

By C. H. DOUGLAS

The whole world at the present time is suffering from a gigantic man-made disaster which threatens to culminate in a new Dark Age of tyranny. It is the fact that the disaster is man-made which forms the subject matter of this profoundly important book. Over fifty years ago the late C. H. Douglas divined the shape of things to come, and in a series of books laid bare the true and the false principles of political economy in an effort to forestall this present disaster. But the coming of the Second World War ushered in the contemporary World Revolution, and it is with the protean manifestations of this revolution that this book deals. Nothing like it has ever been published, and it will amply repay repeated and careful study. Christian Civilisation could yet be restored if its underlying principles were first understood, and then applied. "A national culture is the soul of a people, and the idea that a people can lose its soul and retain its identity is of a piece with the rest of dialectical materialism. . . . But the malady is much graver now, and probably only the surgeon offers an *effective* solution."

THE DEVELOPMENT OF WORLD DOMINION

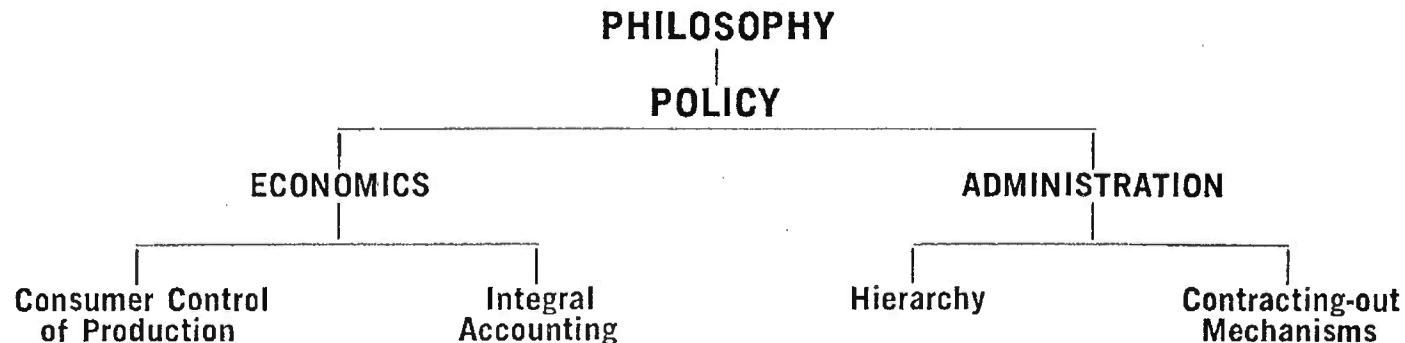
"It is suggested that the primary requisite is to obtain in the re-adjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be put before him."

— C. H. DOUGLAS: *Economic Democracy*, 1918.

WHAT IS SOCIAL CREDIT?

This specification was drawn up by C. H. Douglas as one of his last public activities to counteract the tendency of the Social Credit Movement, as all movements which have a philosophical basis, to develop perspective disproportionately:

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.



OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judæo-Masonic Philosophy and Policy.

Ballot-box democracy embodies all of these.

February, 1951.

THE DEVELOPMENT OF WORLD DOMINION

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Foreword

Anyone who begins to read this remarkable series of extracts from a journal of small but world-wide and continuous circulation since 1938, *The Social Crediter*, will recognise why words of introduction in the customary sense are not only superfluous but, if intended to review or summarise in advance the argument presented, an affront to the reader's intelligence.

Every paragraph cited is expository and militant at the same time, and the foregoing condemnation of any attempt to epitomise applies with equal force to both these aspects. It is not the business of the writer of an introductory note to assimilate the contents of a book on the reader's behalf. Indeed he cannot do so; assimilation is an individual function. Also, concerning the militancy of the paragraphs, it is particularly important to recognise that, so far from there being any validity in the deluge of propaganda directed towards persuading the individual that there is nothing he can do to arrest the process, already far advanced, of reducing him to the status of lifeless raw-material for exploitation by the twin abstractions, "Science" and "The State", he, and he alone, can effect this greatly-to-be-desired change in the direction of policy, backed, even as it now is, by apparently overwhelming, unprecedented and scarcely imaginable resources of power. The paragraphs thus constitute an arsenal and an armoury from which the individual can choose whatever weapon is suitable to his condition. The first step, and perhaps the only necessary step towards freedom is assumption by the individual of responsibility for the use of *himself*.

