

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Volume 41 No. 15

SATURDAY, NOVEMBER 11, 1961

Postage 2d.

6d. Fortnightly.

The Patrons and Partisans of Usury

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(Originally published in these pages in August, 1943)

The spread of sane economic views in Great Britain is clearly indicated by the considerable and increasing literature on the subject issued during the last decade. It is unnecessary for the author to review a vast subject in which a sufficient literature is now in existence for the technical enlightenment of the public, even if, unfortunately, the mechanism for its distribution is inadequate, doubtless due to vested interests.

But whereas all the political and economic aspects of the subject have been amply dealt with in present day publications and the origin of the complex of troubles has been traced back in the technical field to a first cause, comparatively little or no reference is made to the personal origin of the introducers and supporters of this cause, or of their heirs and assigns down the centuries. They are usually covered under the vague term of "The International Finance," which means more correctly the Supernational Financiers. As, however, both the strength of their position and the necessity of their removal therefrom as a prerequisite to the desired monetary reforms have been equally insisted on by money reformers, the public has a right to be informed as to the nature and characteristics of those who compose that mysterious body.

The Press will not help in this matter, for, as sundry works of the New Economists point out, the "Money Power" is in control there in its own interests. Similarly in the publishing trade; nor is Parliament free for the same reason to enlighten the nation on this all vital question. *The control of the source of money gives control over every phase and activity of a nation's life.*

The writer is therefore taking the initiative independently* and at the same time following an excellent principle of Lord Vansittart, his 'sixth Principle' of 'Trust Your Own People' in his booklet *Roots of the Trouble*, where at the opening of the chapter one reads, 'In foreign affairs it is more important to tell the truth to your own people than to take excessive account of alien and hostile susceptibilities.' And our subject, 'The International Finance' is certainly a 'foreign affair.'

From the perusal of *Black Record* and *Roots of the Trouble* Lord Vansittart appears at once as an Englishman who studies facts and makes logical inferences therefrom on which he is prepared to base his actions, even if this entails a policy of non-compromise. The question which forces itself upon one is, where, how, why and by whom or by what, has the advice which Lord Vansittart must constantly have tendered throughout the long tenure of his high office (e.g., to re-arm) been so effectively blocked? One can only suppose

that he found himself up against 'The International Finance,' for no other secretly working organisation of sufficient power exists in this world.

I am going to tell the truth to 'my own people,' that is to those of British blood, for it is only fair that the public should know as much as possible about their direst enemy which they have to attack. Whether I shall succeed in putting it over from my humble position is a question which rests on the knees of the Gods.

The existence of the Mosaic law against Usury 2,000 years ago is a proof of the practice of this evil among the Jews at that date. History also gives us evidence of their activities in this connection at continuous intervals down the centuries in different countries, as well as a constant picture of their propensities and characteristics and their resulting unpopularity. In view of the importance of a proper understanding of the nature and origin of the leading exponents of Usury some typical quotations selected from different authorities and of various dates are given below.

The first three are from Jewish authors of comparatively modern date.

BERNARD LAZARE in his book *L'Antisemitisme*:

'This race has been an object of hatred to all the peoples among whom it has established itself . . . Why was the Jew in turn equally maltreated and hated by the Alexandrinians and the Romans, by the Persians and the Arabs, by the Turks and by the Christian Nations?'

KADMI COHEN in his book *Nomades*:

'To live for two thousand years in a state of permanent rebellion against all the surrounding populations, to insult their customs, their language and their religions, is a monstrosity . . . When it is so easy to avoid contempt, hatred and the opprobrium of twenty centuries; it is . . . madness.'

ZANGWILL: from *Israel in Blind Children* (Poems):

'Pious fanatical zealots, throttled by Talmud coil.
Impious, lecherous sceptics, cynical stalkers of spoil,
Wedded 'neath Hebrew awning, buried 'neath Hebrew sod,
Between not a dream of duty, never a glimpse of God.
Blarneying, shivering, crawling, taking all colours and
none,

Lying a fox in the covert, leaping an ape in the sun.

