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The Realistic Position of the Church of England

By C. H. DOUGLAS

Some years before the termination of the First Armistice, it was arranged that with the Dean of Canterbury, Dr. Hewlett Johnson, who I was assured was both a Christian and a Social Crediter, I should address a large meeting in a leading South Coast town. The meeting was crowded, and as was proper, the Dean of Canterbury took the honour. The general idea of the meeting had been to stress the contention that the policy embodied in Social Credit proposals was in consonance with, and was intended so far as possible to derive from, the philosophy of the Christian Church. Somewhat to the disruption of this idea, however, Dr. Johnson delivered a somewhat comprehensive lecture on the A+B theorem, a subject which, however ably treated, is not easy to adapt to the needs of a general audience.

Our very able Chairman, feeling no doubt that enough is enough, thanked him warmly, and suggested that Major Douglas would now speak on Christianity.

It may be felt that the subject of this article has been suggested by the various pronouncements of the Archbishops of Canterbury and York on the problems of industry and social structure. But in fact, not only should I not object to the interest of the Church dignitaries in the matters of the everyday life of this world, but it appears to me to be axiomatic that a religion must have a politics, although not a technical politics. But as an individual of, I hope, ordinary common sense, as well as a member of the Church of England, I feel that I am justified in asking that its politics shall be coherent and not in conflict with Christian philosophy as I understand it, when it is put forward under the prestige of high office in the Christian Church. I cannot object to, although I may dislike, anything Dr. Hewlett Johnson says or writes in admiration of a regime founded on massacre and perpetuated in tyranny and marauding; but I can and do protest when it is done by the Dean of Canterbury, without a disclaimer of its fundamentally anti-Christian philosophy, principles, and practice.

This is, I think, much what most people feel about the Church of England as a whole; they love its exquisite liturgy, the mirror of a nobler day, and they would agree that it holds many good and able men; but it simply does not register. It is so tolerant that it is difficult to name anything to which it objects; its clergy in the main purr with satisfaction at every fresh robbery by taxation, it is so democratic that if you don't like its principles, and can get a majority vote, more particularly of the people, it will change them; and its only slight aversion appears to be from England and the English.

There is a reason for this, and it is this reason which I feel brings the subject within the orbit of constitutionalism

—a subject which must have attention, if we are to survive, as a preliminary to better things.

To indicate what I have in mind, consider the famous First Clause of Magna Carta: "Quod Ecclesia Anglicana libera sit et habeat omnia sua jura integra" which is translated by Mr. Ashton: "That the Church of England shall be free, and enjoy her whole rights and liberties inviolable."

It has been claimed that this clause, the importance of which must be realised as something basic to social life, was a claim for independence of the Pope which is just plain nonsense. It was imposed upon King John, not upon the Pope who is expressly stated to have confirmed it, and was a declaration of independence in certain well defined areas from interference by the King or any other power in matters proper to the Church and religion—matters which are more familiarly known as Canon, and also to some extent Common, or Natural Law. We have here, in fact, an unequivocal declaration *against* monarchy.

It should be noticed that three partial sovereignties were present on that little island of Runnymede on a June morning in A.D. 1215, and it is important to note that Magna Carta strengthens and confirms all of them—the Church, the King, and a much more real democracy than anything we have nowadays. It is patently false to suggest that the barons acted only for the nobility. They were the spearhead; but the preamble to the document expressly states that it is framed by the advice of the Archbishops of Canterbury and Dublin, *inter alia*.

The contrast in the spirit of the law with that of current legislation is fundamental. The over-riding intention is to establish every man, of whatever degree, in his rights, not to take them away. Clause 69 states that "All the aforesaid custom, privileges and liberties . . . as much as it belongs to us towards our people, all our subjects, as well clergy as laity shall observe as far as they are concerned towards their dependents."

The entire document may be searched without success in identifying a portion of the population which does not matter a tinker's cuss; the names of spivs and drones are happily omitted; and even the Jews, while mentioned without enthusiasm, are by implication confirmed in their rights where they have not encroached upon excess. And it will be noticed that these rights and liberties are not contingent on the success of the export drive.

