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The Importance of Quebec

by C. H. DOUGLAS

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It may, or it may not, be adventitious that Quebec has been the scene of certain historic conferences.

It is a not unimportant effect of the Federal Constitution of the Dominion of Canada that, in the mind of most of the inhabitants of Great Britain, and of the sister Dominions, the significance of Quebec, and the bearing of its relationship to the rest of Canada is either underestimated or altogether missed. As it is, Ottawa presents Canada to the world in much the same guise of homogeneity as does the picture we conceive of Australia or New Zealand; and the Federal mask obscures the fact that both in area, and possibly in total population, the largest province of Canada and that containing the largest city is mainly French-speaking, and in its non-urban areas is far more akin to seventeenth century Auvergne than it is to Glasgow, Toronto, or New York.

The distinction between the "habitant," the French Quebec settler, and the predominantly Anglo-Saxon Canadian of Ontario and the West goes much deeper than language. In the first place, the social structure of Quebec is probably the most genuinely Catholic culture under the British flag; whereas Ontario and the West are predominantly Protestant and work-ridden. The habitant is a hard worker, but only because he has to be, and never, if he can help it, indoors. He is merry, a great singer and dancer, and a hardy pioneer. He invariably begets a large family, and both he and they appear to enjoy it. He is a Canadian, but he is definitely a French-Canadian, not a Canadian *tout court*. He has never had a Government which dealt with London on equal terms, and while French-Canadians have been amply represented at Ottawa in ministerial offices, they have generally been corporation lawyers, and, with the exception of Sir Wilfred Laurier, a man of outstanding ability, they have not commonly dealt with external and inter-imperial business.

But there could be no greater mistake than to suppose that therefore the habitants' only link with the outer world is through Ottawa. Apart from the fact that a considerable number of French-Canadians have close affiliations throughout the United States, the Roman Hierarchy takes him very seriously indeed, a fact easily deduced from the existence of a Canadian Cardinal, Cardinal Villeneuve. It is in this

link that one of the most important factors in inter-imperial relations can be found. Whether that indisputable fact is recognised by our ostensible statesmen, I do not know. But it is fairly clear that it is recognised elsewhere.

In order to appreciate the situation, it must be borne steadily in mind that to speak of the politics of the See of Rome is as meaningless as to speak of the politics of the British Empire. They are both organic forces; both of them may be said to give evidence of certain broad principles; but they are the resultant of many diverse and even apparently antagonistic policies, and in both cases, efforts are constantly made to secure the advancement of desired policies by presenting them in relation to certain established broad principles. One of the broad principles (most of which are contained in Papal Encyclicals) on which the Catholic Church is uncompromising is in its condemnation of collectivism, socialism, and communism, a condemnation which is based, and I think rightly based, on very profound considerations. Therefore, to obtain the condemnation by the Church of Rome of a policy, perhaps one of the best methods is to present it as concealed collectivism.

It is unnecessary to emphasise that the Alberta Election of 1935 was probably the heaviest shock to international finance which it had ever received, because it cut at the very roots of the system. In 1936 an able Dominican, Père Georges-Henri Levescue, published a short book entitled *Crédit Social et Catholicisme* the tenor of which may be gathered from his conclusion: "Si vous ne voulez ni du communisme ni du socialisme, oppozes-leur le Crédit Social: il met entre vos mains une arme terrible contre ces ennemis." (If you desire neither communism nor socialism, place against them Social Credit: it puts into your hands a terrible weapon against these enemies.) Like all such books written by the clergy it was "permitted." About this time, a number of public-spirited French-Canadians, notable amongst whom was, and is, Monsieur Louis Even, begun to popularise the conception of Social Credit as the one policy which met the needs of the French-Canadian. Their energy was immense and their success immediate and impressive.

