

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 67 No. 5

SEPTEMBER — OCTOBER, 1988

1688 AND AFTER: THE BANK OF ENGLAND, THE NATIONAL DEBT AND ALL THAT

The speeches at Westminster Hall to celebrate the tercentenary of "The Glorious Revolution" omitted to mention that, with the excursion to England of the Prince of Orange came that "Dutch finance" from Amsterdam which has had such disastrous results over three centuries. The following is quoted from Fr Denis Fahey's book, *The Mystical Body of Christ and the Reorganization of Society*, Chapter XVII — Some Aspects of Economic Decay (The Forum Press, Cork, 1945).

The English Revolution was quickly followed by the founding of the Bank of England. That was an event of outstanding importance in economic history. With the foundation of the Bank of England, the Sovereign authority in England, the country that was destined to exercise a preponderating influence on commerce and finance in the modern world, definitely handed over the creation of money or exchange-medium to a private company. "The special character of this new institute, the Bank of England (the charter of which dates from 27th July 1694), lay in this," writes Mr Belloc, "that when it made out a promise to pay, all the resources of England were to be put at its disposal to enable it to keep its promise; in other words, its credit was not private but public. . . . This was in effect to give the Bank of England the right of creating money. It could not coin the metals, gold and silver; the Government reserved its right to do that; but it could print on a bit of paper, 'I, the Bank of England, promise to pay the bearer five pounds', and the bearer knew that there would be no default so long as a government responsible for the Bank charter existed and could force people to pay taxes. . . ."

"The Bank of England paper being thus guaranteed there need be no hurry to cash it; it would pass from hand to hand in the same way as current metallic coin. But the Bank of England was not a department of Government, as it should have been. It was an independent corporation, privileged and guaranteed by Government, but pursuing a policy of its own; and from that day onward in greater and greater degree the Bank of England has had the last say in any Government policy involving expense, and particularly in the matter of foreign wars and coercion of dependencies.

"In the first place, it powerfully strengthened the already strong support given by the big money-dealers in the City to William's Government. A Jacobite restoration was under no obligation to honour the bond of the usurping Government, and thus . . . everyone who held Bank of England paper had an interest in maintaining William upon his imitation throne" (Hilaire Belloc in *A Shorter History of England*).

Fr Fahey continues: What has not been so frequently mentioned is that with the English Revolution of 1688 there began the transference of the Jewish financial centre from Amsterdam to London. The Jewish Nation, in pursuit of its naturalistic Messianic ideal, has always aimed at control of trade and commerce and also of bullion. That means, as we say today, control of raw materials, of imports and exports,

of price-fixing and of gold. . . . The Dutch drove the Portuguese out of some of their positions in the East Indies, such as Ceylon and Java, during the 16th century, and Amsterdam and Antwerp became great centres of trade. With the Revolution, the change-over to London began. We read in Hyamson, "The Jewish merchants who accompanied William III transferred the bullion trade from Amsterdam to London" (*The History of the Jews in England*).

In a footnote, Fr Fahey draws attention to the following: "In the seventeenth century", writes Christopher Hollis in *The Two Nations* (1935, George Routledge), "England was an importer of capital from Holland. At the turn of the century, London established itself as 'all that Amsterdam was' and England became instead an exporter of capital. Or, to put the truth with more exact accuracy, an international gang which had then operated from Amsterdam found it more convenient to operate from London instead."

Belloc is quoted again (*op. cit.*) ". . . At the end of the year 1692, a group of rich men who made the politician Montague their agent, proposed to follow the method of State finance which the Dutch had founded long before, and to mortgage to their advantage the powers of government." Thus, writes Fr Fahey, the Bank of England and the National Debt came into existence in 1694. The Protestant writer, William Cobbett, is very severe in his remarks on the foundation of the Bank of England. "An Act of Parliament was passed in the year 1694," he writes, "being the fifth year of William and Mary. . . . Thus arose loans, funds, banks, bankers, and a national debt: things that England never heard or dreamed of before this war for preserving the Protestant religion as by law established. The sum first borrowed was a mere trifle. It deceived by its seeming insignificance. . . . The thing soon began to swell at a great rate, and before the end of the 'glorious' no-popery war, the interest alone of the debt, the annual interest, amounted to £1,310,492 a year, which, observe, was a greater sum than the whole of the taxes had yearly amounted to in the reign of the Catholic James II! . . . The scheme, the crafty, the cunning, the deep scheme has from its ominous birth been breeding and fattening on the vitals of the country till at last it has produced what the world never saw before — starvation in the midst of abundance!" (*History of the Protestant Reformation in England and Ireland*).

