

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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In South Africa

The following, continuing 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.

Now supposing robbery or rape has taken place, the natives may be blamed. When they travel from your place to their own location you give them a pass so that if they are stopped by the native police they can show that they are going home from work. When they get into their free area they can do what they like. That stops that native from being blamed for criminal assaults or robbery that takes place in a particular place. Say a chappie was at one place and had to go to another, he has to get a pass from me. He is cleared of anything that happens elsewhere. It has given him a measure of safeguard. It also gives the employer a record of where he has been and whom he has been with.

If he has dermatitis it is recorded so that you cannot employ him in the food industry; but you can employ him in other industries. It records his tribe, so consequently if he has to work in the city, the native commissioner gives him permission to go out of his area into your place to work. After a certain time he must go home to see his family because he has a wife. It is in the book. So you don't have a man having a wife say at several different places. The pass-book is a measure of protection for everyone all round, especially a safeguard for the person possessing it. It is like the army pass book. We hated them at times but, boy, they proved very useful in many instances. The pass-book has its irksome qualities but also it is an essential measure of protection.

Examining the pass-book with an open mind, I think it is beneficial to the native; in fact I think that at the time it was instituted it was suggested that Europeans should get them too, but there was a lot of controversy about that. As the education of these boys becomes more stable and their health improves the pass-book will drop out of existence but at the moment it is fulfilling a wonderful function.

I taught my boys to realise the value of this thing. You have got to be very patient with them—but once they have grasped that it means what it stands for, how it works, they become very proud possessors of it.

"I am well. I haven't got to go to hospital! It says so in my book."

They come out with their chests out ready to knock the block off the next bloke they see, because to them might is right. They love a fight between themselves, although they are quite friendly. I mean they come here and they have a fight; it is a tribal, a native way of life of years

ago, coming back. Although they have lived in houses for quite some time, they still must have a fight. "I am fit, I am strong. The doctor says I am fit, I am well so I must be stronger than you. You are not fit!"—and there it is. It reverts back again. Lots of little things you find consistently revert back. You see, the native in himself is a very happy sort, happy go lucky. They want some money to see if they can buy some land. The Indian and Asian who has been there or the coloured boy who has developed from the white fraternisation has more intelligence; he is out to get the quick buck, as quick as he can, no matter what the cost. He has been in India or Asia—he doesn't need to carry a pass-book, being a coloured boy, doesn't need a pass-book. "You see, I am above him." Although the Indian boy may be black in colour and the native may be a light shade of khaki, the Asian turns round and says, "That black fellow!"

The Asian is the tradesman, well, not exactly the tradesman, a dealer in most things; his intelligence is higher, he doesn't want to work but if he can trade something, he will do a deal and, well, he will buy from you and sell it to the native for twice the amount if he can, and he will get away with it. During the period of what, seventy-five years they have been in South Africa, they have accumulated a terrific amount of wealth. They are very wealthy people. They are very good traders, wonderful traders and one day they will break into commerce.

In Pretoria they own quite an amount of the major streets. When the Government wanted to knock them down and improve the whole front of Pretoria Street they found that quite a number of Indians who were more or less illiterate own the ground. Now what are you going to do about it?

The price is that! Grossly inflated, but if you want it that badly you will pay for it. They try that against the native all the time. Same in the Durban riots. The Indian was behind it. "Ah, now Johnny, you push the white man out, you will be the boss here. We will help you. We've got the money, we've got this, we've got that." O.K. The natives rioted. But instead of hitting at the white man, he had realised, "If I push the white man out who's going to take his place? It will be the Indian. Well, we don't want him." So they set about the Indians and it really was a vicious bloody riot. They knocked each other about terribly. The Indian Bazaar in Durban was properly smashed, really just a ruin; yet somehow the money came back, it was all built up again in a few weeks and back they were trading. While it went on it was vicious, really vicious. The Indians smashed up their shops and cleared out. I went along Smith Street in a car and I was stopped. "Boss, you can't come down here." "But why not?" "Oh, we're having a fight down there.

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The Situation

(Re-published, by request, from our issue for August 20, 1960.)