CICERO (106-43 B.C.):

'They are a nation of rascals and deceivers.'

OVID (43 B.C.-A.D. 17):

'They are corrupters and tempters . . .'

SENECA (4 B.C.-A.D. 65):

'These pestilential people have known how to acquire such influence that they, the vanquished, dictate laws to us, the victors.'

(continued in column 2, overleaf).

*These articles were first circulated in type script—Ed.

THE SOCIAL CREDITER FOR POLITICAL AND ECONOMIC REALISM

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

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

SUBSCRIPTION RATES: Home and abroad, post free:

One year 30/-; Six months 15/-; Three months 7s. 6d.

Offices—Business: 9, AVENUE ROAD, STRATFORD-ON-AVON. Telephone: Stratford-on-Avon, 3976.

Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON, N.W.1. Telephone: EUSion 3893.

IN AUSTRALIA:—

Business—Box 2318V, G.P.O., Melbourne.

Editorial—Box 3266, G.P.O., Sydney, Australia (Editorial Head Office).

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The Renaissance

In the chapter on the Renaissance in *The Protestant Reformation* by H. Daniel-Rops (J. M. Dent & Sons Ltd., 1961—translation), the author, after referring to the golden haze of luxury and glory, of creative passion and sheer beauty in which all Italy was enveloped at that time, points to what he calls 'great areas of shadow, so dark that one scarcely dares examine them closely.' 'Horror,' he writes, 'mingled so intimately with beauty that it eventually came to seem perfectly natural . . . The real reason why the century abounded in unusual people who were never humdrum in anything (talent, virtue or vice) was because it was a century of prodigious ferment, in which a new conception of man and the universe was struggling for birth, and in which all the old certitudes were being called in question. Possibly no other period in Western history has experienced such prodigious creative animation, simply because no other has felt so intensely or trembled so sincerely. Moreover all that is greatest in man invariably seems to emerge from a travail of contradiction and combat.

. . . Nordstrom . . . has questioned the very concept of the Renaissance, and has maintained that it was the cumulative scholarship of the revival of the classics. The period in which Michelangelo, Leonardo, Raphael and so many other men of genius produced such a wealth of eternal masterpieces was certainly a great one, but our legitimate admiration for it does not entitle us to despise the preceding age, which, to a very large extent, explains it—the age of Chartres and Rheims, of Dante and St. Thomas Aquinas.

'This does not imply that there was no broadening of human horizons at the time of the Renaissance, which is traditionally associated with a number of inventions and discoveries. The day when Gutenberg conceived the idea of representing each letter on a small piece of embossed wood,

and later metal, thus permitting the manufacture of considerable numbers of copies of the written word, it is indeed fair to say that he enabled human thought to take a considerable step forward. And when about the same time Henry the Navigator sent his sailors out from his palace at Sagres, to begin the conquest of the world that was now supposed to have no final boundaries, it is certainly true that he and his successors threw open whole new perspectives to stimulate the intellect of creative man.

'However, it would be an exaggeration to attribute the responsibility for the psychological evolution to these inventions and discoveries alone. In the first place their immediate influence was far smaller than is usually imagined. The printing press was invented c. 1450, when the Italian Renaissance was already well under way. It did not spread like a train of gunpowder. Although it was introduced at Venice almost at the same time as Strasbourg, it was not introduced at Bologna and Florence before 1471, or at Palermo until shortly before 1490. The process long remained the monopoly of the rich, for the first printed books were extremely costly; Mentel's Bible, for instance, printed at Strasbourg in 1466, cost as much as three bullocks! Moreover, many distinguished men despised the printing press, preferring beautiful manuscripts.

'In its important capacity as a prime factor in the spiritual history of the Western world, the Renaissance was born of the meeting between a particular climate of belief and a particular state of mind.'

THE PATRONS AND PARTISANS OF USURY

(continued from page 1)

TACITUS (A.D. 55-120):

'Everything which is sacred in our eyes they mock at; conduct which we denounce as criminal they regard with approval. This nation is the most degraded of all the nations.'

