and Secretary, H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W. 2001.

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FROM WEEK TO WEEK

There are two major elements in the current politico-economic situation: (1) An inherent but remediable defect in the finance-accountancy system, and (2) a conspiracy to exploit the consequences of (1) to establish an all-powerful and tyrannical World Government.

A major concern of the Conspiracy has been, and still is, to prevent any rectification of the defect in the economic system. Fifty years of Social Credit endeavour have been almost entirely nullified by this highly expert (and highly remunerated) opposition. Consequently, an industrial system capable of producing abundance for all has been perverted into a slave-labour system—the tap-root of protest, poverty, crime and rising anarchy. This system must necessarily collapse. When it does, the organised forces of international Finance-Communism stand poised to impose military government on the whole world. That is the *raison d'être* of the Red Army.

In 1946, acting on information received from Igor Gouzenko, a cipher clerk in the Soviet Embassy in Ottawa, the Canadian Government appointed a Royal Commission to investigate and report on the activities of the Soviet Embassy in regard to espionage in Canada and other countries. The Commission reported, *inter alia*:

“The set-up of this organisation in Canada is the result of a long preparation by trained and experienced men, who have come here for the express purpose of carrying on spying activities, and who have employed all the resources at their disposal, with or without corruption, to fulfil the tasks assigned to them.

“Some of these men have undoubtedly been well-schooled in espionage and Fifth Column organisational methods, and in political and psychological ‘development’ techniques.”

It is a matter now of extreme urgency that a properly constituted Commission investigate conspiracy as it relates to both Finance and Communism. Members of Parliament should be made to know the facts, laid bare by Dr. Carroll Quigley in his massive book *Tragedy and Hope*, and summarised by W. Clousen Skousen in his *The Naked Capitalist* and by Gary Allen in *None Dare Call It Conspiracy*. If enough Members *know* these facts, there is a reasonable

chance that they will require an explanation in Parliament — an exposure which would wreck the whole Conspiracy. If this is not done, the end of Western civilisation is assured.

We repeat our advice that groups be formed in all Constituencies to study one or all of the books referred to, and to bring them to the attention of their Representatives. Progress reports addressed to the Social Credit Secretariat will be made known.

Equality

“Law! If the whole world conspired to enforce falsehood they could not make it *law*. Level all conditions to-day, and you only smooth away all obstacles to tyranny to-morrow. A nation that aspires to *equality* is unfit for freedom. Throughout all creation, from the archangel to the worm, from Olympus to the pebble, from the radiant and completed planet to the nebula that hardens through the ages of mist and slime into the habitable world, the first law of nature is inequality.”

—LORD LYTTON in *Zanoni*.

Repetition

The three reprintings which follow were selected primarily for new readers. Nevertheless it is anticipated that those who have previously read them, particularly those who have not ready access to back numbers, will appreciate their reappearance:

Secret Ballot

Under the above heading, the following letter appeared in *Truth* (England), Dec. 13, 1946, and was shortly afterwards reprinted in *The Social Crediter*:

SIR,—Your correspondent, Mr. Clifford Rivington, appears to overlook a number of factors, many of them highly technical, which make it altogether too superficial to “agree that a genuinely secret ballot is the bedrock of political freedom”. It may easily be exactly the reverse. The first of these factors was the fundamental cause of the American Revolution, and it is operating in this country today. It is the assumption that anyone can vote about anything, or anybody, and that a genuine mandate is thereby conferred upon Parliament, which Parliament can delegate to a Cabinet, upon which it confers the right to legislate without limitation by Common Law, or as the American colonists called it, “natural” law.

“The Common Good”, always invoked by tyrants, is the excuse given for the transfer by a legal process, which inverts the protection given by Common Law, of privileges acquired by individuals to a bureaucracy subject to a junta whose primary concern is to retain power. The secret ballot is a most ingenious method of facilitating this process by attributing power to an electorate which cannot exercise it, and suffers collectively, not for its unidentifiable vote, but for the deterioration of morale which always accompanies the divorce of power from responsibility. Many, if not most, of our political premises demand serious reconsideration; and the real nature of our so-called democracy stands high upon the list.

—C. H. DOUGLAS.

The Myth of the Trades Union

(Originally published in *The Social Crediter*, March 15, 1947)

By reason of its chameleon-like disguises, MONOPOLY often escapes notice under the label of some particular embodiment of it. When Social Crediters drew attention to the dominance of Finance in the years of the Armistice, they were merely (and the better-informed of them realised the fact) dealing with something which, *at that time*, occupied an almost unique position astride the world of production and distribution—a position derived from its peculiar claim to synthesise *value*, or wealth. Major Douglas has frequently deplored the undue emphasis on the later chapters of *Economic Democracy*. The pathetic inability of many otherwise intelligent people to penetrate below the appearance to the MONOPOLY, which was the thing-in-itself, has been demonstrated by the almost universal clamour, until it was too late, for the “nationalisation”, i.e., complete centralisation and MONOPOLY, under an uncontrolled and uncontrollable anonymity, of Banking and Currency.

But the phenomenon is far from standing alone. For generations and almost without protest the Myth of the Trades Union, i.e., the MONOPOLY of Public Service, has gone forth.

The Myth takes the form that Trades Unionism is inherently good; a marvellous gift to suffering humanity; that British Trades Unionism in particular is the primary cause of the “emancipation” of “the worker”; and that to attack Trades Unionism is just a Tory demonstration of obsolete reaction. Trades Unionism is MONOPOLY and inherently bad and anti-social.