It appears most probable that the disorders in Africa inaugurate the final phase in the strategy of World Dominion. The reason is that it is unlikely that the same situation would be brought about twice.

The objective of U.N.'s handling of the situation is not to restore order, but to prevent such restoration, and discreetly to increase disorder.

The break-down in Africa will be an economic blow to Europe, and the effect of this will be exaggerated and intensified by financial policy to produce a situation in which Communists can seize power with the assistance of the Red Army.

The coup is intended to be so swift and complete as to 'prevent' any effective U.S. intervention.

From Week to Week

Dr. Monahan's article, *The Last Chance: A Conspectus*, is a compromise between the presentation of a summary of a consistent policy which can be documented in detail and the reality of a situation which is accelerating to disaster.

Supposing some friend were to tell you that he had 'heard' that there was a plot to dispossess you of your house 'accidentally,' because the plotters wanted the site of your house in furtherance of their own aims. As a law-abiding citizen, in a law-abiding community, you would probably think your informant a crank. But if subsequently your right of possession began to be attacked, and if the attack were persisted in and intensified until it became evident that *somebody* meant business, the warnings of your friend would acquire significance.

This same friend might also report his original suspicions to the police. A properly made report to the police—or any report—must by their protocol be recorded, and "filed for reference", at the very least. It is important to note that murderers have been caught and convicted, *where originally no crime was suspected*, by a process analogous to that outlined. Public Opinion—genuine public opinion, in the form of gossip—becomes suspicious, and experts are forced to undertake skilled investigation, and action appropriate to what their investigations reveal.

The above in an allegorical way defines the role of the Social Crediter today. He is the 'friend' of Christian civilisation. He must warn the householder of the threat to his property, and inform the 'police'—i.e., those in control of sanctions—of what the situation really is.

It is all too apparent that as regards the great majority even of well-read people, words have lost their power to convey meaning except in quite trivial matters.

There can hardly be any doubt at this stage of the history of Christian civilisation that its present form is not viable. All we can say is that either the real values Christian civilisation embodies will be lost, possibly forever, or they will have to be re-incarnated in a new organisation of society.

"The three eminent bankers who have recently reported on the needs of India and Pakistan suggest that these two countries require Western aid amounting to £3,000 million to carry out their next five-year development plans. Per head of the populations concerned as beneficiaries, this means rather less than a penny a day and without wishing to discourage in the slightest the noble impulse of generosity, we surely must realise—and so must the Indians and Pakistanis—that aid in any form or feasible size cannot be the crux of the matter.

"If these countries have programmes of development which, being of Western inspiration, depend primarily on Western aid, then, quite clearly, they have the wrong kind of programmes. Any worthwhile development in countries of ancient culture and hallowed tradition must be based primarily on what they can do themselves, in accordance with the best that is existent in their own souls.

"... The labour power of the indigenous population is an infinitely greater potential than foreign aid could ever be. Yet this latent labour power, so it would seem, will not become actual as long as alien methods and conceptions dominate the scene. . . ."

—E. F. Schumacher in *The Observer* (London)
August 21, 1960.

The extract from Mr. Schumacher's article by itself is nearly sufficient to expose the disastrous nature of the Foreign Aid programme. But once again we must emphasise that this programme does not originate in stupidity—quite the reverse. It is intended to lead to a disaster, just as the suicidal industrial over-activity of 'Western' civilisation, on which Mr. Schumacher also comments, not only must be self-limited in time but is intended to collapse.

Obviously, if we do not blast the world and ourselves into eternity, we should expect life and civilisation to continue at least for some thousands of years. But how could it be possible to continue at the present or at even an accelerated rate the gross exploitation of the earth's resources on which our present political economy depends?

As Mr. Schumacher observes, the Western way of life depends on squandering fossil fuels, whose supply is strictly limited; consequently, "a civilisation based on fossil fuels *can only be an episode* in the history of man—and when measured against the life of nations, a very short episode." [Our emphasis]. He goes on to say that it is a fatal error to assume that nuclear energy will make good the lack of fossil fuel.

Having grasped this fact, as Douglas remarked in another connection, it is wise to remind ourselves that wisdom was not born with us, and that others have grasped the fact probably some time ago. If we do that, we can understand the significance of the present "episode," and recognise the intensity and nature of the struggle for World Power.