ST. JUSTIN (A.D. 166):

'They are hated by all mankind . . . The Jews were behind all the persecutions of the Christians.'

THE CHURCH AT PARIS (A.D. 614) decided that no civil or military position could be filled by Jews, or baptised Jews.

ST. THOMAS AQUINAS (A.D. 1227-1274):

'The Jews should not be allowed to keep what they have obtained from others by *Usury*.'

ABBOTT TREITHEIM OF WURZBURG (A.D. 1462-1516):

'It is clear that an objection to the *Usurious* is gradually developing amongst high and low. I approve of lawful methods of preventing the exploitation of the people by Jewish *Usury*. Shall a foreign invading people rule over us? And rule over us . . . only through their wretched money? Shall these people dare to fatten themselves without punishment on the sweat of the peasant and the craftsman?'

MARTIN LUTHER (1485-1546):

'No folk under the sun is more greedy than they are, than they have been, and always will be, as one can see from their accursed *Usury* . . . One should destroy all prayer books and copies of the Talmud, in which they learn such Godlessness, lies, curses and blasphemies.'

ERAMUS (1487):

'The Jewish Usurers are fast-rooted even in the smallest villages . . . They charge interest upon interest, and upon this again interest, so that the poor man loses everything that he owns.'

POPE CLEMENT VIII (1605):

'All the world suffers from the *Usury* of the Jews, their monopolies and their deceptions. They have brought many unfortunate people to a state of poverty, especially farmers, working-class people and the very poor.'

MARIA THERESA, EMPRESS OF AUSTRIA (1777):

'I know of no more troublesome pest to the State than that nation which brings people to a state of poverty by fraud, *Usury* and financial contracts, and which carries out all kinds of evil practices which an honourable man would abominate.'

BENJAMIN FRANKLIN, famous scientist, statesman and philosopher, and one of the framers of the American Constitution, spoke as follows:—

'In whatever country Jews have settled in great numbers, they have lowered its moral tone and commercial integrity . . .; have built up a state within a state, and when opposed have tried to strangle the country to death financially.'

GENERAL GRANT (1861) during the American Civil War said:—

'The Jews are a class of people violating every regulation of Trade established by the Treasury Department and also Department orders. They are therefore expelled from the Department within 24 hours from the receipt of this order.'

PAUL KRUGER, President of the Transvaal (1900) said—

'If it were possible to eject the Jew Monopolists from this country without incurring war with Great Britain then the problem of everlasting peace would be settled in South Africa.'

Banishment of the Jews took place in England in 1290, in Germany in 1348, in France in 1394.

The following quotations shed some light on the teaching of the Talmud, which according to the *Jewish Encyclopaedia* the majority of present-day Jews have adopted as their bible:—

- (a) 'Non-Jews are created to serve Jews.'
- (b) 'A Jew may be a hypocrite to a non-Jew.'
- (c) 'To despoil a non-Jew is permitted.'
- (d) 'God has ordained that the Jew shall take *Usury* from the non-Jew to injure him.'
- (e) 'The best of the non-Jews should be exterminated. The honest life of the Gentile should be an object of hate.'
- (f) 'If a Jew can deceive a Gentile by pretending to be a non-Jew he is permitted to do so.'

As a close to these various citations from history and the *Talmud* we may mention the words of Theodore Herzl, the Leader of the Zionists in 1897, in his book, *A Jewish State*:—

'When we sink, we become a revolutionary proletariat, when we rise, there rises also *our terrible power of the purse*.'

In regard to the above quotations from the *Talmud*, which are derived from Dr. Auguste Rohling, Professor of Prague University, who studied Hebrew in order to translate

this work, attention should be called to a paragraph in the *Evening Standard* of May 22, 1942, entitled *The Jew is Doing His Duty* from which the following from the sermon on the same date of Dr. Herz, the Chief Rabbi, is taken:—

'Twenty-seven centuries ago the prophet Amos indignantly denounced cornering the market in foods, rebuking the rapacious merchants for their greed, their dishonesty, their meanness.

