

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Volume 40. No. 11.

SATURDAY, SEPTEMBER 17, 1960.

Postage, 2d.

6d. Fortnightly.

### The Last Chance: A Conspectus

#### IV.

The programme of aid for underdeveloped countries was first proposed in the book: *Teheran; Our Path in War and Peace*, by the American Communist leader, Earl Browder.

It is known, but not publicised, that the Leninist revolution in Russia was financed by the international financial house of Kuhn Loeb and Co. There are many other indications of a connection between International Finance and International Communism, but the fact of the connection is becoming plain to see for anyone who will take the trouble to penetrate the smoke-screen of propaganda which passes as news.

The dollar is almighty because the U.S.A. is at present the temporary headquarters of International Finance; and the U.S. is a big noise in international affairs for the same reason. Now *apparently*, we are faced with the prospect of a Third World War to the death between the U.S.A. and Russia, but, as so often in international affairs, in this case appearances are deceptive.

As Douglas Reed has very ably pointed out, the War to Defeat Hitler became during its course a war for very different objectives. Even before the war the originally mysterious and definitely conspiratorial group of Political and Economic Planning had proclaimed that its activities were based on the proposition that "only in war or under threat of war would any British government embark on large-scale planning." In September, 1939, Mr. Anthony Eden announced in a broadcast to America that "our new civilisation must be built through a world at war. But our new civilisation will be built just the same." Mr. Roosevelt soon let it be known that Great Britain (as she then was) would have to give up her colonial position; and Mr. Churchill disclosed the shape of things to come when he said that he did not propose to preside over the liquidation of the British Empire. As he was defeated in the next election he was spared that fate.

To what extent, through 'advisers,' International Finance directly controls U.S. Foreign Policy is hard to say; but finance is essentially a licence, and it is safe to say that U.S. Foreign Policy is not in conflict with the objectives of International Finance. These objectives are: the dissolution of colonial empires, the promotion of supernational controls, 'self-determination' for peoples not yet ready for it, and foreign aid.

In his book, *Problems of Leninism*, Stalin laid down quite specifically the strategy of world victory for Communism. Russia, the first country to achieve a 'proletarian' revolution (financed by the Money Power) was to be regarded

as the base of operations for world 'proletarian' revolution. It had to be made strong enough to support revolutions elsewhere. The Lenin Institute was to be a sort of university to train subversive agents from all over the world with courses of up to *six years* for the more promising candidates. The 'capitalist' powers were to be made vulnerable by depriving them of raw materials, through the loss of their colonies. Lenin himself had laid it down that the road to Paris lay through Asia and Africa.

The objectives of the U.S., as agents for International Finance, and those of International Communism, are so obviously congruous when set out that they would hardly have any hope of success if they were not camouflaged by the wordy battles between the Kremlin and the State Department, and the much publicised threat of the Third World War.

#### V.

The test of a hypothesis is its ability to enable accurate forecasts to be made. Now if an industrial civilisation is worth having, it should lead to a progressive betterment of the human condition—increasing leisure, profounder culture, lessening cause for strife and war. Indeed, before the first world war, that is just what appeared to be in prospect, and even after its conclusion, the defeat of Germany appeared to remove the last possibility of war. Yet in 1918 Major Douglas, on the basis of the 'hypothesis' that there existed an intention to establish World Hegemony for Finance (i.e., for those in ultimate control of Finance), forecast increasingly troubled times. And as the years went by his predictions became more and more detailed. Today, the objective of establishing World Hegemony is an openly proclaimed objective—World Government, the supremacy of the United Nations, or World Communism. Whatever the name or the form, it will certainly be found that Money Power is its core.

Douglas often remarked that the succession of catastrophes which have befallen and still threaten us, in the face of the genuine progress which the development of the industrial arts makes possible, *can* only be due to one of two things: either progress is a delusion, in which case there is nothing to do but resign ourselves to an evidently horrible and inevitable fate, or the catastrophes are consciously contrived and can be brought to an end by ending the power of those who contrive them.

Nobody can doubt that the Communists work for bloody situations where fatalities are certain: they openly proclaim

(continued on page 4)

## THE SOCIAL CREDITER

### FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*  
 One year 30/-; Six months 15/-; Three months 7s. 6d.  
 Offices—Business and Editorial: 11, GARFIELD STREET, BELFAST.  
 Telephone: Belfast 27810.

#### THE SOCIAL CREDIT SECRETARIAT

*Personnel*—Advisory Chairman: Dr. Tudor Jones. Chairman: Dr. B. W. Monahan, 36, Melbourne Avenue, Deakin, Canberra, Australia. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. (Telephone: EUSton 3893.) Canada: L. Denis Byrne, 7420, Ada Boulevard, Edmonton, Alberta. Secretary: H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W.

