

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to re-publish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

In the ordinary sense we attach to the words "recorded history," the present period is unique in that all political movements and the events which proceed from them are world events, and their outcome is directed to a world outcome—domination.

One of the significant symptoms of this culmination is that there is now little or no attempt to conceal the control of so-called Anglo-Saxon—the name given to an alien dominated "Britain" and a polyglot mob of European throwouts ruled from Wall Street and Washington—Governments by Judaeo-Masonic organisations. Mr. James Byrne's speech at Stuttgart might well be—and possibly was composed by the Grand Council of the Grand Orient in consultation with B'nai B'rith. While the phrase "United States of Germany" was expunged from the actual speech as delivered, it appeared in the copy given to the Press, and, like the square and compasses on our new stamps, and the truncated pyramid surmounted by the All-Seeing Eye, the Ogpu-Gestapo symbol of the Masonic World Government on the United States Treasury Bill, it would be recognised by any editor of consequence as the signature of Freemasonry. Obviously nothing in the speech itself could be more important than the assertion of its origin; but so far as we are aware, not one single suggestion of this has appeared in any newspaper in the British Isles or the United States or Canada. It is truly remarkable. (September 21, 1946.)

The *Ottawa Citizen*, in its issue of July 31, publishes an editorial, a venomous attack on Mr. Norman Jacques, M.P., which concludes, "The Social Credit Party might be well advised to decide whether it can afford to continue its association with one who endorses views of this kind."

We should not consider the matter worthy of comment, since we have no doubt of Mr. Jacques's ability to defend himself, if it did not raise an issue which must be recognised as a first step to being understood. The *Citizen*, which is one of the Southam chain of newspapers covering Canada from coast to coast, took a leading part twenty-five years ago in publicising Social Credit, and a part of the expense of the very critical visit of Major Douglas to Ottawa in 1923, to enable him to give evidence before the Committee on Banking of the House of Commons, was borne by its proprietors. Its then Editor, Mr. Bowman, supported Social Credit views with unswerving tenacity during the period of comparative quiescence which preceded the financial cataclysm of 1929.

When, with the sweeping victory of Mr. Aberhart in Alberta Social Credit became a potential world issue and certainly a major Canadian proposal, the influence of the Southam Press became first misleading and then definitely hostile. Mr. Jacques, in particular, has been the target of successive attacks.

Now the point we wish to make is applicable to a number of early sympathisers. They will the end (presumably) but not the means. They would like to get to Berlin, but they object to fighting the Germans. They wish to believe that a nice neat scheme depicting all the benefits they will confer on humanity when they get to Berlin is all that is necessary. Or to put the issue somewhat differently, they are absolutely determined (and it is so much more comfortable) to regard the problems of the world as purely intellectual problems, assuming that Intellect and Ultimate Good are the same thing. They would, no doubt, resent the accusation, but they are disciples of Lucifer: Utopians and Planners.

One of the results of intellectualism is more or less complete aberration of judgment; what we usually but incorrectly call common sense; a loss of the instinctive valuation of the meaning of things. If the word "intellect" be substituted for "Satan," the phrase "Satan is unchained" is a simple description, as well as an explanation, of the condition in which we find ourselves to-day, with our "science," which has reduced us to serfdom. Only intellectualism would make it possible for the *Citizen* to attack  
(Continued on page 4.)

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### From Week to Week

It looks more and more to be the case that only the possession of the hydrogen bomb stands between us and our final eclipse. The international panic about the effect of back-ground radiation bears the marks of that secret-society type of organised propaganda to which we have referred previously in these notes. Without the hydrogen bomb, and with our armaments integrated with American supplies, it is clear not only that we could not pursue an independent policy, but that we should be unable to protect ourselves against the consequences of the international accident which we are convinced is being planned.

If we are to survive as the British, a radical re-orientation of our political economy is essential. We require a rapid and progressive decentralisation, a realistic trading policy, and the recognition and rewarding of quality. But any attempt at such a reversal of present policy would be resisted by forces within and without the country, though inspired from the same centre. The crucial question is thus one of sanctions; and at present the ultimate sanction appears to be the hydrogen bomb.