The date of original publication of each item is given in brackets at the end of it in most cases.

During the period of the Socialist Administration in Great Britain following the end of the Second World War, *The Social Crediter* analysed the activities of that administration in our progress to disaster, and emphasised over and over again that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in notes

under the heading "From Week to Week". Recognising that the most recent excesses in productive enterprise, reducing whole populations to a state of hysterical paralysis of sound judgment on almost all topics, so far from being genuinely a new and revolutionary element in human affairs, was merely an extension and culmination of an old, probably a very old policy, that the political direction was completely unchanged, and had to be changed, those in control of *The Social Crediter* collected the relevant passages in the notes, all from the pen of the late C. H. Douglas, and republished them in 1957 and the early weeks of 1958. Hence the text which follows.

It was almost immediately apparent that the point was taken. Letters from all parts of the world indicated that, while the more expensive agencies of propaganda—mass circulation newspapers, broadcasting, television, and so on—were proceeding from dizzy height to dizzy heights, common sense was recovering here and there from the narcotic administered by events during the first half of the twentieth century and that attention denied to Douglas's demonstrations on their first appearance could be gained at ten years' remove. Let us hope that it may still be possible for John Ruskin's image of 'Capitalism' as a bulb issuing eternally in bulb, incapable of envisaging such a thing as a tulip, to be seen to be strictly applicable to the space missiles of the latest and largest lunacy: the 'sputnik' as finance capitalism's 1957 model in bulbs. It is nothing else: a drain for the superfluous productive power of mankind—a thing he cannot eat, or wear *or sell* at a just price to someone who wants it.

Llanelltyd, February 20, 1961.

TUDOR JONES.

A Note on the Arrangement of the Material

C. H. Douglas's occasional observations as they appeared in *The Social Crediter* do *not* lend themselves to easy classification. This is because they are primarily philosophical, so that his treatment of a subject, be it historical, political or economic, is always informed by his philosophy, though seldom explicitly.

Yet the merely chronological order does them less than justice. The selection presented here covers the period beginning in the terminal phases of the Second World War and ending in the terminal phases of the post-war Labour-Socialist Administration in Britain. It is in this period that the real objectives of the War emerged, and it is in the perspective of this emergence that Douglas's observations must be seen. Why, *in* 1939, did Anthony Eden announce the coming of a *New Order*? The years from 1944 to the present have witnessed the *becoming* of this Order—a world under the threat of annihilation or slavery. What is the relation of Marshal Tito's statement "Our first target is Great Britain" to Defence Minister Healey's adoption of policies which the *Times* characterised as leading to suicide or surrender?

Douglas's Notes point in this direction; his warnings have become our predicament. The arrangement here given attempts to bring out this 'pointing', this movement of a consistent policy *through* history, the movement of a storm centre through a world ravaged by its progress.

BRYAN W. MONAHAN.

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The Development of World Dominion

1 The set of ideas which became the movement known as Social Credit began with an examination of the problem of the relationship of the individual to the group, and the financial proposals which emerged were consciously, and in all their developments, designed to free the individual from group domination. It is evident that the essential nature of the problem, not merely has not changed, but has become more sharply defined.

It was, early in the elaboration of the ideas, recognised that the group is essentially atavistic; it is something from which the individual has emerged, and his return to it is in the nature of spiritual death. Without, in this place, elaborating the connection between the anti-religious aspect of Communism, the soullessness of mass production, and the incompatibility of cartelism and Trades Unionism with peace, it may be emphasised that there is a connection between all of them, and it is epitomised in that amazing reply: "Render unto Caesar that which is Caesar's, and unto God that which is God's." Caesar is, of course, functionalism, and if functionalism can be made paramount, if the Will can be paralysed by the Arm, if the Good which I Will I do not can be made uniform by the omnipotence of the atavistic Group over the emergent individual, then indeed the Devil is triumphant.