### From Week to Week

The fact that a large number of inhabitants of the Congo suffered severe hurt and humiliation receives merely a few days "sensation" reports in the Press is an indication of the terrible fate which confronts—you, reader of these notes.

Thuggery, rape, bashings, when attributable to an individual or a recognisable group, very properly in civilised communities, attract the severest penalties, as well as a good deal of Press notice. But if they occur on the Congo scale, they are merely news of about the same importance as the composition of a team for the Olympic Games—reported and forgotten and without retributive consequences.

Now if it is true that the Great Powers of today are armed with hydrogen bombs, world war is simply out of court, because it might leave no basis on which the promoters of war (if they escaped destruction themselves) could reconstruct the planet. What remains is revolution—suicide as opposed to homicide.

The theme, or slogan, of this revolution is only too apparent—"The day of the White Man is over." The terrible thing is that not only are the uncivilised masses being taught this, but Press, Broadcasting, T.V. and films are conditioning the civilised peoples to their own overthrow. What "can't happen here" is on the verge of occurrence.

There is a game, less popular in these days of science-fiction and horror comics than it used to be, which consists of a somewhat confused picture, and a caption such as "Find the Nigger in the Wood-pile." The point is that, concealed in the drawing of the wood-pile, is the figure of a native—quite obvious when you see it, but otherwise lost in the general lines of the drawing.

The same principle is embodied in the saying of "not being able to see the wood for the trees."

This principle is the clue to the world situation. Hidden in the apparently episodic succession of disasters is the conspiracy; and much more than an ability to follow "arguments," an ability to see the design underlying disorder is required.

70

There are, throughout the world, a handful of people who can see the nigger in the wood-pile. Also, his outlines are becoming easier to discern. There is mounting evidence that even—or particularly—the "Liberals" are shaken by current developments. Things are not turning out quite the way the Financiers had led them to expect. A rioting mob is not particular about its victims' political convictions.

The colonial administrations of the colonial powers must have known full well that their presence was necessary for many years to come if the beginnings of civilisation they were building up were to survive, let alone progress. But the "world opinion" promulgated via the United Nations drove them from their precarious and mostly devoted obligations, to create the world proletariat of the Financiers' world revolution.

The only mistake — if it was a mistake — in the programme for World Dominion laid down in *The Protocols of the Learned Elders of Zion* is the statement that all the world's money was in the hands of the conspirators. Looked at in the light of subsequent events, it appears to be not improbable that the disclosure of the *Protocols*, taking place when it did, was a calculated one. The disclosure caused a brief sensation, but it enabled the whole idea of a conspiracy against Christian civilisation to be discredited and ridiculed. There can be no doubt that if the *Protocols* received today the same publicity as they received in 1920 they would produce much more than a sensation.

If then the disclosure was deliberate, it would probably have been fatal to the purpose to have revealed the truth about money. The very heart of the conspiracy, the whole possibility of bringing it to a successful culmination, lay in the power of the purse. The power of the purse in turn lay in the gentle ignorance of the truth about money. Gold they had, but the power of gold would vanish as soon as it was realised that the real instrument of power was the Bill of Exchange and the creation of claims to real wealth and their appropriation—the technique of credit creation.

#### In South Africa

*The following, continuing from our issue for August 20, 1960, the account of some of the problems in South Africa, is taken from a tape-recording of the impressions of a Londoner recently resident for four years in that country. His vivid descriptions need to be set against the reports appearing in the Press, to correct the picture which is being presented to us—in the interests of International Finance and Communism.*

Let us look at it this way—as one of the native boys put it to me. He said, "All right, Boss, you marry a black girl, you have children, they're white, fair enough. They go on white, white, white and possibly four generations come along. You've passed on and the wife has died and these children, these descendants of yours, they marry and they suddenly produce a black child. Now, who points the finger? The same with our people. Our people, we marry, the child is black, and we take it, and then four generations later on when you've gone and the others have gone a white child comes. The boy looks at his family and says, 'We're all black;' the girl looks at her family and says 'We're all black, but we have a white child.' What problem develops then

when the child is white or black as the case may be?" You may also get from a union like that a white child or a black child whose intelligence is very low; or it may have something medically wrong, structurally. There may be a deformity. I knew one chappie, a wonderful personality, a wonderful musician—but the muscles and nerves of his legs lacked co-ordination. Yet he could do everything else. To look at him you would say he was a white man; but he would say, "No, my people are negroes, my father was as black as the ace of spades, my mother was the same." And there it was. Yet his intelligence was far above his mother's or his father's and you would say he was a European in every way but for the fact that his nerves and muscles lacked co-ordination. Sometimes when walking he would collapse in the street. Or he would go to turn round or sit down and he had lost the use of his legs. Those things happen and it is now so difficult that the Government has made it a law that a white man is forbidden to marry a native. The same with the native, he must not marry a white; the same with the coloureds, they must not marry outside.