The first point to notice is that Trades Unionism, like every other monopolistic economic practice, is directed against the consumer, consumption being the only aspect of the human individual which is recognisably universal. With that Satanic ingenuity which suggests its origin, Trades Union propaganda never admitted this; its adversary was always the “rapacious” employer, the man who had the brains, the enterprise and the courage to come out of the rut, to try something new, and, to take the responsibility for it. But, in his turn, the employer was instructed, probably from the same source, that the attack of the Labour MONOPOLY could be passed on to the Individual, the consumer, by monopolistic price rings, Trade Associations, Trusts, and similar devices. Clearly, the logical next step was the Mond-Turner Conference to unify Labour and Management into a Production MONOPOLY which would eventually deal only with the Individual through a Distribution MONOPOLY. . . .

It is only the rapidly declining intelligence of the population which prevents the fantastic absurdity of “full employment” from dissolving in a blast of derisive, but angry, contempt. It is really amazing that people will accept a falling standard of living, combined with universal slavery, while at the same time they have thirty mechanical slaves per head and modern production technique at their disposal. If that is the best we can do, then let us scrap all our advance in the industrial arts as pure delusion, and go back to the Middle Ages before we are detonated into the Dark Abyss.

Age of Materialism

(Originally published in *The Social Crediter*, March 3, 1956)

One of the main characteristics of an Age of Materialism is its apparent lack of a unifying principle, and this is probably the main reason for the prevalence—almost the universality—of the episodic view of history. The episodic view—not only of history, but of life—is that everything happens from day to day, a sort of “I wonder what will happen to-day?” outlook. It is as if night had the power to cancel the consequences of the day.

If, as we believe, history is crystallised policy, it must be remembered that that policy is the application of a philosophy. History, and insofar a given civilisation or culture, is the concrete expression of philosophy. “In the beginning was the Word.” “Society is primarily metaphysical.” If these statements are true—and the Social Credit position rests on the assumption that they are—then even a Materialistic Age has a metaphysical basis. That is to say, day to day events and appearances are the outcome of a continuous policy, which in turn derives from a definite belief. So far as the masses are concerned, this belief may be that there is nothing to believe in, apart from the ‘good’ of employment and amusement.

But there is much evidence that this ‘belief’ of the masses is the outcome of a policy designed to inculcate it—a policy of attack against indigenous culture, carried on by subversive propaganda (not Communist only), and by cross-breeding. To paraphrase Professor Toynbee, the industrial revolution is being *used* to break up indigenous cultures, and create large cosmopolitan cities whose populations are being recruited from all corners of the earth.

Behind this policy again there must be the philosophy from which it derives. Just as the centuries of greatness of the British Isles, and Europe, for example, were the outcome of a belief, issuing in policy, in a Trinitarian God; or in the case of China, in a belief, again issuing in policy, in the Tao—so the Welfare State is the outcome of the belief, issuing in policy, in the mission of a Chosen People to rule One World.

This belief, and its derived policy (which, of course, has varied in its adaptation to circumstances) has had a beginning in time; but now we are faced with a tremendous acceleration in its spread—thanks largely, as Professor Toynbee points out, to the industrial revolution and the annihilation of distance, to which we may add the virtual simultaneity of modern communications.

It is this acceleration that constitutes the Social Credit problem. It is this that makes the episodic view, particularly of contemporary events, appear appropriate. Events appear now ‘to happen by themselves’, so that their derivation from a steadily applied policy is so much harder to grasp.

The reason for this acceleration is the progressive replacement of one philosophy, or system of belief by another. A homogeneous culture can naturally be displaced only slowly at first, but as this displacement and replacement proceed, a point comes when the advantage lies with the replacing philosophy. And that is where we are now.

The situation is like a set of scales, with Social Credit on one side, and the Welfare State on the other; as one side rises the other falls. It is not a question of a system,

but of an *outlook*. Social Credit is the policy of a philosophy; at present the wrong philosophy is in the ascendant, so that, *in this sense*, Social Credit policy is inapplicable. and, *a fortiori*, so is Social Credit technique. The latter, however, is quite applicable in the sense that at least an arithmetically correct financial system is a prerequisite to recovery *when we are in a position to recover*. Thus the correct application of Social Credit policy at present is to reduce the ascendancy of the opposing philosophy. Now there are signs of opposition to this philosophy on many fronts, as the fruits of the tree become apparent. But it is no use our hanging figs on the thorn-bush; it has to be rooted out; then we shall see what condition the fig-tree is in.

The Larger Problem

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and areas which do not voluntarily come into this "federal union". And will supply the means of maintaining *peace* by military suppression of all resistance or dissent.

(6) The conversion of this "federal republic" into a tyrannical government of "democratic centralism", which required some hundred and fifty years in the case of the United States, will be undertaken at once by the rulers of the United Nations. Because this will be a vital part of their original plan and purpose. From the very beginning this central government of the whole planet will move steadily towards the absorption and consolidation of direct authority over the *people*, and not just the subordinate governments, under its dominion.

(7) By the end of 1976 the transformation of this one-world "federal" government into an absolute despotism will be well under way. As rapidly as its military forces can completely disarm all of its component nations, and its international police can confiscate the guns that remain in possession of the people of some of these nations, this central government will become the most autocratic, oppressive, and all-encompassing tyranny the human race has ever known. Its decrees will reach into every minute detail of the life of every human being. And they will be enforced more mercilessly, by a more massive use of massacres and torture and terror, than have already been suffered by the people of Russia and Mainland China, of Poland and Hungary and Romania, of Algeria and Cuba, and of many other countries.

(8) For the oligarchy at the top, and its commissars all over the world, will themselves soon be under the absolute rule of one master. He will be a man who, by political skill, ruthless cunning, and brilliant use of all power in his hands to generate and seize more power for himself, can thus acquire imperial control over those "peace-keeping" armies and their parallel international police. Such a man will be the first "ruler of the world". And, besides Mr. Nixon, there are many aspirants for that glory. . . .

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