Clearly, this would not do at all. The Canadian Bankers' Association deputed a Mr. Vernon Knowles to

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From Week to Week

At the moment of writing (the night of November 2) we can only point out (and we ought to point out, with very special reference to the Soviet-Zionist-Egyptian-Franco-British-American situation—in so far as any of these adjectives separately or together have any reality) that now that everyone is an 'expert' in politics, and especially foreign politics, there are no 'experts' recognisable in either the home or foreign politics of any country. While Mr. Adlai Stevenson's comment broadcast by the British Broadcasting Corporation (but not published in *The Times*), damning to American pretensions to world 'leadership' may seem the only sober and sensible public statement—that the trouble has sprung directly from American mischief or incompetency, or both. But that summary leaves unanswered for some time—perhaps for all time—: Was there any timing of the procession of events and who controlled it? Was it mistiming? The rage of the leftists and fellow-travellers the world over has features familiar to racial psychology and the emergence of the British 'Student' as the authentic vehicle of *vox populi*, in line with the common practice in more recently 'educated' populations is ominous as well as symptomatic. The mobilisation of this fount of all wisdom at Oxford, doubtless conforms to what Mr. Gaitskell would call 'all constitutional means.' We don't suppose the world will have entered the final phase of the war which has now been in progress (hot or cold) since 1906 when these lines appear. It is too soon, and the material facts of the situation have not yet come to light. War might come without their coming to light, but it would be possible to feel for them in the universal darkness.

It was Douglas's settled conviction that our troubled times were the outcome of the application of a long-term policy, designed to culminate in a world Police State on the Russian model. He was also convinced that until those currently responsible for that policy were identified and dealt with, the plan, with its every more frightful consequences, would go forward.

They have not been dealt with.

The nearer a plot on such a scale approaches success, the more it is necessary to make it look like something else; and what it has been made to look like is 'cold war'

between 'Russia' and the 'democracies.' In fact, it is a phoney and microphoney war, under cover of which the final strategic dispositions are being prepared—if they have not already been completed.

At this point, we advise our readers to refer to *The Brief for the Prosecution*, and in particular to Chapter VII.

Germany, in the sense of 'Hitler's' Germany, has served its turn. The Great German General Staff has transferred its activities to Russia, which has become the instrument of world dominion.

The next step is the military occupation by 'Russia,' of the Middle East, and the final elimination of once-Great Britain as a power of any description.

America? Essential American foreign policy, since the Yalta Agreement and before, has been covertly complementary to Russian policy. And when, too late, it is discovered that American policy has been 'mistaken,' well that's too bad, isn't it, but what can we do about it? An internal revolution will take care of America, at the appropriate time.

The howl of rage from the Left over British and French intervention in the Suez crisis, reminiscent of the post-Munich rage against Chamberlain, suggests that possibly Eden—but more likely, his patriotic military advisers—have got an inkling of what is going on. But it is just as true as when Douglas wrote *Programme for the Third World War* that a war of A against B is merely for the benefit of C; and that our one and only chance of survival, at this stage, is the elimination of C.

Anyone who has difficulty in grasping the idea of Zionism as a long-term policy, to culminate in world dominion for Israel, should consider the long-term policy of Roman Catholicism, and imagine it to be in possession of the monopoly of credit. This, of course, is not to suggest any identity of aims between Zionism and Roman Catholicism, despite the masonically disseminated idea that the Vatican is a contender for temporal power. It is to suggest that the selective financing of movements, parties, and Governments in accordance with Christian principles, would produce a very different world to the one we endure. Anyone who can see that, but cannot see that International Finance has financed its own interests, is a liability in the days to come. If events do not remove the scales from enough of the right eyes in time—we've had it.

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The Jewish Question

The developing events warrant the re-publication of the following Editorial from The Australian Social Crediter for August 31, 1946:

Some time ago, Major Douglas observed that one of the real, as opposed to the ostensible aims of the war, was "The establishment of the Zionist State in Palestine, as a geographical centre of World Control, with New York as the centre of World Financial Control."

Germany was promoted as an aggressor by the Jews, operating through International Finance, and control of the International News Agencies, as well as through fifth-column control of national policies. The war itself was only one component of a much more comprehensive policy, which was implemented under cover of the war.

Of all this, German "anti-Semitism" was an essential aspect. "If the Germans are to be credited with elementary intelligence, they must see that nothing could ensure the safety of the Jews so effectively in a European War as a ferocious display of 'anti-Semitism' (I use this misused word advisedly in this instance). It immediately establishes the 'persecuted' as non-combatants; it provides a mass of 'refugees,' many of whom are perfect spies and propagandists, and it puts them in the well-known position of backing every horse in the race." (C. H. Douglas, *Programme for the Third World War*.)