I feel that Mr. Strijdom, the late Prime Minister there, had the right idea. He explained it this way to me: In the trees you have all sorts of birds living. He said they fight between each other but invariably they all sing between each other; they are all happy. You don't find a magpie marrying a sparrow. You don't find a canary marrying a chicken and producing eggs that you could cook with; but in the trees in their element they all have their use and they are happy together. They all make their own nests away from other tribes and birds. You could look and say, "Oh, they're a nation with their various tribes—but they keep within their tribes." The point is that before there was outside interference the tribes were a stable system for thousands of years.

The Zulu boy has characteristic marks of his initiation into manhood. They have scars on the cheeks or scars on the arm. It is an endurance test that they go through; I would like to see a few Europeans go through these tests because they are something to see. You see them at their games in the Valley of a Thousand Hills just outside Durban. They have a gathering from time to time of the tribes. Without any messages passed they seem suddenly to congregate in this Valley and have their primitive native games. They will stand toe to toe with knobkerries and really hit each other with these things so that they draw blood; and the one that collapses is the loser. First it's your turn, then it's my turn, then it's his turn; and they seem to be able to sense when that knobkerrie is coming down on their heads; when it touches they immediately fold with it and ride the blow. Well, it's an endurance test that few Europeans would stand up to. Personally I would like to have the first whack in, but I would hate to be at the receiving end of it, because we haven't developed that anticipatory sense that they have developed over the years. And the same with the women. They think nothing of it. They have a fight like that—they have a terrifically long stick, usually ash. I suppose the length would be about 40 inches. They stand toe to toe and first it's one and then it's the other and they really go to town; I have seen that stick split with the force they put into it, and yet they ride the blow. They stand upright until just on the second of its touching and they ride it. That is a sense they develop. They have their own sports such as running, jumping. The Zulus run for hundreds of miles, at a dog trot. They

have their own tribal songs—quite a common type of that is at the diamond mines in Jo'burg. On a Sunday morning you can see what is known as the gum-boot dance. You get a thousand odd natives there wearing gum-boots on a Sunday morning—every Sunday—and they start off with a few of their little chants that the natives have, their little dirges which go monotonously on and on and on; and then gradually the visitors come along and they all collect to see this. There they are dancing around between each other and in their own little sections, all their own little tribes and then somehow the whole picture fuses without anyone saying, "Come on let us all get together;" the whole thing comes into a jigsaw puzzle and fits together. They have got wonderful colours there, those of their various native types of designs and the tribes are all of one type and that terrific picture of colour merges into one and the leaders are out in front urging on with their little shouts, eventually one dominates and they all use that chant, and you will have a thousand odd men there just chanting away and then the dance starts—first of all very quietly down goes one foot with the rhythm of the music, then down goes the other one very quietly and gradually it gains impetus until eventually the ground literally shakes under your feet with the stamping coming down with a thousand odd chappies all together, all in unison there, you can feel it just whoom, whoom, and it is something to be seen, a real spectacle; and then at the climax of it they will get up their war shouts and they just make one rush and you think, this is it—my last moment! And then they stop and all start laughing.

Under the old mining system they had good quarters and, well, a fair amount of medical supervision, but when this Nationalist Government went in they made the mines toe the line. They have wonderful living quarters now, suitable for any European; their canteens and their food are really wonderful. These boys work in teams of ten or so under a white leader. They are paid on production, and also there is a minimum wage they can earn. It works out at about £8 to £10 a week. They go down sometimes 11,000 feet, possibly deeper. Some of these mines are the deepest in the world; and they go down there and they work and they work hard and every Sunday they're off. They're in the compound and invariably they like to be amongst each other and they look forward to this Sunday morning sing-song with each other. They go in for lunch. They have some wonderful hostels there in the compound; they have good food, they have good bedding and their pay—well the Trade Unions feel it is adequate for the type of work they are doing. Some of them work their way up to become leaders, for which they get equivalent pay, and the same applies on the sugar plantations. One time they weren't paid so wonderfully and the unions stepped in; now they have to be paid union rates. It is all laid down; and that is the minimum, not the maximum.

Now I used to employ cook boys; but if the wife wanted a particularly good one I may have had to go up to £10 or £12 a week to get that boy. He knew his value. It was no use saying, "Well, all right Charlie, I will give you £3 a week." He knew that he could get £10 or £12 a week and he would look for it; and he was worth it. Private enterprise has created for these people a market for their labours, and it is nice to see these boys go ahead.