(Nov. 1, 1947.)

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2 There is a certain body of opinion which is under the impression that we have abandoned the financial aspect of Social Credit. In this connection, we are reminded of a pungent criticism made some years ago, that the great disadvantage under which the Social Credit movement then laboured, was that it was largely composed of Socialists who wanted nationalisation of banking.

People who hold this type of opinion have not taken the trouble to grasp the fundamental subject matter with which we have always been concerned, which is the relationship

of the individual to the group. Thirty years ago, that relationship was predominantly a financial relationship. Quite largely through the exertions of Socialists, strongly assisted by the highest powers of International Finance, the Central Banks have become practically impregnable, and the sanctions which they exert have shifted from the bank balance to the Order-in-Council.

It ought to be, but unfortunately it is not, apparent to everyone who takes an intelligent interest in these matters, that the fundamental problem has been greatly complicated by the developments of the past twenty years; and that the immediate issue is in the realm of Law and military power, not of book-keeping. That does not mean in the least that book-keeping is one penny the less important than it was when we directed attention to it; but it does mean that it is the second trench to be taken, not the first. For that, we have to thank in great part, the obsession with "nationalised" banking.

The problem presented by the centralised ("majority") political vote is the same in its fundamentals as that of which it is only another manifestation—the monopoly of credit.

(Oct. 16, 1948.)

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3 From many and varied quarters we receive proposals for lines of action which rely for their validity on an appeal to the moral law. Let us hasten to say that we have the greatest sympathy with this appeal.

But we do not think it is generally recognised, at any rate with sufficient clarity, that this appeal begs the primary issue now before humanity. There is no law without a sanction; has "Right" or Decency, or Justice or Mercy any sanction? It is not a question which permits of a facile answer; in fact the answer may be what religion has always contended it to be, one which may be so final as to dispose of any subsequent problems.

(Oct. 14, 1950.)

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4 There is higher authority than ours for the observation that though one rose from the dead, yet would they not believe. Yet, to take only the period of history covered by the three hundred years since Cromwell, the evidence for the existence of a conscious organised, Evil Purpose in the world appears so overwhelming that it would seem axiomatic that mankind could have no prior interest than to root out its Incarnations wherever found. Yet, so far as we can judge there is general though not universal apathy on the subject, and where there is not, the concern lacks focus.

It is probable that one factor in this situation is the identification of nations with the policies they appear to pursue. For nearly two hundred years, Germany has been the embodiment of this Evil Power, yet it is not intrinsically German. Russia appears to compete with the United States for possession of the Banners of Hell yet Russians, as individuals, like Americans, are no doubt good, bad, and indifferent.

The situation is in fact not greatly dissimilar to the group psychology explored by Gustave le Bon in such books as *Psychologie de Peuples*, and, recognising this, we can see that a nation, considered as a group, is not rational; it is a force, not an intelligence; and therefore one nation or group after another can be used and manipulated by a concentrated Supernatural, Conscious Intelligence. The geographical shift of the Storm Centre in Europe from Spain to France, via Holland and England to Germany, and now to Russia is paralleled by the shift of certain activities, largely but not wholly Financial. This Storm Centre has, of course, its secondaries, its "Fifth Column" everywhere.

"Britain" is now apparently the target of the most venomous hatred by its manipulators, a position we have usurped from Imperial Russia; *and the practical lesson to be learnt from this analysis is to direct our attention to the current Storm Centre. It is not in Russia, except as a fulcrum for Wall Street; Russia is finished; it is in New York.*

(Oct. 2, 1948.)

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5 There appears to be a tendency (which we have done our best to discredit) to suggest that the Social Credit Secretariat should mould its activities on those of the American statesman who concluded his electioneering address with the words, "Them's my principles, gents, and if you don't like 'em, I'll change 'em". So far from complaining of this attitude, in moderation, we recognise that it represents a degree of confidence for which we are grateful.