The fruits of this policy are now quite evident. Anyone who calls attention to the activities of Jews can be denounced as a "Nazi," as the British soldiers dealing with Jewish terrorism in Palestine are denounced. At the same time, the activities of the Jews are rising to a peak.

In September, 1945, *The Review of World Affairs* reported a steady southward movement of Jews throughout great areas of Eastern Europe. The following January General Sir Frederick Morgan stated that he believed that the Jews had a "positive plan" to get out of Europe, and remarked that the Jews engaged in the exodus were well-fed, well-clothed, and with plenty of money. This statement evoked accusations of Nazism, and revealed Jewish Action on a world-wide scale. The truth of General Morgan's observations are now, however, at last confirmed by British official statements.

Palestine could not, of course, contain and support all the still-numerous Jews of the world. The idea of a National Home, as such, is just a fairy-tale covering much more ambitious schemes. But like so many others, the deception has succeeded; resistance to the real plan has been paralysed until such time as a rectification of the situation has become difficult, if not impossible, without a major convulsion. The real plan must naturally come into the light of day in the long run, just as the truth of General Morgan's observations was bound to be proved in the long run. Conspiracies, recognised in time, are easily circumvented, so that secrecy, which includes deception concerning all aspects that cannot be concealed, is essential to their success.

The world as a whole is faced with the most gigantic conspiracy of all time—the conspiracy of the Jews to set up a World State to rule the world. The truth of that assertion must ultimately be revealed in events, but the plot quite naturally includes provision that when disclosure comes

the position of the conspirators should be impregnable. The provision is the cornering of essential materials by international organisations, the agencies of the plotters, and a World "Police Force" to put down resistance by atomic bombing.

Anyone who will take the trouble to read *The Protocols of the Learned Elders of Zion* can inform himself of the main outlines, and of an extraordinary amount of the detail, of this plot. *The Protocols* has been denounced as a "forgery"—which amounts to exactly the same thing as the denunciation of General Morgan as a Nazi. It is the same technique, and the only one possible in the circumstances. The broad picture is given succinctly in the following extract: "It is indispensable to trouble in all countries the people's relations with their governments, so as to utterly exhaust humanity with dissension, hatred, struggle, envy, and even by the use of torture, by starvation, by the inoculation of diseases, by want, so that the goyim see no other issue than to take refuge in our complete sovereignty in money and all else."

The world is indeed suffering from dissension, hatred, struggle, envy and starvation. They are the result of the dissemination of false doctrines, the ruthless carrying out of disruptive financial policies, and the cornering through cartels and international organisations of essential materials. And the only hope held out is that we should surrender our sovereignty to a "World Parliament"—i.e., to the complete sovereignty of the Money Power, the International Jew.

The way out of this deadly situation is, first and foremost, to recognise it for what it is, and bring as many people as possible to that recognition. And that is to be done by utilising the developing situation to expose its origin. Thus the Referendum* should be opposed *because it is a step towards the surrender of our own sovereignty to the sovereignty of the Jews*, and not because of any intrinsic demerits in the proposals. This matter must be faced fearlessly. There is no doubt that public opinion and enlightenment are already a good deal ahead of anything that is allowed to appear in the Press, and more people than ever before are ready to appreciate the explanation of their troubles.

It must be remembered that this situation cannot stand still. Shortages cannot be artificially maintained for long, and the return of even a relative prosperity would result in an irresistible demand for the removal of "controls." So the plotters must press on, before their vital "controls" are overthrown, and substitute for these the rule of naked force. By all the signs, the next step is imminent, and nothing but swift and right action will save us from catastrophes worse than ever.

* The 1946 Referendum seeking additional Federal powers from the States which was defeated.

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by

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THE IMPORTANCE OF QUEBEC—

(continued from page 1.)

enlighten those whom it might concern as to the real nature of Social Credit.

Mr. Knowles, as befits an agent of the Bankers' Association, was careful not to let his right hand know what the left was doing. In 1939 another priest, Thomas M. Lamarche, published a travesty of Social Credit concluding in three volumes that Social Credit is a collectivist formula, pure communism and socialism, and would communise the economic system more surely than the plan of Karl Marx himself. So far, so good. The next objective was obviously to make this opinion official. The Quebec Hierarchy of Bishops were in 1939 induced to nominate nine theologians to examine the doctrine of Social Credit and to give a verdict, yes or no, whether that doctrine was tainted with the socialism and communism condemned by the Church. They deliberated at length; and the verdict was that it did not appear to be so tainted, and was worthy of close attention. Check to king. The case must be retried before a new jury with fresh evidence.