In Chapter 6 of *The Struggle for Money — Our Bogus Debts* (William Maclellan, Glasgow, 1957), H.M.M. writes: Great Britain's National Debt on 31st March 1954 was £26,583,037,762, of which £24,468,484,647 was internal debt . . . and this debt will continue to grow in the future as it has grown in the past, from nothing, because that is how the credit machine works. But just as it is impossible for a man to be in debt to himself, so should it be with self-contained nations — so far at least as their internal debts are

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THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

Subscription Rates: One year £3; airmail £4.00; Australasia \$6.

Offices—Business: K.R.P. Publications Ltd., 26 Meadow Lane, Sudbury, Suffolk, CO10 6TD. Tel: Sudbury 76374 (STD Code 0787).

—Editorial: 21 Hawkhead Crescent, Edinburgh, EH16 6LR.

—In Australia (Editorial, Subscriptions, Business and Books): Tidal Publications, 11 Robertson Road, North Curl Curl, N.S.W. 2099.

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SOVEREIGNTY AND THE NATIONAL DEBT

Our emphasis on the National Debt in recent issues of *The Social Crediter*, a debt “enjoyed” by all countries in varying degrees, rich and poor alike, is prompted by the hope that there are still those amongst our politicians who take their responsibilities to Queen and Country seriously enough to do battle with the fraud and conspiracy currently operating to our destruction.

The Prime Minister has been dubbed “a monetarist”. She has gone strictly by the orthodox economists’ book. Unfortunately economists have frequent changes of mind. Nevertheless, she must be asking herself what has gone wrong — inflation continues, control of the money supply has become a joke, the National Debt and the consumer credit debt are now at record levels (see “For the Record”, page 4). And recently she has indicated that there are limits to our sacrifice of nationhood in the EEC. Perhaps we dare hope from her position in Government that the real picture is now clear to her and that what she sees she does not like.

Professor S. F. Bush in the *Daily Telegraph* of 29 July writes:

... “There is nothing ‘good’ about tamely surrendering your nationhood at the behest of Continental Europeans and their allies in this country. . . . We can opt for independence from the EEC, with the type of relationship enjoyed by two of our neighbours across the North Sea — Norway and Sweden. . . . Alternatively we have to accept the subordination of our nation and its ancient monarchy to Continental, increasingly Mediterranean, power. This will reverse, in fact, decisions achieved by our forebears in 1534, 1588, 1690, 1815, 1918 and 1940.”

If our nation is to survive (“opt for independence”) we shall have to throw off the National Debt that controls our freedom of choice and our economy. We know that World Government is the designed end-product. Socialists and Internationalists (in this context) have long been bed-fellows. First, in politics we must have the truth (and the Prime Minister may have taken the first step) and the nation must be mobilised against the financial powers to end the fraud of the National Debt.

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concerned — and if their financial book-keeping is honest and correct, they should never have any external debts they cannot pay off — unless the countries they are in debt to, because their financial book-keeping is as fantastic and dishonest as ours is — . . . — erect tariff barriers to keep imports out, as they misguidedly do — being blind to the fact that imports are the only real way that exports can be paid for, money payments being only a half-way settlement.

The fact that every country, however great its capacity for producing real wealth may be, has great and growing debts, is conclusive proof that its financial book-keeping is fundamentally unsound and dishonest.

Everybody in debt knows that he can’t borrow himself out of debt; yet that is precisely what every country is trying to do today; and it can’t be done. Their lack of success during the past 250 years should long ago have driven into the heads of their Governments and Treasury officials, . . . , the conviction of its impossibility and realisation that the fault must lie in the book-keeping; but unfortunately it hasn’t and their financial controllers, the bankers who created these debts, . . . are not likely to abandon the source of their power and profits voluntarily, by openly confessing their sins and possibly putting their heads in a noose!