Now, in order to constitute a sovereignty there must be present form, substance and sanction. To say that the Church of England is the same church, and has the same kind of sovereignty, as the Church *in* England at the time of King John, is simply to ignore history. I am not at the moment discussing doctrinal matters which are clearly outside my competence. It is the constitution and its nature with which we must come to grips. And the post-Reformation Anglican Church owes its origin and existence to a series of Statutes

which clearly indicate that it is a State institution and a State vassal. It has no sovereignty.

(To be continued).

"Down The Rushy Glen"

It was four years since one had been at Ballyshannon, that sizable, not unlively little town, with its abandoned port on the Atlantic, and the strange, feudal, patriarchal atmosphere peculiar to West Irish communities. Then the utterly peaceful neutrality of the place was astounding. Though it was the middle of the war, and the technical neutrality of the sky was daily violated by Catalinas and Sunderland flying boats engaged in the Battle of the Atlantic, World War II might have been taking place in the moon for all the effect it had on Ballyshannon's life. The big hydro-electric project involving the river Erne and its famous falls was in the air, of course, and no doubt on paper, but nowhere else. There seemed to be nothing serious to agitate the social atmosphere, that typical blend of plenty and poverty, and equality and deference, and leisure and enterprise, and apathy and human interest that produces such a mellow mixture.

But now it is Ballyshannon's turn for the blitzkrieg; the Erne Hydro Electrical Scheme has materialized with a vengeance in the interval, and her physical environment is in convulsion; though one is acutely conscious of the continuity that is Ballyshannon, and which one feels will reassert itself with the departure of the engineering Captain and Kings and all the artificial stir of an immense undertaking. For the ways of Ballyshannon are old and potent, and except in spoiled natural beauty, which continues to be the distinguishing feature of this present age, the local effects of all the turmoil may not, in fact, amount to very much. Perhaps not as much even as the slender but actual fame of that other local convulsion, the schoolmaster poet, William Allingham, whose great-nieces still occupy his house in the town, and view with horror the partial demolition of the lovely old bridge that bears his memorial tablet. He wasn't a major literary event, certainly; but his "Up the airy mountain, Down the rushy glen . . ." has got him into the Oxford Book of Verse, which may be still a force when the E.S.B.—Electricity Supply Board—of Eire is replaced by whatever "power" racket is destined to supersede it.

There is a sense in which every major social movement is a racket. Society is temporarily propelled first in one direction and then in another, as is the manner of all things human. And each oscillation in its course, and particularly as it nears its peak, assumes the nature of a racket, a careering waggon onto which every unattached Tom, Dick and Harry seeks to climb, and by their sheer weight and thoughtless irresponsibility bring it either to catastrophe or to a standstill. Such, no doubt, was the railway boom, the orgy of the transport specialist, incited by the Money Interests. And now it is all hydro-electrical development; each one in its turn making for greater centralization and collectivization and increasing the threat to the independence of the individual. One can recall the Weekly Graphics of the eighteen nineties, full of jubilant steel engravings of the great feats of engineering of those days, the South American railways, the C.P.R., the Simplon Tunnel, the Manchester Ship Canal, and such; there was no let-up; surely the Millennium must be close at hand! But there have been two world wars since then, and still we are as far away from it as ever; or are we further? What

indefatigable beings the British are! Look at the Nile and the irrigation works of India, and then at the present condition of those two countries that, theoretically, should be filled with joy and, particularly, sentiments of peace and goodwill towards us.

Now for the first time, one has a close-up of a stupendous physical job of this kind, momentarily transforming a picturesque back-water into an industrial inferno in the interests of power concentration. Rural diffusion has been got the upperhand of by civic centralization, and the balanced economy of ages is temporarily unseated to convey natural energy to centres already too central. All this may sound reactionary, but until we really understand the actual impulses behind these sudden concentrations of credit capital and, more important, how to control them *democratically*, i.e., from the circumference, their much publicised benefits to the community at large will continue to amount to less than nothing in terms of the individual. Let Ballyshannon by all means yield up its surplus and materially wasted water power for the common good, if it does not mortally injure Ballyshannon to do so, and if its sacrifice is really to prove a net gain to the community at large.