"Eric, or Little by Little"

The Tablet sometimes calls to mind a young military officer wounded in the first world war. Having lost a leg as well as an eye, he pursued such peregrinations as his medical studies entailed, as well as others not at all incidental thereto, with the aid of a walking-stick, which he invariably referred to as "Eric, or Little by Little."

"It is a great mistake, though a natural one [*sic*], to talk of the world's growing population as so many more mouths, for every mouth is accompanied by arms and legs, and every human being is a source of energy, able to create far more than he consumes." (*The Tablet*, September 10, 1960).

Noted and correctly incorporated in his review of the sources of *real* as opposed to merely fictitious or 'financial' wealth by Douglas over forty years ago.

"Eric, or Little by Little." When does the limping *Tablet* take another step? And, why must gross error be "natural"? Isn't such an opinion a reflection of the heresy of the Manichees?

The Congo Situation

"About the Congo—Belgians have an answer. Too many Americans, they say, reproach them for hastening their evacuation from the big African colony, for not withdrawing gradually over years so that the natives could build up an official class to take over. They say they got out hastily because the U.S. State Department put pressure on them to do so. They claim the U.S. officials reassured them that no trouble would result."

—*Human Events*, Washington, September 8, 1960.

Philosophy in the Mass Age

"Thought which does not serve the interests of the economic apparatus or some established group in society is sneered at as 'academic'. The old idea that 'the truth shall make you free,' that is, the view of reason as the way in which we discover the meaning of our lives and make that meaning our own, has almost disappeared. In place of it we have substituted the idea of reason as a subjective tool, helping us in production, in the guidance of masses, and in the maintenance of our power against rival empires. People educate themselves to get dominance over nature and over other men. . . . We study practical psychology in order to learn how other people's minds work so that we can control them, and this psychology comes less and less to serve its proper end, which is individual therapy."

—Dr. Geo. P. Grant: *Philosophy in the Mass Age* (p. 9).

"What is interesting is the degree to which Puritan theology encouraged this tendency (to stress the technological). On the face of a theology of revelation, the old philosophical education which was intended as a means to the contemplative vision of God, became largely beside the point. Salvation was one thing, the educational process was another. Thus they came more and more to be held apart. The educational process came to be concerned only with the teaching of techniques, so that Christians could be effective in the world. What must be recognised is that the democratic and secular educational system we have today in all our schools and universities, far from being something to which Protestants have objected, is something they have largely built themselves. . . . Despite all that can be said against the tyranny of business, it is impossible to understand its achievements and the acceptance of its continuing power by most people unless one realizes that in and through its self-interest there has moved the idea that economic enterprise was a truly moral activity and that it served the freedom of the human spirit."

—*Ibid* (p. 86).

"To sum up, the pragmatists' conception of freedom ultimately fails because it does not understand the relation between freedom and thought; that is between freedom and spiritual law."

—*Ibid* (p. 96).

IN SOUTH AFRICA

(continued from page 1)

We're doing these Indian boys up," and they were! I went right clean through it in a car and was not even touched yet I saw lines of cars overturned. I went right through that without any trouble at all.

The average native respects the white man. He dislikes the Indian because of his voracious ways of grabbing everything. He doesn't like him because he knows he is the same colour as himself. He is only a black fellow. They are much darker in hue than the Zulu. They are really black under the skin. The Zulu looks at him and says, "He calls me a black fellow and look at him," and he is an Indian. "Yes, you are white fellow. I can see you are

white fellow; the sun makes you a bit brown. *He* is really a black fellow." That is their outlook to it. They do not like the Indians. They have no place for them in their country. "Push him away. We don't want him." But the Indian is clever. He is educated up to a point. They have beautiful homes, they have money. That money some of them use in very bad ways. Others are doing good with it. Very good, some are; and you can soon find out. You go into the native market and find out who the traders are and say to them—"Are there any Zulus around here, or Bantus?" You hear, "That one over there, this one here," and you will find out who the traders are in as many seconds. They will tell you, "That one is no good; that one is all right."