The majority of these people save to buy their own place. They want to get their own farm: "First of all I must

get a piece of land; now I must buy myself a wife." The old system is still looked to. A wife has to be paid for. These people get back to the land themselves if they can. Some of them look to the city and stay in the city like natives of that type all over the world. They are the sort who love a gamble, and they will gamble on anything. They have their own little games they play and you see them squatting in the street there with a type of draught board and their pieces of stone on it; it is like a type of Monopoly cum Ludo cum Draughts. Still, it makes sense to them and they are quite happy. They will sit there for hours playing this and they will have a penny on or a pound on whichever way they think fit. Or the horse races are on: "Must get into this one. I know. I have shaken the bones or thrown the bones. The bones say this one must win." You see, they go back to the old customs of their fathers—the bones—and they are right sometimes and sometimes they're wrong. They have a gamble and they believe the bones, and there it is.

(To be continued)

### The Hollow Men

"It was, he saw now, a very simple question which, with him at least, and probably with most men had become lost in the welter of lesser things. And it came to him now, as a new discovery that society—not religion alone, not the hope of resurrection or anything mystical, but ordinary every-day life upon earth, a tolerable existence for ordinary men—depended upon a belief in the orderly government of the universe, a government which included men as part of a design and not an accident. Without that, he realised clearly for the first time there could be no freedom for men in this life. For unless there was a design which included men, unless men knew that they had a considered and established place in the scheme of the universe there was then no final reason to preserve the individuality of man, no reason to set up the institutions which were already set up by earlier believers, they would perish ultimately for lack of this essential belief. Therefore dictators would order the lives of men who saw no sensible guidance outside themselves, and, who would seek what brief happiness they could buy from the highest bidder.

"That, indeed, was what had happened to men in his time. That was the secret of the condition which he had dimly thought of as a universal disease among men. Their lack of belief was not a religious phenomenon only, related exclusively to their souls and their hope of immortality, but by an inevitable logic, had brought their worldly institutions of freedom crashing down because these institutions had become only empty shells of rationalism, of reason and convenience. These institutions had been rotted out by the materialist theory that a good society was possible without natural and instinctive goodness and a good life without faith in something above it."

—Bruce Hutchinson in *The Hollow Men*, a novel written in 1944.

(continued from page 1)

#### THE LAST CHANCE: A CONSPECTUS

their intention and justify it by their 'dialectic.' So it remains to determine whether there is a conspiracy deeper still than that of Communism. And the answer is now plain to be seen. It is in the conditions, mainly international

now, brought about by financial policy, in which Communism can succeed.

There are those who sincerely believe that World Government, even in the last resort by Communism, would be preferable to the threats and disorders of today. Such a view is defensible only on the hypothesis that our troubles are fortuitous—a hypothesis which in the face of the present evidence is no longer tenable. And in any case, "no cause, no cure." Our last chance lies in facing the fact that there is a ruthless bid for World Hegemony, and in dealing with the conspirators.

A conscious policy of World Hegemony for Finance is not in the least likely to be a benevolent plan for the peace and prosperity of the peoples of the world, if it is prepared to promote world wars and African slaughters to attain its objective. It intends world slavery to satisfy the lust for power of the Chosen Few.

Prosperity and tyranny are incompatible; so it is a fair deduction that prosperity will be abolished ("production for use, not for luxury") when the necessary arrangements to put down discontent have been achieved.

The apparatus for a World Police lies ready for use in the international Communist Party, backed by the Red Army, and events have progressed so far that it now appears a certainty that the ultimate strategy of International Finance is to promote the victory of international Communism. Once the world supremacy of *any* military or police system is established, names will cease to matter.

#### VI.

Anyone who can see the plain idiocy of the export racket must surely also see that it is essential to our survival that we cease basing our political economy on the idea of being the Workshop of the World. Genuine trade is fundamentally barter, and anything beyond this is simply an attempt to obtain 'foreign exchange,' the creation of the international financiers.

Our first requirement, therefore, is to become independent of 'foreign' exchange. The money we need for our internal economy does not need to be imported, and, in fact, is not imported now.

The first step should be to estimate what our essential import requirements are, bearing in mind that *a large part of our present (British) imports are merely the raw materials for further exports*, and that others are things we can just as well provide for ourselves, once we have got over the hypnotic belief in the virtue of trade as an end in itself. These necessary imports should then be obtained on the best terms possible.

This course of action would rapidly bring into the open the real situation we are in, and we should soon see whether it is still possible to extricate ourselves, or whether it is already too late. If we do not do this, the end is certain, so that at least we would be backing a chance against a certainty.

At this stage, there is no point in attempting to discuss further steps to deal with the further situation which cannot be foreseen, beyond saying that early and massive consideration should be given to our *island* defences.