But how are we to judge? A resigned little official at the local Customs barrier murmured the mystic word Progress as he inspected the car for contraband. But the mere reiteration of this essentially modern slogan will not get us far since no one knows where we are progressing.

The reward of Ballyshannon's sacrifice is still nebulous and undefined, but not so its present sacrifice, which is already considerable. Though the falls are not yet gone, their lovely symmetry is already destroyed. The river-bed is cut in two by a coffer dam, and the water plunges into the Atlantic at one side only. In the other, half a tail race, 30 ft. deep by 50 ft. wide, is being blasted through the solid carboniferous limestone, right up for more than a quarter of a mile through the heart of the town. Within half-an-hour of one's arrival to what four years ago was a fantastically complete escape from the turmoil and stringencies of war, the town was treated to all the accompaniments of a full-scale air raid; the wailing sirens, the scuttle for shelter, terrific explosions and flying pieces that penetrate windows and roofs. And that occurs five or six times a day. While all night in the yawning cavity, men toil under green fluorescent lights, piling the dislodged blocks into trucks, to be run off along a railway line and tipped into the tide.

That, however, is only part of what, in this case at least, the few pay for the assumed good of the many. Standing on the mutilated bridge that spans the river in the centre of the town, from where four years ago one looked up the half-mile of rapids to Kathleen's Falls, and beyond up the wild glen down which the big river runs, one is now confronted by a great, temporary steel structure, ninety feet high, that spans the valley, and that will be taken down when the dam is complete. On both sides are established small towns composed of permanent villas, and temporary dwellings for labour and the staffs of the contractors, Cementation, of Doncaster, and the Electrical Board officials. Three miles further up the river, at Cliff House, work on the smaller of the two dams is also proceeding. On one's last visit the sedate cut-stone Georgian house, stood silent among its trees on the edge of the sixty foot cliff facing up the tree-lined gorge that runs up to Belleek, where the river emerges from Lough Erne. Now the trees are mostly gone, and the lawns churned up by lorries.

Through the nine foot high triple windows can be seen office tables littered with plans and papers. Here a temporary by-pass for the river has been blasted through the solid rock, which will be closed up when the dam is complete, when the lovely gorge will be replaced by a sixty or seventy foot depth of water flowing almost at lake level.

In the first stage of development, Cliff, with a working head of 27 feet will develop 10,000 k.W. With the lower dam at 40,000 k.W., the average useful output of the combined plants is estimated at 160 million units per annum; and 200 million units after full development, only 92 million units behind the big Shannon scheme. For full development a good deal of work is required at Enniskillen between the Upper and Lower lakes. This development is in Northern Ireland, and preparation of the legislative ground in advance has already raised delicate political issues and distracted councils at Westminster last spring over the passing of the Northern Ireland (1946) Act, to allow, among other things, of the fusion of economic interests to be achieved. Then we saw the Socialist supporters of the opposition to political partition of Ireland attacking a practical measure to permit of real co-operation between its two parts. When Jonathan Swift in a mood of political spleen advised the Irish to "burn everything English but coal," his advice contained unconscious prophecy. One can see that there is always a core of realism active in these engineering matters which, were it only directed with a little philosophic wisdom, could get society almost anywhere it wished and quickly make good sense of the present ideological chaos. But unfortunately there are still few signs of economic realism; only Money Interests working blindly to industrialize the world and enslave its people.

—NORMAN WEBB.

"Research"

The following, dated in September, is the reply to a member of the London School of Economics and Political Science who had stated that he had been appointed to conduct an enquiry into the satisfaction or otherwise that business organisations were getting from the associations to which they belonged. The reply is that of a firm of producers with a world-wide reputation:—

— — Esq.,
The London School of Economics and Political Science,
Houghton Street,
Aldwych, London, W.C.2.

Dear Sir,

In reply to your communications of August 1 and September 1, I have discussed the matter of your questionnaire with our technical staff, and the conclusion come to is that, while we do not wish you to take our refusal in any personal sense (under the circumstances it could not be), in sheer self defence as a business organisation with a very difficult job to do, we must draw the line somewhere.

At the present time, judging from experience, a very considerable proportion of the population must be engaged either directly by the Government in the enforcement of regulations, or else indirectly by semi-official organisations—as in your case; or else inspired by the educational curriculum of the schools, in getting questions answered by those engaged in the actual production of the country as to the nature of their job.