### Values

In 1946, a correspondent to *The Scotsman*, writing on the proposed demolition of historic George Square, Edinburgh, observed:

“It seems to me that this issue as a whole, whether it concerns the demolition of architecture of historic and aesthetic value in Edinburgh, London, or any town in Britain, is a fundamental one. It is a tragic commonplace to assert that the British public, whether through ignorance, apathy or motives of material gain, have proved themselves, on the whole, unworthy inheritors of their priceless legacy of natural and man-made beauty. . . .

“This George Square controversy is relatively, of course, just a storm in a teacup, but of a significance which it would be hard to overestimate. Why?—because there is every indication that our heritage of beauty, born of a social conscience and conditions unknown today, is at the mercy of a modern community where local pride and faith have been transferred from the values which created it, and which a minority holds dear, to a confused and irresponsible pursuit of material excitement and quick returns. But those furthering the cause of destruction or contributing to the general apathy are sections of the community either indifferent through ignorance or active through avarice.”

### Race \*

by TUDOR JONES

A—Have you still that copy of . . .? I'm writing an article about Race, and want to look at it.

B—How interesting! That's what so many people are getting all hot and bothered about!

Which, of course, is utterly untrue: people are not getting hot and bothered about Race. They are getting hot and bothered about JEWS: in some places very hot, and in all places very bothered.

So difficult an abstract concept as that of *Race* is quite incapable of generating even mild interest in most people. The interest displayed by white children when they first hear that some little children are born black (by the way, they aren't) is not an interest in an abstraction but is self-interest of the most thorough-going sort, as is often made sharply apparent by the instant question: “If one of them touched me, would some of the black come off onto me?”

The difficulty experienced in convincing an intelligent child that its natural fastidiousness would receive no such shock is highly significant. It is quite insufficient to tell the child to stroke another polished and highly pigmented object—ebony or granite. The argument is inconclusive. The skin is something from which something *does* come off, and to give the negro skin the most elaborate certificate of purity is merely to drive deeper the child's sense of difference and potential incompatibility.

For a reason which may be, and I believe is closely associated with the troubles of the modern world, and with the cause of these troubles, discussion of the Jewish Question is practically impossible without introducing racial questions. The Jews themselves will not permit it. And, wherever racial questions are discussed a modest estimate of the percentage of error to which expression is given is well over 90 per cent. Moreover, a tabulated statement of the ‘progress’ (I use the word purely historically) of the science of ethnology set up side-by-side with a corresponding statement of the ‘progress’ made in so-called economic science, in the same time presents such striking features of similarity as to be, in my opinion, highly significant. I agree that what is vaguely called the ‘scientific’ approach—nearly always by people, whether ‘scientists’ or not, who are not guided by the remotest idea of what constitutes this ‘approach’—has been well advertised for certainly not more than a half-century during which time it is supposed to have subjugated the whole field of knowledge, natural and unnatural. But this is, to my mind, also a highly suspicious circumstance, particularly when I consider that it is at least as certain as anything not subject to immediate observation can be that the ‘scientific’ approach has been practised throughout the whole history of civilisation; that perhaps its most striking successes are now some thousands of years old: and that the finest statements of its nature with which I personally am acquainted have been current for well over half a millenium.

It is, to my mind, highly significant that the only serious effort to apply rigidly scientific principles to the

\*Originally published in *The Social Crediter* in 1939.

field of knowledge of which Race and Human Culture are at or somewhere near the centre has been all but smothered in England during the past twenty years. Just as Man is the only creature capable of building up a body of knowledge and tradition, so he must be the only creature capable of encumbering himself with a load of error. But it is not necessary that he should do so, and where he appears to receive an altogether disproportionate amount of assistance in going astray, we may well seek out the cause. The effort to which I refer is that with which Elliott Smith, Perry, Rivers, Henry Head and a very few others were associated. Covering the wide field of human interests, associated with physical and cultural anthropology, and psychology, to each of which it made revolutionary contributions of great practical consequence, it soon met with strong opposition and is, for the time being at all events, without active representatives on any but the cultural side largely developed by Dr. W. J. Perry.