But in fact, the idea that there is some magic word which if discovered and pronounced would transform the situation, can be very dangerous. At some risk of being platitudinous, may we repeat what in effect we have been proclaiming for thirty years—that policy, function and power are all different, and that the fundamental "sin" of our present era is that we allow policy and power to be dependent on function. To put it in the simplest manner, to our orthodox philosophy, there's nothing like leather.

It is from this fundamental fallacy that we derive such fatuous ideas as the "right" of "Labour" to do this, that, and the other, *e.g.*, "Full Employment". "Labour" has no rights whatever except the right of the *individual* labourer not to function—to contract out.

If this situation is clearly grasped, and it is surely not too difficult of apprehension, it should be obvious that the best of policies (and it must be remembered that we can only impinge upon ideas which go to form policy) is quite powerless without function and power. We commenced our crusade by emphasising that finance controls policy, and (because we have a fraudulent financial system) our policy is fraudulent.

Finance is part of our Constitutional system (more so than ever since the "nationalisation" of our Central Bank) and to rectify Finance, we have to rectify our Constitution. We have made consistent suggestions, alone amongst contemporary movements to embody these policies. They have not so far been pushed very hard (that is neither our business, nor within our competence), but we have no bright ideas to offer which will make the walls of Jericho fall down even without trumpets.

"Them's our sentiments, gentlemen, and if you don't like them, we're sorry."

(June 10, 1950.)

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6 For the second time in a few months, *The Nineteenth Century* publishes in its current number an article "Quality and Equality" by Robert Fordyce Aickman—which shines like a good deed in a naughty world, and comforts as the sound of the curlew over the moor, the sanest sound we know. The article should be read; but its trend may be grasped by considering: "We have nearly all fallen into the clutches of six myths . . . the myth of equality . . . the myth that work is intrinsically good and beneficial to the worker's soul, whereas it is the Curse of Adam. The myth that heredity is in some way (hard to define) superseded. Shall we call this the illusion of merit? The myth that there are no rare spirits whereas society is held together and all good things advanced by exceptional individuals. Mass movements are the perpetual movement of the Gadarene swine. The myth of the more the merrier. The myth of . . . the desirability of uniformity. Whereas individualism is the basis of all quality, and can only flourish in freedom. Equality is the great enemy of quality."

(March 24, 1945.)

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7 It is becoming daily more obvious that the proximate agency for the suppression of vital information (which is not to say that it is the ultimate power) is Freemasonry.

While the financial-technical aspect of Social Credit was heartily disliked and ridiculed in influential quarters, it is possible to recognise in retrospect a well-known phenomenon—that an incomplete case always affords an opportunity to those who are in possession of one more comprehensive. Quite inevitably and logically, the financial-technical aspect of Social Credit was an attack on bankers, although a carefully premised attack.

Anyone who heard the late, and much belauded President of the United States deliver his Inaugural Address in 1933 when the economic life of the North American continent was paralysed, must be pardoned for believing, as so many Social Crediters did believe, that here was Social Credit enthroned in the seats of the mighty. No attack ever made in this country was half so virulent as that upon *bankers* (neither the system nor the money power) by the late Franklin Delano Roosevelt.

The closest attention was directed to this speech by qualified Social Crediters, and the conclusion was reached that it was a centralising speech—a conclusion soon confirmed by everything connected with the New Deal, including its *personnel*. The Buxton speech and policy was the outcome of this conclusion. But the point we have in mind at the moment is that some—quite a large number—of bankers were thrown to the wolves of an unrestricted and condemnatory publicity. Banking, *as such*, was clearly not the Ark of the Covenant, and since hearing Mr. Roosevelt we have still more closely defined our criticism of banks. Centralisation was the signpost, and at the centre would be found the Centralisers.