Mr. Knowles prepared, or caused to be prepared, a document which I have not seen, but the existence of which is provable, which was submitted direct to Cardinal Villeneuve. It was followed at no great interval by a Communication from the Cardinal to the Clergy of Quebec, minimising the pronouncement of the nine Examiners to a purely negative opinion and openly attacking "the claims of Douglas's system" to any title to support from the Church: and at the same time forbidding the clergy to take any part whatever in activities connected with it and the faithful laity from invoking religious benediction. This was better, and carried a political weight which in most cases would be decisive. But panic was abroad, and it was evidently considered that it was not enough.

I have in my possession a document, which bears no date and no signature, which is a copy of one said on good evidence to have been handed to a Quebec bishop by Monsignor Antoniutti, the Apostolic Delegate at Ottawa. It is rather a peculiar document. In the first place so far as any responsible representative of Social Credit philosophy, policy, or technique is concerned it is *ex parte*. It is unusual for a body of the importance and responsibility of the Vatican Secretariat, from which it is said to proceed, to report on any subject—certainly not on any subject of great importance—without making sure that the subject is not misrepresented or misunderstood. This document both misrepresents and misinterprets what it somewhat invidiously persists in calling "le mouvement politique et social de Douglas." It contains the significant remark "il est utopique, comme le juge Son Eminence le Cardinal Villeneuve." (It is utopian, as His Eminence Cardinal Villeneuve judges.) This sounds to me much more the language of a banker than that of a believer in a Power to whom nothing is impossible. "Utopian" is a very familiar word to me.

The general conclusion of the document, however, is that Social Credit both in the nature of its philosophy, and in its actual proposals, is collectivist in intent and tendency, and it advises:

- (1) Inactivity in regard to the technical proposals,

(because the Church expressly disclaims technical competence on these matters) notwithstanding its having reported on them.

- (2) Distrust of the sociology.

The position taken up, and imposed on his clergy by Cardinal Villeneuve was now no longer that of a neutral: it might be described as that of an unsympathetic non-belligerent.

Important consequences were bound to emerge from this situation. A large proportion of the Quebec clergy were sympathetic to the activities of the Social Crediters, and many of them were enthusiastic. But they were put in the extraordinary position of having to contend that (a) the subject was purely technical and (b) they were nevertheless inhibited from taking any part in propagating it. It is not unfair to say that this was the strongest possible hint to them to influence their parishes against it. The laity, in the event, took the widest possible interest in the subject, but dare not vote for it. That was the immediate outcome of the Cardinal's efforts, but it was far from the total result.

Out of a rural population of less than two millions, there are probably half a million individuals, and the number is growing daily, who believe that they are kept in needless poverty by the financial system. But they do not stop at that. The events of the past few years have embroiled the French-Canadian in a war which he does not understand, and in which, in consequence, he does not wish to participate. It is a most unfortunate fact that Finance and its consequence is becoming identified with the British connection, and the attitude of Cardinal Villeneuve is attributed to Anglo-Saxon perfidy. Both the Church and the Empire have a stake in this matter.

If anyone should suppose that such a situation is of local interest only, I must refer him to the lessons of history.

'Science' and Bernard Shaw

And an old soldier, Mr. Charles McLoughlin, sends us this further passage from Shaw's pen:

"The science to which I pinned my faith is bankrupt. Its tales were more foolish than all the miracles of the priests. . . . What it spread was not an enlightenment but a malignant disease. Its counsels, which should have established the millenium, have led directly to the suicide of Europe. I believed them once more whole-heartedly than any religious fanatic believed his superstitions; for in their name I helped to destroy the faith of the millions of worshippers in the temples of a thousand creeds. And now they look at me and witness the great tragedy of an atheist who has lost his faith. Oh, that I could but find it! I am ignorant and frightened! I have lost my nerve. I know only this, that I must find the way of life for myself, and for us all; otherwise we shall be irretrievably ruined."

—*The Tablet*, July 28, 1956.