I think a fair analogy might be that of a motor driver on

a tricky mountain road in dirty weather, accompanied by a loquacious passenger with an enquiring mind. If there are any dangers inherent in the situation they are not likely to be minimised, or the job made easier.

In regard to the Research associations to which we subscribe, we find their services quite satisfactory and their value to us, though not very great, still quite justifying our subscriptions to them.

Trusting you will forgive us this somewhat blunt letter.

We are,

Yours faithfully, — —.

The Archbishop of York

We have not had to wait long for a reply to the Archbishop of York concerning his criticism of the Vatican for "encouraging" the division of the world into communist and anti-communist blocs.

The semi-official *Osservatore Romano* said on October 9 that "if the Archbishop of York had read the newspapers more carefully he would have known that this summer the Vatican was attacked even for serving Soviet Russian propaganda when the *Osservatore Romano* spoke out against the divisions of the world into two blocs."

The newspaper further claims that the Church's opposition to all totalitarianism is reassuring, "because it proves that neither Catholics nor the Vatican confuse, as Dr. Garbett does in his indictment, Russia with Communism, the latter with social democracy, the reaction against Communism with reaction itself.

"The reaction against Communism is a moral and religious one rather than a political one and in the name of democratic thought and ways of life."

Dr. Garbett may discern more in the last sentence than we do; but we cannot withhold agreement from any action which tends to drive our pseudo Christians to the point of realistic assessment of the situations they deem themselves to be thinking and talking about. With only a brief extract from the Italian newspaper before us, the force of the word 'reassuring' is not quite clear to us. Does it indicate that the recent protest by the Pope that the deeper indications of his advices were being distorted or overlooked by those to whom they were addressed is being heeded? We have lately given some study to the position assumed and very clearly expressed in more than one Catholic quarter, but particularly in Mr. E. I. Watkin's new edition of his *Catholic Art and Culture*, that the end of Christendom is not something to be apprehended, or averted, but is an event already past; that Christendom has fallen; that "until the Revolution, the Christian religion-culture, though it had long been sickly and senile, was still a living organism. Since the Revolution it has been dead. And its corpse has been decomposing ever since." In the work of which we are speaking this insistent note is, truly, harmonised (to use the appropriate simile) with an equally insistent demand for a true organic synthesis, which "must incorporate and subordinate the horizontal movement, the immanentism represented by modern scientific civilisation and the social institutions it is in process of fashioning." From our special point of vantage, there seems in such a view some excess. The organic proceeds only from the organic. It is a transition not an utopia that the world seeks (though it seems to seek to avoid it). We have the mechanism of that transition at hand.

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From Week to Week

"One of my colleagues at Brixton Prison was *maitre d'hôtel* at the Savoy, and he had an interesting tale of constant dinner parties in a private room at which Lord Southwood (Julius Elias), Lord Bearsted (W. H. Samuel), Sir John Ellerman, Mr. Israel Moses Sieff, and Mr. Churchill, generally formed the company."—*From Admiral to Cabin Boy*, p. 39; Sir Barry Domvile, K.B.E., C.B., C.M.G.

Perhaps the most significant factor in Sir Barry Domvile's brave little book, which should be read by everyone who has a spark of British sentiment, is that, in addition to the traditional qualities of the sailor, which provide a background of honesty, he possesses the very special qualification of having been Director of Naval Intelligence, than which no post provides a more complete answer to any accusation of lack of factual knowledge. He is, of course, careful to disclaim any relation between his information gained through professional employment, and his views on "Judmas."

We shall be much surprised if this book has not profound reactions.