Our politicians are just as blind — . . . — in this respect as their predecessors, and they are more culpable; for the true facts of the case were made widely known to the world at large more than thirty years ago when the late Major C. H. Douglas “blew the gaffe” on the money racket. Here is a clear account of how our National Debt started, taken from *Crowther’s Encyclopaedia of Phrases and Origins* under the heading “Paper Money”.

“The first paper money in England was issued by the Bank of England in 1694. The circumstances are a little peculiar. Up till then, banking as we know it now, had not existed. But in that year the goldsmiths, who were the moneylenders of the country, in return for lending their capital in gold to the Government — the amount was £1,200,000 — were granted as a charter the right to call themselves the Bank of England. The other terms are worth remembering in view of what followed. They were that the Government should guarantee the loan of £1,200,000 and pay a high rate of interest (8 per cent), and that, because the moneylenders had parted with their working capital in gold, they should be entitled to issue £1,200,000 worth of moneylenders’ promissory notes (paper promises to pay gold on demand); and use these notes for trade. These notes, being in effect covered by the £1,200,000 in gold owing by the Government, were honoured throughout the land in exchange for goods etc., and later became known as bank notes. The smartness of the deal can now be seen. The moneylenders who had started that day in 1694 worth £1,200,000 went to bed worth £2,400,000, since not only did they own the gold lent to the Government, but they had created out of thin air a further £1,200,000 in paper money that became known as bank notes and were honoured in payment of anything, just as gold was.

“It was the lending of the moneylenders’ gold to the Government that laid the foundation of our present National Debt.” [And the writer could have added that an unlimited extension of the process has brought it to its present colossal and cheerless height, and will continue to add to it, unless we change the practice. . . .]

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PHILOSOPHY, POLICY AND PRACTICE

Since the compilation of the article "Council, Conspiracy and Consequence" (*The Social Crediter*, May/June 1988) there have come to hand:

1. *Pope John's Council*, by Michael Davies (fifth printing), a simultaneous publication by the Angelus Press, Dickinson, Texas, and The Augustine Publishing Company, Devon, with an Introduction by the Author, dated 18th February, 1987. The first edition of this work was included in a list of books recommended by The Social Credit Secretariat in 1977 (obtainable from Bloomfield Books, 26 Meadow Lane, Sudbury, Suffolk).

2. *Apropos*, No. 3, Corpus Christi, 1988, Editor, A. S. Fraser, Burnbrae, Staffin, Portree, Isle of Skye, Scotland, which contains an article, "The Sickle and the Cross" from which quotation is made.

Michael Davies' book forms Volume Two of "Liturgical Revolution". There are 17 Chapters and 8 Appendices with notes and a list of Recommended Publications. Appendix VII is headed "The Fruits of Vatican II" with statistics. The list of contents contains a useful résumé of each chapter.

In Chapter XIII, The Enigma of Pope Paul, Michael Davies, writing as a devoted member of the Roman Catholic Church, explains much that has puzzled Christians of all denominations. It is impossible to compress satisfactorily what Michael Davies writes in this chapter, but the following may be sufficient to make his explanation clear. He writes: "As will be shown below, the privilege of infallibility is not a quality inherent in the person of the Pontiff but an assistance attached to his office as Pope. . . . The attacks on both Papal authority and the person of Pope Paul VI by liberal Catholics, in an unholy alliance with the entire world secular establishment, following his encyclical *Humanae Vitae* have reinforced the tendency among orthodox Catholics to make unconditional acceptance and defence of any and every decision of the Pope the prime characteristic of a good Catholic. Dietrich von Hildebrand, who has been decorated by the present Pope for his services to the Holy See, and is second to no one in his love of and loyalty to the Church, has considered it necessary to point out how mistaken this attitude is, this concept of 'loyalty to the Holy Father' which is nobly intended, but in which practical decisions of the Pope are accepted as *ex cathedra* definitions or encyclicals dealing with the questions of faith or morals which are always in full harmony with the tradition of the Holy Church and her Magisterium. This loyalty is really false and unfounded. It places insoluble problems before the faithful in regard to the history of the Church. In the end this false loyalty can only endanger the true Catholic faith. . . . Obviously a political decision or a disciplinary matter is not a dogma. It may be wise and bring forth fruitful consequences. Or it may be unwise and result in great hardships for the Church and great sufferings for mankind. We must realise that the present-day illusion that Communism has become 'humanitarian-socialism' is an error that has worse consequences than all the combined political errors in the almost 2,000 year history of the Church" (from *Satan at Work*, p. 45).