'A thousand years later the *Talmud* sternly forbade similar misdeeds; and the medieval Rabbis after them laid down this rule. 'Anyone who, in defiance of the law of the land, sells greater quantities than is allowable, or at a higher price than is allowable, suitable corporal punishment may be inflicted upon such a one, in addition to appropriate monetary fines.'

'Jewish participation in this and other offences has given rise to a grave defamation of Judaism and the Jewish name.

'It may make people forget that, in the present battle of human freedom the Jew is doing his duty on every battle front and every theatre of war, on land and in the air, on the sea and under the sea.'

Unless the forbiddings of the Talmud alluded to in this sermon refer exclusively to practices as between members of the Chosen Race, there appears some inconsistency in the Talmudic script. Errors and inconsistencies often occur however in both religious and non-religious writings.

Nevertheless, it must not be thought that the Jews alone have been the initiators in the practice of Usury. In Ancient Greece, early in the sixth century B.C., a crisis occurred of the first magnitude, for the peasants were on the verge of insurrection. They had been preyed on by usurers whose rate of interest soared to 50 per cent., and had been forced to sell their land, their children, and themselves. In *Aeschylus and Athens* Thomson says, 'Solon . . . relieved the economic pressure on the peasantry with the minimum of change. By cancelling outstanding debts, he evaded the demand for a redivision of the land . . . The merchant class, not the nobles, were the great oppressors of the people.'

In India the Banias and Marwaris continue their work to-day. Never having been permitted by their caste to employ their capital in developing commerce and improving agriculture they have invested it in Usury of the harshest type, and are equally hated and despised. The following is taken from p.293 of *Mother India* by Katherine Mayo:—'The Indian moneylender, or Bania, is the same man as the Usurer of the Philippines . . . Everywhere, whether openly or covertly, the Usurer opposes the education of the people, because a man who can read will not sign the sort of paper by which the Bania holds his slave . . . the Bania exercises a strong undercurrent of influence in the Swarajist Party, making it generally hostile to labour interests and currency reforms.'

In Egypt the Copts were always great leaders in the practice of Usury.

In England an indication of the enlightenment of the law in regard to Usury is given in the *Encyclopaedia Britannica*, 14th Edition. 'By the Moneylenders' Act, 1927 . . . Where the interest exceeds the rate of 48 per cent, the court, unless the contrary is proved, shall presume that the interest charged is excessive and the transaction harsh and unconscionable.'

THE CRITICAL ZENITH OF JEWISH SECRET POWER

Jewry has reached to-day the zenith of its secret power by the long, tortuous and concealed roads which it has so carefully planned and developed throughout the centuries. Freemasonry, entirely of Jewish origin in its folklore, passwords, signs, and the teachings which have issued therefrom, so destructive of the natural evolution of the Gentile nations, has served Jewry for centuries as the leading source of its subtly spread world-wide propaganda. By gaining control of the money system Jewry has been able to exert a continuous degrading and disintegrating influence in every sphere of existence of each nation enslaved in its thrall, and so has finally prepared the way for its entry into the open domination of the World. Germany aided by her allies is the rival for this goal* whilst the nations ranged against her aim merely to maintain and secure the right of each nation to the free development of its own culture and the control of its own national affairs.

It is not recognised perhaps in this country how far Hitler has failed since his advent to power to free Germany from the grip of the International Financiers. In 1933 he brought with him as a Minister without portfolio, Gottfried Feder, a Munich engineer and new Economist, who had been a colleague in his movement since 1919, and who was the author of *Der Deutsche Staat* which had been prefaced by Hitler as the 'Catechism' of the National-Socialist Party. It was Hitler's professed intention under Feder's guidance to transform the basis of Germany's finance system from one of "orthodoxy" into one of sanity and equity, but in 1934 he replaced Feder by Dr. Schacht, a thirty-second degree mason, as Head of Germany's finances, the latter having previously resigned from his masonic lodge in the February of the same year.