For more than two years, the State Capitalist Administration we have permitted to mismanage our affairs has succeeded in publicising "the export drive" without mentioning prices, costs, profits, or losses. We are quite familiar with the characteristically vulgar American comment that a sucker is born every minute, but it has remained to the people of this country to demonstrate that they will take the bare hook, without even a pretence of bait. They will buy "savings certificates" alleged to increase by 3 *per cent.* per annum while the value of the saved money drops by 10 *per cent.* or more, per annum; they will accept "full employment" and less goods contemporaneously; they will allow astronomical quantities of war surplus to be given away abroad while they need them at home; they allow grain shortages to be inflicted upon them by a Board sitting in Washington which actually diverts cargoes from British Dominions consigned to this country to other destinations, so that our embarrassments may thereby be increased; they export cars to the United States and sell them for £300 but sell them to the home market in dribbles for £700, and then make them useless by forbidding the sale of petrol; they sell whisky abroad for 4s. 9d., but at home for 25s. 6d. of poorer quality and mostly to the black market for the benefit of er-Oriental; they complain of lack of metals and sink over one hundred ex-German submarines full of valuable metals and machinery for no intelligent reason whatever; they complain of a lack of dollars and give most

of the American Loan for which they have pawned their future, to Continental nations who will never repay them; they give £800,000,000 in gold and dollars to U.N.R.R.A. most of which is for the benefit of the six million Jews supposed to be killed by Hitler, in order that they may be illegally transported to Palestine, kill a few British soldiers, and be re-transported back to holiday camps at British expense, in the pleasant island of Cyprus. We complain that "Britain" is over-crowded, and keep German prisoners of war here, adding to their number by "displaced persons", urging our native stock to emigrate. We—oh, yes, one a minute is an underestimate.

There can be few of us who have forgotten the "hate" campaigns whipped up by the mass-circulation press in regard to the Germans, not merely during, but before the last war. We hold no brief for Germany, still less for Hitler; but it is instructive to compare the attitude to which we refer to that of the following paragraph which appeared on the leader page of a Sunday paper of large circulation: "Our young troops in Palestine are becoming considerably infected with anti-Semitism [*sic*]. It is not an infection we want introduced into this country. Therefore we should remove them before the poison has gained too strong a hold."

If we do not write much about the frenzied finance of this Administration it is because it is fairly clear that events at no distant date will make comment unnecessary. One curious factor in it may perhaps merit attention, as confirming the original claim made by Social Crediters, and by them only, that distributed incomes would not buy the goods in respect of which they were distributed.

At the present time we very much doubt whether consumer goods on sale represent fifteen *per cent.* of production. The wages and salaries distributed in respect of the other eighty-five *per cent.* i.e., exports and capital goods, are all available against that fifteen *per cent.* In other words, they are pure inflation. Yet all the consumer goods are not bought, and "small savings" are decreasing.

Edward Fitzgerald

"Fitzgerald is a perfect specimen of those who have lived, do live and will continue to try to live for intimate friendships and the delicate pleasures of imaginative solitude—by no means the least noble or the least useful kind of human being. Without such men, no civilisation, however healthy, scientific and equitable, is likely to rise above the platitude of a cheery monotony."—*Mr. Desmond MacCarthy.*

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A Sample

Several times in this paper we have attempted to place in their right relationship to current political thinking the disputed *Protocols of the Learned Elders of Zion*. Three years ago we said:—

“Perhaps the most significant feature of the *Protocols of the Elders of Zion* controversy is the endeavour to locate their importance in the question of “forgery” or no forgery to the obscuration of the correspondence with events which alone gives them importance.

“That they were not original in the form published by Nilus is almost certain. It is almost equally certain that they were not merely a plagiarism from Maurice Joly’s *Dialogues entre Montesquieu et Machiavel*, published in 1864; but it is more than likely that both the *Protocols* and Joly’s parallel passages were plagiarisms from an earlier source not now generally available. But so far from this detracting from the weight to be attached to them, it increases it greatly.

“Even if the matter of the *Protocols* dated only from 1905, when they were published, they would be sufficiently striking in their correspondence with events. But, if they were written half a century earlier, they are nothing less than unique. And if the policy which is advocated in them had no challenge but Lord Hewart’s book *The New Despotism*, in which they are not mentioned, they would still require a much better explanation than an allegation of forgery. It is no small matter that a Lord Chief Justice of England should lay a charge that the very bases of the Constitution have been, and are being, subverted in a manner specified 75 years earlier.”