Before proceeding to give any account of the salient features of past and present doctrines about *Race*, it might be well to pause to ask a few questions:—

- (1) Is it true that social crediters have acted from motives which suggest that they have been acutely aware of the unique characteristics of the system of ideas they had got hold of and have been trying to disseminate? If so, they recognise, at least in their practice, that the doctrine of the sporadic origin of the characteristic elements of human culture was liable to the material limitation (for them at least) that probably it would fail to materialise. They behaved as though they believed their 'revelation' to be unique: if it were lost, there would be no 'second edition,' or the occasion for its existence would pass. If, therefore, the doctrine of the sporadic origin of cultural elements had had complete hold over their minds, they would, almost certainly, not have acted with the precision and consistency with which many of them have acted. To achieve this result, individual social crediters had to overcome the whole force of an exaggerated and artificially fostered personal vanity, to which weakness, rarely present when there is the slightest real excuse for it, and blown to passionate intensity where there is no objective excuse for it at all, so much poisonous propaganda is secretly addressed. Their real assessment (even if unconscious) of their mistrust of current theories may thus be estimated.
- (2) "Don't at all assume that you are going to do something with large masses of people without being perfectly clear as to *why* you should be able to deal with large masses of people."—(C. H. Douglas.) The context emphasised the similarities as well as the difference between social 'forces' and mechanical 'forces.' In war, is correct assessment of 'forces' material or immaterial?

- (3) Are we at war?

The statement that at some time in his history, "Man became entangled in the shackles of the theory of the State, which he himself had forged," conveys less than its full meaning to anyone who fails to grasp, as he considers it—even as an hypothesis—that its terms embrace every aspect of man's life, physical, mental and moral, both in their individual and social relationships. It has been said, in this connection, that "the chief obstacle that interferes with

progress at the present time" is "the custom of using technical terms and phrases for the purpose of evading frank and direct examination of the facts [which] has become so serious a menace to the acquisition of a sane understanding of the behaviour of men, whether we are dealing with the problems of psychology, ethnology or psychiatry."\*

If one would wish to study a 'scientific approach' to a realistic understanding of the characteristics of different masses of people before modern tendencies began to substitute catch-phrases for facts, a fair reminder of the way in which it may be done would be to refresh one's memory concerning the method adopted by one Caius Julius Caesar, who came in contact with many peoples and developed a habit of making precise observations concerning their ways. [I have personally very little doubt that one of the motives which inspired the rise into prominence of so-called 'modern' studies was the considerable enhancement of the power of individuals to form accurate ideas of the possible range and scope of human life and aptitude which may be gained from a knowledge of the results of so-called 'classical' study. The latter may therefore be deemed, in some quarters, to be well-suited to the members of a 'governing' class only so long as that class is small relatively to a 'governed' class.]

Caesar was concerned with the ways in which the masses of people with whom he came into contact tended to behave socially. In recent times the emphasis has shifted; although some of the facts brought to light are useful.

Blumenbach, 1775, *De generis humani varietate nativa*, distinguished five varieties of the human race, and was the first to note the characteristic variations in the shape of the skull and face which accompany racial differences. It was Blumenbach who enthroned *Homo Caucasicus* as the 'typical European.' It was not until 1899 that Ripley showed that no such type existed in the region and brought to light 'some remarkable points . . . which have an important bearing on the future struggles of races for the possession of the earth.' It was Ripley who made current among anthropologists the view that there are to be found among the people of Europe members of three principal racial types, the tall, blond, long-headed 'Teutonic' race of the north, the dark long-headed 'Mediterranean' of the south, and the brown, broad-headed 'Alpine' race of Mid-Europe.

A special text-book is at present being prepared for the use of Japanese medical-students because of the many divergencies from the European pattern with which they habitually meet. Race is not skin-deep. How deep is it?

(To be concluded.)

\*"Problems of Personality—Studies in honour of Morton Prince"; Chapter 1: *The Evolution of Intelligence and the Thralldom of Catch-Phrases*. Kegan Paul, 1925.

### Social Credit and Suez

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### THE DEVELOPMENT OF WORLD DOMINION—

(continued from page 1.)

Mr. Jacques at a time when a Royal Commission has just reported on a small section of the World Plot, and identified all the "Canadian" section leaders and most of the subordinates, as Jews, against whom, Mr. Jacques, almost alone, has been warning the Canadian House of Commons for the last five years, if not longer.

The *Citizen* takes upon itself, unsolicited, to advise the Party to which Mr. Jacques adds dignity.