Michael Davies, in the section headed INTEGRAL HUMANISM writes, ". . . those who are familiar with the present Pope's background, while distressed at certain of his attitudes and policies, will not be surprised by them; they

will accept them as the sad but predictable result of the philosophy which so influenced him during his most formative years, the philosophy of Integral Humanism. Once this philosophy and the Pope's attachment to it is appreciated the events of his pontificate can be examined and explained in their proper perspective.

Integral Humanism is a philosophy which emerged from a tendency which had been gathering momentum since the French Revolution and which, implicitly at least, denied the right of the Church to intervene in the social order. . . ." Michael Davies refers to Hamish Fraser's important study of the nature and history of Integral Humanism (*Approaches*, Nos. 47-48, February, 1976) and what he writes in Chapter XIII he acknowledges is based on this study.

(Michael Davies continues) "Integral Humanism first saw the light of day in a series of six lectures which Jacques Maritain delivered at the University of Santander in August, 1934. Maritain had been a man of the 'Right' up to 1926, but after the suppression of *Action française*, which he had supported, he moved to the opposite end of the political spectrum and identified himself with a group based upon the extreme left-wing review *Esprit*, founded and edited by Emmanuel Mounier. From 1932 onwards *Esprit* had advocated collaboration with unbelievers, a policy which Maritain first opposed and then endorsed.

Maritain was in sympathy with much of what Mounier was seeking to achieve. But by formulating Integral Humanism he gave the *Esprit* group what in effect was a veritable theology of the incarnation of Christianity through the acceptance of democratic and revolutionary values and temporal involvement in their support. In this perspective, the 'Left' was regarded as a living historical force. It was on the side of the masses that Truth was to be sought. This state in Maritain's evolution was reached with the publication of *Christianisme et Démocratie* in 1945. . . ."

H. Le Caron, writing in *Le Courier de Rome* explains: "The Integral Humanism of Maritain . . . is a universal fraternity of men of good will belonging to different religions or none (including even those who reject the idea of the Creator). It is within this fraternity that the Church should exercise a leavening influence without imposing itself and without demanding that it be recognised as the one true Church. The cement of this fraternity is the virtue of doing good, and understanding grounded in respect for human dignity" (15th October, 1975).

The same writer also points out that: The idea of universal fraternity is neither original nor new. It was already advanced by philosophers of the 18th century and by the Revolutionaries of 1789. It is also the fraternity beloved of Freemasonry, and even of the Marxists.

What distinguished Maritain's Integral Humanism is the role it allocates to the Church. Within this "Universal Fraternity" the Church is to be the "Inspiratrice" or "Big Sister". And it goes without saying that for the "Big Sister" to win the sympathy of her "Little Brother" she must be neither intransigent nor authoritarian. She must know how to make religion acceptable. And so that the truths of faith and morality may be acceptable, Christianity must be practical rather than dogmatic.

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In Chapter 7 — The Bankers' Bottomless Vaults — H.M.M. refers to Mr Harold Macmillan and ends the chapter with the following: Deflation is not a cure for inflation, as people are taught to believe; both are bank-created and therefore removable evils; and the more conscientiously the public apply the officially-recommended remedies — i.e., to save more money, and work harder to produce more goods — the less, relatively, do they get of that production to consume or use and the deeper they go into debt, despite credit-squeezes and crushing taxation imposed on them to keep the National Debt down. This is borne out in the papers of 18/6/56, wherein it is recorded that Mr Macmillan, Chancellor of the Exchequer, stated that Britain's National Debt was £15 per head in 1900 and reached £528 per head in 1955. In the first 20 years of the century it went up to £147, but by 1945 it had risen to £454 and had kept going up since; last year £5 was added to the 1954 figure. (The war was supposed to end in 1945.)