Material to this argument is the ‘internal’ evidence which the *Protocols* provides of their writer’s acquaintance with the real substance of political thought and action: Does he (or do they) say anything which calls for attention and study? If he does, what does he say, and is it applicable to either the surface phenomena or the direction of the deeper currents discernible in politics? Neither question can be answered without at least a perusal, and preferably a close and critical study of the text as it is available to us (as it is in the translation by Victor E. Marsden, at one time Russian correspondent of *The Morning Post*.) For this reason, we publish in extenso, unabridged by us, the text of two of the twenty-four *Protocols*:—

Protocol Ten.

1. To-day I begin with a repetition of what I said before, and I beg you to bear in mind that governments and peoples are content in the political with outside appearances. And how, indeed, are the *goyim* to perceive the underlying meaning of things when their representatives give the best of their energies to enjoying themselves? For our policy it is of the greatest importance to take cognisance of this detail; it will be of assistance to us when we come to consider the division of authority, freedom of speech, of the press, of religion (faith), of the law of association, of equality before the law, of the inviolability of property, of the dwelling, of taxation (the idea of concealed taxes), of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them they must not be categorically named, it must merely be declared without detailed exposition that the principles of contemporary law are acknowledged by us. The reason of keeping silence in

this respect is that by not naming a principle we leave ourselves freedom of action, to drop this or that out of it without attracting notice; if they were all categorically named they would all appear to have been already given.

2. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: “rascally, well, yes, it is rascally, but it’s clever! . . . a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!” . . .

3. We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up in ourselves that absolutely reckless audacity and irresistible might of the spirit which in the person of our active workers will break down all hindrances on our way.

4. When we have accomplished our *coup d’état* we shall say then to the various peoples: “Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment—nationalities, frontiers, differences of coinages. You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one if it is confirmed by you before you make any trial of what we are offering you.” . . . Then will the mob exult us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting, which we have made the instrument which will set us on the throne of the world by leading even the very smallest units of members of the human race to vote by means of meetings and agreements by groups, will then have served its purposes and will play its part then for the last time by a unanimity of desire to make close acquaintance with us before condemning us.

5. To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the *goyim* the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front nor even give them a hearing; it is accustomed to listen to us only who pay it for obedience and attention. In this way we shall create a blind, mighty force which will never be in a position to move in any direction without the guidance of our agents set at its head by us as leaders of the mob. The people will submit to this régime because it will know that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

6. A scheme of government should come ready-made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognisance of the scheme of action but not to discuss it lest we disturb its artfulness, the interdependence of its component parts, the practical force of the secret meaning of each clause. To discuss and make alterations in a labour of this kind by means of numerous votings is to impress upon it the stamp of all ratiocinations and misunderstandings which have failed to penetrate the depth and nexus of its plottings. We want our schemes to be forcible and suitably concocted. Therefore WE OUGHT NOT TO FLING THE WORK OF GENIUS OF OUR GUIDE to the fangs of the mob or even of a select company.

7. These schemes will not turn existing institutions upside down just yet. They will only affect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

8. Under various names there exists in all countries approximately one and the same thing. Representation, Ministry, Senate, State Council, Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government—administrative, legislative, executive, wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and . . . will die.

9. When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness—blood-poisoning. All that remains is to await the end of their death agony.

10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the *goyim*, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims—in a word, a school of everything that serves to destroy the personality of State activity. *The tribune of the "talkeries" has, no less effectively than the Press, condemned the rulers to inactivity and impotence*, and thereby rendered them useless and superfluous, for which reason indeed they have been in many countries deposed. *Then it was that the era of republics became possible of realisation; and then it was that we replaced the ruler by a caricature of a government—by a president, taken from the mob, from the midst of our puppet creatures, our slaves.* This was the foundation of the mine which we have laid under the *goy* people, I should rather say, under the *goy* peoples.

11. In the near future we shall establish the responsibility of presidents.

12. By that time we shall be in a position to disregard forms in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganise the country? . . .