Let us consider the views of Mr. Douglas Reed, whom we believe to be both well-informed and courageous. Writing in *London Tidings* of September 14, 1946, he observes "Is there an organised power in the world which pursues some world-wide aim and is powerful enough to promote, manipulate and prolong wars between nations and in the pursuit of this aim? Is there a super-national conspiracy, directed against the freedom of *all* peoples, which uses such men as Hitler as its servants? The strongest evidence in favour of this theory seems to us to be that there is a powerful ban, in practice, on the very suggestion; the mention of the word conspiracy is taboo. Politicians and newspapers shun it. Yet we have had abundant recent proofs that conspiracy is a very real and living thing in the world. The essence of conspiracy is secrecy. To our mind, that is why all attempts to penetrate this secrecy are so severely repressed. But they are also the proof that powerful conspiracy exists; they would not otherwise be necessary".

Ideas, and even whole paragraphs (but never those relating to a conspiracy) which first see the light in *The Social Crediter* can be read in increasing numbers in various reviews and periodicals, and with the exception of journals carefully branded as crankish (*i.e.*, courageous), almost invariably without acknowledgment. So far from objecting to this, we welcome it; but that does not alter the confirmation the procedure gives to Mr. Reid's thesis, which is also ours.

(July 17, 1948.)

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8 It is a curious fact that the decreasing number of people who pour scorn on "World Plot" explanations of the present state of the world (not of one country only) do not appear to recognise the implications of their opinion. If they were right, the present discontents are inherent; we can do nothing more about them than we can do about the normal equipment of mankind with two legs and two arms. But if the "Plot" theory is correct then we can deal with it, great though the difficulties may be. Either all men are alike, as the Socialists would have us believe; or some are turned to the Light, and some love the Dark. That is the awful interpretation of the Judgment.

(Oct. 11, 1947.)

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9 The calculated leak of Lord Keynes's statement that the British losses in killed and missing were three and a half times as great as those of the U.S.A.; that the British forces contributed twice as many man-years to the war as the U.S.A.; that total British war expenditure was 50 *per cent* greater; the United Kingdom suffered thirty-five times more loss of external investments than U.S.A.; lost twenty-million tons (one-half) of shipping while U.S.A. shipping *increased* four times may be helpful to the horse-trade now proceeding in Washington, but we are far from sure. The reaction of the Americans is quite likely to be "Anyone can be sold a pup once; but people who allow themselves to be sold worse pups every twenty years don't need sympathy; they need a trained nurse". And we find ourselves not wholly without agreement.

It seems impossible to believe that this country has always to start behind scratch and to win barren victories at ruinous prices. The Americans are, averaged out, a capable agglomeration—about one-fifth to one-eighth as capable as they think and say they are. But it is obvious that they are incomparably better managed than we are, or seem likely to be. We are worse managed nowadays than we have been for two hundred years.

The position may be hopeless, but there is little doubt that instead of allowing ourselves to be insulted by atrocity trials of sadistic half-wits, we need some impeachments of

such "leaders" as the ineffable Baldwin and some of the big bankers and industrialists who surrounded him. We will grant Mr. Attlee and his "Labour" Party this point, with compliments: that the conduct of British affairs between 1919 and the access to power of Mr. Chamberlain, a period during which Baldwin was dominant and Labour an eager accessory, passed all bounds of incompetence, and verged on downright treachery. And everyone concerned, who is still alive, should be arraigned for it.

(Oct. 6, 1945.)

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10 One of the curious, not to say sinister, features of the current period is the prevalence of that form of Black Magic which consists in saying and affirming that evil does not exist. With the decline of institutional Christianity, a decline by no means inexcusable, even if regrettable, a myriad of "interpretations", most of them perversions of Gnosticism or Neo-Platonism, have invaded the more or less swept and garnished chambers of the public mind. Christian Science is perhaps the best known and most widely distributed, although it would be straining the meanings of words to term it non-institutional. The non-existence of Evil appears to be one of its teachings.

May we say at once that a great deal of valuable instruction, and much help and comfort have been disseminated by the Christian Science organisation, and its activities in many directions command real respect?