I haven't the slightest doubt that all his predecessors in office tried as hard to reduce the debt as he claims to be doing yet his figures show that they all failed, as he will do. Why? Because they all go to the "experts" — the bankers — for guidance in matters financial, and as long as they do that they will get false advice. They might as well go to crooks and criminals to learn how to put down crime. The National Debt will continue to grow as long as we allow the banks to usurp our National Credit and lend it to us again as a debt due to themselves! Until that is stopped, there is no hope for US — or for the world.

Philosophy, Policy and Practice (Continued from page 3)

In closing this section Michael Davies writes: When Maritain's *Humanisme Integral* first appeared in 1936 it was the subject of a most perceptive review by Louis Salleron. Professor Salleron exposed the defects of Maritain's system, its internal contradictions, and the inevitable result should its principles be pursued to their logical conclusion. The complete text of this review is available as Appendix VI.

(To be concluded)

RECOMMENDED READING

Abraham, Larry	Call It Conspiracy.
Allen, Gary	None Dare Call It Conspiracy.
Douglas, C. H.	The Brief for the Prosecution. The Development of World Dominion. Economic Democracy. The Monopoly of Credit. The Policy of a Philosophy. Programme for the Third World War. Social Credit.
Monahan, Bryan W.	The Moving Storm. An Introduction to Social Credit. The Survival of Britain. Why I am a Social Crediter.
Sutton, Antony C.	National Suicide — Military Aid to the Soviet Union. Wall Street and the Bolshevik Revolution. Wall Street and the Rise of Hitler.

BOOKS and booklets on the subject of Social Credit and allied subjects are available from Bloomfield Books, 26 Meadow Lane, SUDBURY, Suffolk, England, CO10 6TD; and in Australia from Tidal Publications, 11 Robertson Road, North Curl Curl, N.S.W. 2099.

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SEAL AND SYMBOL

By common consent, the real framer of the (American) Declaration of Independence was Thomas Jefferson. Jefferson's mother was a Randolph — probably, with the Lees of Virginia, the most aristocratic family of the New World. There is quite indisputable evidence that Jefferson was an international Freemason, and that the revolutionary elements in America, who were greatly in the minority, were the same elements who were formenting trouble in France. (Jefferson was actually United States Ambassador to France at the time of the fall of the Bastille.)

The famous phrase "Life, Liberty and the pursuit of happiness" originally read "Every man is entitled to the possession of life, liberty and property" and Jefferson in person struck out "property" and inserted the quite meaningless abstraction "the pursuit of happiness". . . .

Perhaps the most indisputable evidence that I am not unduly fanciful in this matter is provided by the Great Seal of the United States, which was the work of Jefferson, John Adams and Benjamin Franklin, all Freemasons, the obverse of which consists of a truncated pyramid with the headstone bearing a picture of the All-seeing Eye, the symbol of Freemasonry, suspended over the Pyramid. . . . The motto is "annuit coeptis" — "he prospers our origins".

The pyramid is the symbol of world-government. . . . In 1935, a year which probably marked the disappearance of any real prospect of peace, the Secretary of the U.S. Treasury announced that in future the obverse of the Great Seal would be printed on the back of all U.S. paper money. . . . (From *Programme for the Third World War* by C. H. Douglas, 1943, Chapter VIII).

NOTE: At the bottom of the pyramid in Roman numerals is the date 1776, the year of American Independence, and also the year of the founding of the Order of the Illuminati whose motto was "Novus Ordo Seclorum" — A New World Order.

FOR THE RECORD**National Debt and Local Authority Loan Debt**

The following table summarises the increase in central government indebtedness since just before the Second World War. The total debt outstanding for the years shown includes the National Debt and Local Authority Loan debt. Service charges shown alongside include interest and management.

	Nominal amount outstanding	£ million Service charges
1939	8,954	290
1946	23,636*	498
1956	31,918	950
1966	52,092	1,736
1976	83,155	6,307
1986	180,722	14,212

* not including local authority loan debt

Consumer Credit

Total outstanding consumer credit debt has increased from £3,670 millions in 1976 to £23,721 millions in 1986.

Source: Annual Abstract of Statistics, 1988 edition, published by Central Statistical Office.