13. In order that our scheme may produce this result we shall arrange elections in favour of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other—then they will be trustworthy agents for the accomplishment of our plans out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honour connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given

by us to the responsible president, a puppet in our hands. Naturally, the authority of the president will then become a target for every possible form of attack, but we shall provide him with a means of self-defence in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that same blind slave of ours—the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defence of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

14. It is easy to understand that in these conditions the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpellation on government measures, on the pretext of preserving political secrecy, and, further, we shall by the new constitution reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people . . . Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But in order that the consequences of all these acts which in substance are illegal, should not, prematurely for our plans, fall upon the responsibility established by us of the president, *we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions by taking measures of their own*, for doing which they will be made the scapegoats in his place . . . This part we especially recommend to be given to be played by the Senate, the Council of State, or the Council of Ministers, but not to an individual official.

16. The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext both for the one and the other being the requirements for the supreme welfare of the State.

17. By such measures we shall obtain the power of destroying little by little, step by step, all that at the outset when we enter on our rights, we are compelled to introduce into the constitutions of States to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into *our despotism*.

18. The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence—a matter which we shall arrange for—of their rulers, will clamour: "Away with them

and give us one king over all the earth who will unite us and annihilate the causes of discords—frontiers, nationalities, religions, State debts—who will give us peace and quiet which we cannot find under our rulers and representatives.”

19. But you yourselves perfectly well know that to produce the possibility of the expression of such wishes by all the nations 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 in all else.

20. But if we give the nations of the world a breathing space the moment we long for is hardly likely ever to arrive.

Protocol Sixteen.

1. In order to effect the destruction of all collective forces except ours we shall emasculate the first stage of collectivism—the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government.

2. We shall exclude from the course of instruction State Law as also all that concerns the political question. These subjects will be taught to a few dozens of persons chosen for their pre-eminent capacities from among the number of the initiated. The universities must no longer send out from their halls milkops concocting plans for a constitution, like a comedy or a tragedy, busying themselves with questions of policy in which even their own fathers never had any power of thought.

3. The ill-guided acquaintance of a large number of persons with questions of polity creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education in this direction of the goyim. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth obedient children of authority, loving him who rules as the support and hope of peace and quiet.

4. Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the goyim. The study of practical life, of the obligations of order, of the relations of people one to another, of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching programme, which will be drawn up on a separate plan for each calling or state of life, in no wise generalising the teaching. This treatment of the question has special importance.

5. Each state of life must be trained within strict limits corresponding to its destination and work in life. The occasional genius has always managed and always will manage to slip through into other states of life, but it is the most

perfect folly for the sake of this rare occasional genius to let through into ranks foreign to them the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.

6. In order that he who rules may be seated firmly in the hearts and minds of his subjects it is necessary for the time of his activity to instruct the whole nation in the schools and on the market places about his meaning and his acts and all his beneficent initiatives.

7. We shall abolish every kind of freedom of instruction. Learners of all ages will have the right to assemble together with their parents in the educational establishments as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations, of the laws of examples, of the limitations which are born of unconscious relations, and, finally, of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith as a transitional stage towards our faith. On the completion of this exposition of our programme of action in the present and the future I will read you the principles of these theories.

8. In a word, knowing by the experience of many centuries that people live and are guided by ideas, that these ideas are imbibed by people only by the aid of education provided with equal success for all ages of growth, but of course by varying methods, we shall swallow up and confiscate to our own use the last scintilla of independence of thought, which we have for long past been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the goyim into unthinking submissive brutes waiting for things to be presented before their eyes in order to form an idea of them . . . In France, one of our best agents, Bourgeois, has already made public a new programme of teaching by object lessons.

Through Belgian Eyes

The first big attack on Bretton Woods in a Belgian paper appeared in a series of four articles in *La Libre Belgique*, on September 4, 5, 6 and 7. What has been further described as “Gutt's big counter-attack” and the Brussels paper's reply appeared in the issues of September 8, 14, 27 and 28. The following are extracts made by a Belgian correspondent:

“The world economy has been plunged into planning (dirigisme) during the war and will never again get out of it. The era of capitalism, of individualism has ended. The moment has come to organise planning upon scientific lines and on an international plan . . . each State constituted in a sort of ‘Brain's Trust’ will impose a stabilisation of its internal prices. Once the internal prices are made stable, the exchanges will become also stable. Exchange risks being thus in large measure eliminated, the rich States will be able to grant credit to the poor States, whilst the various paper monies, now become brothers, will be exchangeable among themselves. A ‘chef d'orchestre’, a super brain's trust in which each country would have a ‘governor’—such was to be the role of Bretton Woods and such in brief is the plan behind it.”