One of its outstanding achievements is the production of perhaps the most popular "Centre" newspaper in the English language, the *Christian Science Monitor*, widely read on its merits by many people who would not accept, and in many cases are *not* interested in, its metaphysics. Yet they probably absorb the atmosphere unconsciously.

Nevertheless and notwithstanding, the Devil never did a cleverer piece of work than when he persuaded his victims that he does *not* exist.

The proofs of it are everywhere. The growing inability to distinguish good from evil, with its corollary that nothing matters, there are no objectives except the whim of the

moment (and the whims themselves are giving out), no absolute values; nothing is "proper", therefore there is no property; that since it is now much easier (temporarily) to vote yourself into your neighbour's house than to build one for yourself, work is foolish and politics without preparation is the universal career. These are the logical outcome of a crude monotheism.

The combined inability and unwillingness of so many of the pseudo-educated, firstly to recognise the wave of Evil which is sweeping the world, and secondly to realise the extent to which its Servants rely upon absence of publicity and criticism is a major factor in the spiritual Armageddon which is in progress. It is becoming increasingly true that only one metaphysic, dialectical materialism, is presented, in various forms, to a conditioned majority: (nothing could be more remarkable, outside a Russian "Trial", than the acceptance of responsibility for the present chaos by those who are the greatest sufferers by it). Good and evil have no place in this; Power is Lord of all.

The denial of evil is an affirmation of equality—having no quality. This is the end of entropy unmodified—Power which renders itself powerless.

(Aug. 20, 1949.)

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11 All serious students of affairs must realise that "the climate of opinion" and "the technique of organisation" are two of the major factors of a civilisation: and that the civilisation we recognise as European is the result of a special relationship between these two factors which we ascribe, and rightly ascribe, to something we call Christianity. What is not so widely appreciated is that there are two Christianities, the Judaic and the Graeco-Roman. It would be simple to say that one is not Christianity at all, but it would not be wholly correct. It is correct, however, to say that the culture which is being sacrificed in Europe today is the flower of Graeco-Christian influence; and the engines of destruction which are laying Europe waste derive their terrible efficiency from the incarnation of Judaeo-Christianity in modern industrialism. Whether both Peter and Paul are essential to the

Kingdom on Earth, we do not know; but it is easy to see that if they are, the words "I came not to bring peace, but a sword" require no further explanation.

It is far from unlikely that one key to the World problem is involved in these matters. Only a Simpleton would suppose that twenty-five years of anti-god societies have seriously modified the influence of a thousand years of Greek Orthodoxy on the essential Russian peasant; the soulless efficiency of the Prussian has been nurtured on the iron predestination of Luther, Calvin, and Huss. Yet Byzantium is overrunning Geneva, the jewelled cope is triumphing over the black gown. And it is obvious that the conflict is in Russia itself, just as much as between Russia and Germany.

(March 24, 1945.)

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12 "I had a chance to discuss the political trends of postwar Europe with one of Britain's [sic] leading Conservative statesmen and publicists in London. Heartbroken as he was after the defeat of his Party, he envisaged a catastrophe even worse than mere socialism, in the near future. 'Believe me,' he stormed, pacing the floor of his fashionable West End apartment, 'the communists are going to take over. They'll step in when the socialists are through as sure as Lenin succeeded Kerensky, and there's nothing you or we can do about it.' 'Why?' I asked. 'Because the communists have got something. What have we got?', *etc., etc.*"