Dr. Schacht, an adept in orthodox finance, for thirty-odd years a friend of Mr. Montagu Norman and never popular with Hitler, when the moment came for his resignation used a prevailing influence in the appointment of Dr. Funk, the present controller of German economy, as his successor. Dr. Funk is still in command, and doubtless receives support from Ribbentrop, the fourth richest man in Germany, who collaborated with Schacht and was intimately in touch with other agents of 'The International Finance.'

An interesting paragraph appeared in the French London daily *France* of January 3, 1943, which reported that the various generals dismissed by, or opposed to, Hitler had recently rallied round Dr. Schacht, and that the latter had given a lecture on 'The Role of Economic Forces in the War,' at the German Society of Military Science in Berlin, which was the occasion of a 'veritable manifestation.' It was also rumoured that the above group of generals was planning to get rid of Hitler, take power themselves and negotiate a peace. In such case we should have another 'peace' treaty organised like that of Versailles by 'The International Finance' treating behind the backs of both sides, and based on economic and financial clauses to be modified later on the taste and discretion of the organisers.

For it must be remembered that 'The International Finance' hold important interests in the countries of both belligerents and will always seek to avoid in this war as in the last, a crushing defeat for either. And in regard to this present war the question perforce occurs to one whether it is not

*See the author's *Humanity's Problems*, p.2.

partly to their influence that the recent successes of the Axis in the Pacific and Libyan fields, following the German reverses in Russia with their suggestion of perhaps still more disastrous results, have been due. A possible means for the purpose would be the causing of distortion, neglect or misuse of intelligence helpful to the side whose strength at the moment they desired to hold in check. In 1938 the author met a Japanese General on several occasions on the Continent. He was an advocate of monetary reform as proposed by the New Economists, and was aware of the fangs and interests of the Money Power in his country. The Editor of *Forward* has recently pointed out that, during the same week that the construction of the Singapore base was begun, at a cost of £20,000,000, the financiers of the City of London loaned £25,000,000 to the Japanese. As usual High Politics allowed High Finance the privilege of 'having it both ways.'

During the earlier portion of his career as the military leader of France Napoleon received the support of Freemasonry, for he was destroying the independence of kingdoms and national political structures by their nature inimical to its aim towards universal power and bringing them under the unified control of the country where the influence of Masonry was already pre-eminently strong. When however it was realised that Napoleon possessed independent ideas as to the basis of economics and money, entirely opposed to those of orthodox finance, and wished to introduce a new monetary system into Europe for the benefit of all its peoples, steps were taken by the Patrons of Usury, together with Necker the French Finance Minister of Swiss origin, aided by the clever tongue of his daughter Madame de Stael, and others, to diminish his popularity and counter his monetary projects. Finally the Rothschilds and their associates of London and Vienna financed the Waterloo campaign to crush him. The evidence of Napoleon as a 'New Economist' is largely drawn from the memoirs of Caulincourt, one of his generals, which curiously enough only became available to the public some twelve years ago. For details of this aspect of Napoleon see his Life written by Dr. McNair Wilson since the publication of the Caulincourt memoirs.

By the Bank Charter Act of 1844 England was saddled with the Gold Standard.

In 1873 at the founding of the Reichsbank Germany was fitted with a similar saddle on which Supernational Financiers could ride. It is worth noting that the German Emperor, when consulted as to the establishment of a National Bank, considered quite rightly that in view of its national importance it should be a State bank. He was, however, prevailed upon by the promoters to agree to the Reichsbank being founded on a private basis, for it was represented to him that in the event of his country being worsted in a war there was a strong precedent in Europe in favour of respecting private, as against State, property. The Reichsbank was then constituted with an original board of 15 directors of whom 11 were pure bred Jews. This event corresponded with the moment when the International Financiers, having successfully exploited British industry since the beginning of the century, were concentrating on a similar exploitation of German industry, and the development of an accompanying export trade so rich in opportunities for 'middleman' financial operations.

(To be continued)