We do not speak for it, but in our turn, we advise the *Citizen* to read the Athanasian Creed, and with a humility which has not been conspicuous in many of its recent utterances (as, for instance, its most objectionable incursion into Greek politics), to ponder what may be the meaning of the paragraph "Neither confounding the Persons, nor dividing the Substance." But perhaps it is superior to time-honoured doctrines. (September 14, 1946.)

The primary purpose for which Mr. Attle's Administration was put into power was, and is, to trim the Constitution of these islands, and such outside interests as it may seem expedient to leave under its nominal control, so that it will offer the minimum difficulty to the Wall St.-German-American-Jew Empire now in course of formation in New York. This is so obvious that we should not refer to it afresh, but that it affords an opportunity to identify the traitors who live amongst us. Of course bribes to the electorate of a pathetically temporary nature are bound to form part of the policy.

Broadly speaking, no individual who is "honoured" by the contemporary Financier-Socialist Government, or is appointed to a post of any considerable value by it, is serving the British people directly. To the secondary extent that, after everyone else has been served, if anything is left over, the half-witted English and Scottish can have it, this statement can be qualified. And it is also true that a Decoration cannot be kept at its face value without inducing an occasional acceptance by persons of passable, or at any rate public respectability. With this reservation, it is to be hoped that the growing body of "citizens" who feel sure that they can make the best of all worlds will be noted for future attention. We have for some time past been convinced that the "British" (but not the contemporary British) political practice of ignoring the legislation of yesterday and the acts and rewards of yesterday's politicians and their protégés, can only have two explanations. (Remember, it is quite modern—not more than a century old.) The first, which we believe to be the true explanation, is that there is a continuous government which is merely "presented" to an indifferent and drugged public by Messrs. Box & Cox. And the second, which may be ancillary, is that the mental and spiritual deterioration of the country has proceeded to lengths much greater than has been apprehended. We notice that this is the opinion held by Mr. Aubrey Jones in an interesting, but not, we think, unexceptionable article in the current *Nineteenth Century and After*.

There is no sounder clue to a criminal than the answer to the query, *Quis beneficiit?* We do not believe that the

great majority of those who are doing nicely, if temporarily, out of the distribution of stolen goods, tangible or intangible, are unconscious agents. They may disclaim responsibility tacitly if not vocally for any hand in policy. It won't do: and the first step to a healthier country is to make it evident that it won't do. (June 28, 1947.)

There is no sounder military maxim than that if you can find out with certainty what your enemy doesn't want you to do, it is worth taking big risks to do it.

Our enemy is now primarily, even if directed from Wall Street, within our gates, and it is clear for anyone to see that he is determined to raise prices—he calls it "controlled inflation," so as to tax you without calling it taxation, and to tax you by taxation, as well. The object of this it is to transfer increasing buying power from the silly sheep he is shearing, to the inner clique which is playing world politics.

The situation calls for immediate and venomous action. We want falling prices, compensation to producers and shareholders and the rapid reduction and early abolition of taxation and interference with property and initiative. And if the Etonian Communists don't like it, they'd better emigrate while there is yet time. (August 31, 1946.)

In its commentary on Nuremberg, *The Tablet* raises the question of restricted national sovereignty in a form—in our opinion, the only form—in which that vital question can be taken out of the realm of political charlatany. Examining the main plea of the accused, that anything they did of which the Court disapproved, they did under orders, our contemporary points out that *British Manual of Military Law* was unobtrusively amended in 1944 to remove the defence of superior orders.

Passing over the considerable probability that, as in 1944, the outcome of the present war was clear, and that the alteration cleared the ground for the Nuremberg Trials demanded by Mr. Samuel Rosenman, it is obvious that the point at issue cuts to the root of contemporary society, and it may be put in a more provocative form by enquiring as to the difference between a strike, a refusal to obey orders from "a competent authority" and a mutiny. It is probable again that the answer is concerned with the profound problem of the respective natures of the individual and the group or mob. But, in any case, every indication points to a negation of the claims made for U.N.O. What is required is the establishment of a barrier to mere "Orders in Council," and the re-establishment of unquestionable Common Law. (October 5, 1946.)

## BOOKS TO READ

By C. H. Douglas:—

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