The foregoing lurid extract is not from a Hollywood thriller but from an article by Mr. Ernest O. Hauser, an associate editor of the *Saturday Evening Post*. We should suppose that Mr. Hauser is an American Jew of German connections, but we may be wrong. The interest of Mr. Hauser's article, to us, lies in the confirmation it affords of a fact which is becoming increasingly clear. There is not room in the Universe, not to mention the planet Earth, for commu-socialism and Christianity. There can be no more fatal mistake than to suppose that socialism is merely an economic system—it is, in its materialistic aspect, the policy of a philosophy. The war between socialism and Social Credit is only an earthly simulacrum of a War in Heaven. Whatever of the meanings, which are almost endless, we

choose to attach to the word 'occultism' there is no doubt that in various forms it is the background of Russian policy, just as the downfall of Imperial Russia was connected with the Rasputin phenomenon. Occultism stands out from Mr. Hauser's suggestion that one of 'Britain's' leading (God help us) statesmen . . . stormed and said there was nothing we could do about it—the communists had something. It stands out a mile from the Canadian Spy Trials and their amazing revelations of completely inexplicable (by normal standards) subversive activities by well educated Canadians, Scots, and English. And it underlines heavily the really awful danger in which the majority of decent people in these islands stand by reason of a pathetic faith in the possibilities of salvation by an electoral turnover. A mysterious Power which can manifest, as it is manifesting, on every plane of human, and perhaps superhuman, activity, is not going to take a ballot-box very seriously except so far as it is helpful to the Big Idea.

(July 19, 1947.)

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13 Practically every visitor to these shores, who does not come with some special interest to exploit, is struck by the sullen apathy of the general population. Words, written or spoken, are just sales talk for another gold brick. The News-Film for January, in recording the assassination of Ghandhi, refers to him as "the loftiest soul in Asia, the greatest spiritual force of the last two thousand years". This is A.D. 1948.

Is it really necessary to look further for the explanation of the apathy of a population which is fed on this kind of stuff? We are more than ever convinced that if Ghandhi had not contacted Smuts in South Africa, and conveniently transferred his activities to an arena in which they served the ends of Wall Street, instead of hindering them, he would have remained amongst the millions of Hindus whose one consuming ambition is to argue before an audience, whether in Court or "Conference". Which aspect of Ghandhi is of vital interest to the British?

(March 20, 1948.)

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14 There is a curious, awful, inevitability in events at the present period which, it would appear, involves the conclusion that they really are out of hand—that while they are the outcome of long-laid schemes, the schemes themselves have taken charge of affairs and we have to endure their consequences.

This conclusion is strengthened by the evidences of panic discernible in many quarters which, not so long ago, showed every sign of confidence. It may be assumed that President Truman is a fair indicator of certain policies, and his poise is not impressive.

The more deeply these matters are pondered, the more important becomes the idea embodied in Captain Dunn's *Experiment with Time*. In one sense, of course, the idea is latent in every religion; it is latent in the commonplaces of engineering and architecture. Anyone with access to the blueprints of *e.g.*, the Sydney Bridge, could have "seen" the Sydney Bridge before even one of its girders was rolled. And anyone with experience of large undertakings knows how they acquire momentum, and, after a certain point, resist innovation.

There are dozens of Plans extant in which no one believes, not even their Planners; but they proceed to their inevitable failure.

(May 15, 1948.)

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15 In the current number of that very able little review, *Blackfriars*, the unfamiliar and startling, but not novel proposition is advanced that the great enemy of Man is the Divine Law. This may sound shocking; but it appears to be evident from the context that it is what the Orientalists call Karma, the Law of Cause and Effect, to which reference is made, although the word is not used, and the doctrine is attributed to Paul.

Little reflection is necessary to see that an inescapable chain of cause and effect establishes determination—man becomes simply an automaton. We think it was Dr. Tudor Jones who suggested that the key doctrine of Christianity

is the supremacy of repentance over the Law—that there is what may without irreverence be called a technique by which the chain of causation can be broken. If this is so, it is certainly far from an easy technique; and there is room for a very wide exercise of it at present.

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16 There are many instances of a policy which has a corporate existence extending through many hundreds or even thousands of years. Christian Catholicism, Confucianism, Mahommedanism are all such policies, and they have altered the history of the world, all of them mostly for the better, by injecting certain ideals which have been operative over these long periods.

A proposition such as the foregoing would be accepted by any reasonable individual as being neither very startling nor debatable. But say to most of these, "Just as there are long-term policies with a corporate embodiment whose objectives and results are for the most part 'good' so there are similar policies with corporate embodiment whose objectives and results are more or less evil", and they will at once suspect you of mental unbalance—a fact which is in itself, properly understood, confirmative of the thesis.