“Bretton Woods was an act of faith in the principle of planning and the collectivist regime. The socialists and near-

socialists of Europe and elsewhere welcomed the idea with enthusiasm. Bretton Woods was to be the watch-dog of the exchanges and of prices. It was also, as Mr. Eyskens remarked in the Chamber with satisfaction, the nationalisation of Central Banks and of the credit market. Bretton Woods was finally the reign of money without gold which allowed the State, as Mr. Gutt triumphantly announced on his return to the continent, 'to consecrate the Central Bank's gold to another use than that of cover to money, such as the financing of social reforms'".

"The American Congress sought, in effect, to conciliate two irreconcilable ideologies: free enterprise and collectivism." The U.S.A. had only agreed to adhere to the Bretton Woods association "upon the definite condition that after three years (five years for the occupied countries) the exchanges would again become free. The whole business was thus built upon a time-bomb which must fatally destroy it. Unfortunately the European governments were so blinded by their collectivist mysticism that they could not believe in the existence of the bomb. They plunged into planning and structural reforms, convinced that no force could make them retrace their steps."

"Bretton Woods is not the fixed exchange, nor planned money. It is not, as Mr. Eyskens claimed, the nationalisation of the National Bank. Mr. De Schryer did not lie: Bretton Woods is the American system, the system of the gold standard and of economic freedom. Already England's due date has arrived and she has not been able to honour her signature . . . Our due date approaches."

"Bretton Woods sought to re-establish the international credit market by means of an artificial stabilisation of the exchanges assured by a planned stability of internal prices. Such a system presupposed a totalitarian regime and the nationalisation (étatisation) of money and credit."

"The abstaining countries possessing 'hard' currency—Switzerland, Sweden, Argentine, Spain, Portugal, etc., had remained basically anti-marxist and further perceived that they had everything to lose and nothing to gain in this strange combination . . . If some countries had no intention of treating money except at its market value whilst others only wished to know the symbolic rate of Bretton Woods, confusion and disorder in the foreign exchange markets became inevitable."

"Two years later, the governments gradually began once again to purchase gold and dollars at the ruling rates; the black market for money had become the open market. Opinion in Western Europe turned more and more against Bretton Woods and all that in any way recalled the Nazi police State and the concentration camp which were its logical outcome."

"At the beginning of 1947, President Truman stated in a historic speech 'that the U.S.A. henceforth placed free enterprise before peace since without it there could be neither freedom of speech, of thought, of writing nor of practising one's religion openly.' From that moment the Association of Bretton Woods, with its planning doctrines, its members in large measure collectivists if not socialists lost face, not only with American opinion but also with that part of world opinion which refused to admit the principles of the marxist State."

Those among us who are not blinded by the collectivist mysticism, whether of right or left, realise that this Noah's Ark of planned monies, launched at Bretton Woods, is now shipwrecked. The Marshall plan no doubt seeks to effect a rescue, but it will only be of the family, and we must seek to be one of its members."

"Without consulting Parliament, for the last three months our very Bretton Woods-minded Minister of Finance has decided that the Treasury should pay 50 million francs a week in order to reimburse the Belgian National Bank for the Frs. B. 2,6 milliards of gold which it sent to the World Bank and International Fund for the account of the Belgian State . . . One would ask the Minister how he can justify giving Frs. B. 20 milliards for the development and reconstruction of the world whilst claiming that he has only Frs. B. 35 milliards, payable during 15 years, for the purpose of rebuilding our own ruins. And why must he persist in financing a World Bank in sums of milliards whilst the State mobilises for a penniless treasury 50 per cent. of the private bank deposits and thereby creates a credit crisis which has put a stop to the tempo of our production?"

"The public interest demands enlightenment and the fixing of responsibility for this singular Bretton Woods adventure. And if explanations do not suffice, let a Commission of Enquiry be set up which may lighten our darkness."

Mr. Gutt's reply is stated to be voluminous but "makes little attempt to answer the gravamen of the above charges."

BOOKS TO READ

By C. H. Douglas:—

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