Now on the way down to Cape Town, when was it—1958 just before the Games were on and I was coming back to see the Games here—District 6 in Cape Town, it's like the Bazaar up in Cairo. They don't want you there. The police stop you going because anything could happen. I went up there and took a party with me. I said, "Come on, we will go to District 6." I know a lot of people down there because I have done a lot of business with them from time to time. I got up fairly close to them and a couple of policemen said, "Where are you going?" They said, "You can't go down there." I said "Why not? I know all these people, I've done a lot of business with them." And I just happened to look across and I saw a chappie who used to sell me bananas. That was all that he sold, bananas. I called him Banana Johnny. "I say, Johnny!" I spoke to him in Zulu and he recognised me immediately. "Oh, Boss come in," and we went across and we had a wonderful time. He took us all around the native bazaar there and there wasn't a hair of our head touched; and there were quite a number down there that I knew. Oh, you hear these things: If you go down there you will get killed, you'll get knifed, you'll get robbed, you'll get everything . . . but you'll find this wherever you go in the world. There are certain areas you can go into even in European communities, you can still get taken and robbed; and the native is no different, and I find that they know when you give them a fair deal or not and if you give them a fair deal they respect you for it. They will argue and barter as much as they can to get the best price and they will respect you for that; but they don't like to be robbed. If they know they've had a bad deal, then they will get it back somewhere. I have always found in trading with them that if you are fair with them, they will give and take. A lot of people try to take from them and not give. Don't forget they have learned the values of these things and I have found in my dealings with them that I have done very well, and I can always turn my back on any of them without any fear because I know that they understand yes and no. If you say "Yes," it is Yes and "No," it is No.

III. APARTHEID.

Apartheid is much misunderstood.

It is very useful, very necessary. Here we are back to the old birds in the trees, all living together but you don't find them marrying each other. You take Cape Town. What a mix-up you've got! You've got Dutch, English, French, Polish, German. They are not too friendly with each other but they are just near enough friendly. Years

ago those communities went there, some of them married coloured people, some of them married blacks, some of them married whites. The offsprings of those also inter-married with each other—you have a whole community of Bantu, Zulu, Bushmen, Dutch and European nations inter-married. You have a big community of 'coloured' people, a small community of white and a large Indian population and a large native population. The natives don't want the 'coloured' people, the Indians don't want to know the 'coloured' people, the whites don't want to know the 'coloured' people. They are rejected by their own people. What is going to happen to those people? Where are you going to stop? Your daughter marries. All right, she has a black child. What do you start thinking? The native thinks the same way. He may have a white child. You are back to it again. Apartheid is very necessary for the survival of the black man as also for the white man. They can all live together in the same pond. You find the fish in the sea. You don't find herrings marrying sharks. Supposing as a result of the pressure put on them the Government abandoned the policy of Apartheid, what would happen?

You would get quite a number of the Europeans marrying the coloured women and you will get the offspring starting up again because some of these coloured women, the offspring of the white and black people, are very attractive girls and men, very handsome, some of these men.

There is more to it than just marriage. Under Apartheid the black man is excluded from some things, he can't travel on the same bus and that sort of thing.

But have you ever sat in a bus with mixed passengers? Now in Cape Town I have sat in a bus, and I looked at a chappie sitting next to me, sitting next to the window, and I got off that bus right away. He was covered in lice. And that is not an isolated instance. It happens many times. You find when you have sat down there is a woman next to you with running sores all over her and she touches them and puts the discharge all over the place. Well, you run away from it. Now all these people go into a community, and they live together. Some come out, and they may not realise it, but they are still carrying some of that discharge with them, and it is quite easy for you to catch it. Your standard of hygiene is much greater. Say you sit next to someone and, oh, it is terrible, the stench. "Bath? What for? Wash? Don't be silly. Yes, may be next month, it is much warmer next month. I'll bath next month—but only my face and my hands."

There are very good health reasons apart from what I might call "snobbish" reasons.

(to be continued)

Library

The following books have been added to the Library:—

- C.135. Viscount Hailsham,
"The Conservative Case"—London, 1959.
- C.136. Jose Ortega y Gasset,
"Man and Crisis"—London, 1959.
- C.137. J. P. Corbett,
"Europe and the Social Order"—Leyden, 1959.