We are satisfied that the policy which is grappling at the throat of civilisation now, is such a long-term policy, and that its first large-scale effort was that of which Cromwell was the ostensible leader. For this reason, if for no other, the description of Cromwell and his times as seen by two contemporary delegates to his "court" and published in 1907 (*Studies in the History of Venice*, Horatio F. Brown) is of high current importance.

"The Parliamentarians do not cease to bite their nails for having allowed him, step to step, to mount to such a height as to render him odious to the people ... On his appearance not the slightest sound of applause nor of satisfaction was heard, ... very different from that which used to happen when the King appeared in public. [Cromwell] enjoys but little affection, nay there are not wanting signs of that hatred which grows daily. . . . Cromwell, however, persists in his habitual attitude of

humility . . . he protests that he is only what they have made him . . . that he will never be other than what they wish him . . . He is content with his authority and power, beyond all comparison greater not only than that of any King who ever reigned in England but than that of any Monarch who wields a sceptre in the world just now.

"The fundamental laws of the nation are upset and Cromwell is the sole legislator. His laws are dictated by his own judgment and desires. All offices issue from his hands. The members of the Council must be nominated by him; nor can they rise to power except through him; and that no one may become master of the Army he has left the office of Lieutenant General vacant.

"As for his wealth, no King ever raised so much from his subjects. England pays at present one hundred and twenty thousand pounds sterling a month in burdens; besides this, the duty of five per cent on all merchandise sold or bought in a city of such flourishing commerce as London amounts to three million two thousand crowns a year."

To this add the confiscation of the fortunes of the Duke of Buckingham and others of the nobility.

(Aug. 27, 1949.)

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17 Only that outstanding characteristic of d'markrzi, hatred of quality, stands in the way of understanding the history of the past hundred years of British history.

The Dark Forces quite correctly recognised that the form of aristocratic tradition which had developed in the British Isles and built up the British Empire was an insuperable barrier to the Slave (?Slav) World. There is no better guide to the realities of this situation than the plough-boy William Cobbett. The problem they set themselves to solve was to retain and increase the powers of the ruling class, substituting fresh bureaucratic names for the offices, and filling them with individuals—the more alien in extraction, the better—who neither possessed the tradition of patriotism, nor inherited the coterminous culture of Mediæval, or Christian,

Europe. Taxation and encroachment on land was the key, emphasised by Colonel Goldschmidt in 1905. It is grimly significant that the Officers Club, which was blown up in Jerusalem, was named after him.

We now are living under tyrannies far greater than those dreamed of by the most arrogant aristocracy, unrestrained by any cultural code. The momentum of the old habits of thinking acts as a temporary restraint. One generation would wipe that out as an effective force.

(March 22, 1947.)

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18 We believe that there is a small number—loyal and valued members of our public—who although, because of their loyalty, they accept our views on certain aspects of the Jewish race, yet have an idea that these are an excrescence on "Social Credit" and, they feel, might have been left unnoticed. We are not concerned with the reactions of the crypto-Communists and their accusations—"anti-Semitism", "racism", "negative criticism" and other catchwords—but we are ready at all times to explain to our friends what we recognise as a very excusable failure of comprehension.

Perhaps the simplest way in which to deal with this matter is to enunciate certain propositions.

(1) Both Judaism and Social Credit are rooted in philosophies. Even in the case of non-orthodox Jews, race and philosophy are inseparable. Heine refers to Judaism as "the portable Fatherland".

(2) Social Credit is Christian, not primarily because it was designed to be Christian, but because it was painstakingly "dis"-(un)-covered reality. If Christianity is not real, it is nothing; it is not "true", it *is Truth*. "Ye shall know the Truth, and the *Truth* shall make you free."

(3) Judaism is implacably anti-Christian, and it is, by definition, an Incarnate Lie. "Ye do the deeds of your father . . . he is a liar, and the father of it."