

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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Gloves Are Off

THE FOLLOWING IS FROM *The Natal Mercury*, DECEMBER 23, 1965:

In response to a large number of requests *The Natal Mercury* publishes below the leading article which appeared in this newspaper on Monday, December 20 under the heading of "The Gloves Are Off."

With the enforcement of an oil embargo against Rhodesia the Whites of Southern Africa face their greatest challenge. They stand alone as the guardians of the stable civilisation they have pioneered in the world's most backward Continent.

Scorned and condemned by an international society that, under the pressures of the Godless creed of Communism, seems to have lost direction, they now know that their future survival depends on their own efforts and exertions.

So be it. Self-reliance and the courage needed to give self-preservation the dynamic, cohesive and enduring characteristics of a crusade are part and parcel of the South African and Rhodesian heritage. Resolution—irrational, stubborn and self-willed though on occasions it may be—is a common attribute of those who know no other home than the lovely sun-drenched lands south of the Zambesi where, unlike in so many other tormented countries, law, order, judicial integrity and progress prevail.

No Delusions

These facts a topsy-turvy world should know. At the moment gallant little Rhodesia is the victim of a punitive and vindictive vendetta. But South Africans are under no delusions. They know that if Rhodesia can be brought to her knees the Pan-Africanists and their Red allies will be cock-o-hoop, for they will then be poised for a direct onslaught against the country whose treasures they covet and whose economic success they envy.

To South Africans who have such close ties of blood, of culture, of tradition and of trade with the people of Britain it is a matter of limitless sorrow that a British Government, because of its incomprehensible failure to work out a compromise timetable for African advancement in Rhodesia, should be aiding and abetting Black Africa in its sinister and aggressive policies.

Even if it is accepted that because of the crippling sacrifices she made in two world wars Britain is today a virtual dependency of the United States, whose policies are so often heavily influenced by a substantial Negro vote, and even when allowances are made for the damage to her prestige caused by Washington's disastrous intervention at the time of Suez, there is no logic in the precipitate haste of Britain's retreat from Africa.

Nor, despite their now proved lack of gratitude for financial aid so generously given, is there wisdom in Britain's continuing willingness to appease African demagogues who have set up Communist-influenced one-Party autocracies. These are blunders for which her own kith and kin on this Continent are being left to reap the whirlwind.

Real Motive

Have London and Washington a clear purpose in Africa? Of what earthly use is it to contain Communism in Central Europe and South-East Asia, yet leave wide open the doors on this Continent? For this is what the West is doing. Now it is going further.

By the application of savage sanctions it is actively seeking to destroy the Rhodesian bastion against Communist penetration towards the riches of Southern Africa. This is madness.

Cannot Mr. Harold Wilson see how spurious are the pleas of so many African leaders for Western help to free the allegedly "oppressed" Africans of Southern Africa? If this were the real motive of these African leaders they would surely seek first to uplift the oppressed masses in their own emergent countries.

But not a bit of it. They have distorted the mission of the United Nations with their never-ending clamour for sanctions and militant police action against the orderly White leadership of Southern Africa. They have suppressed political freedom in the lands they control.

Red Aims

In State after State it has been a case of "one man, one vote, once." The same would happen if they could get their clutches on Rhodesia and South Africa. Humanism and the dignity of Man are the banners of pretence they raise to camouflage their intentions. The gold, the minerals, the diamonds and the industries of South Africa are their real ultimate target.

And, unbelievably, London and Washington are allowing themselves to be blackmailed into providing these belligerent African States with the tools and the money they lack to facilitate their partisan ambitions.

But they will not succeed. Dr. Verwoerd spoke for every South African when at Vanderbijlpark he said recently: "If one is fighting for one's life, no threat will cause one to deviate." Those are also the sentiments of the beleaguered Rhodesians.

And unless the people of Britain and America heed these words and choose political leaders for their own countries who can recognise on this Continent the worth of responsible, stable and civilised government, the predatory régimes of Peking and Moscow could subvert all Africa and so eventually threaten the entire "soft underbelly" of an isolated Europe.

A TEXAN LOOKS AT LYNDON

A Study in illegitimate power
by J. Evetts Haley

This invaluable book lays bare the corruption and blackmail by which Lyndon Baines Johnson has risen to become the President of the United States. The record is clear and unequivocal.

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Synonyms for Slaughter

We have heard many euphemisms for the war against a small area and unaggressive country, ruled by Britons, which a few apparently desire, but few suggestions for the next move. Roland Langdon-Davies, however, writing to *The Guardian* (Dec. 7, 1965) did not use such phrases as "police action" or "the fire-brigade", but recommended "economic sanctions or military intervention or both", and then gave an idea of the next move.

In this period, to last for about 12 years, "Garfield Todd, Sir Edgar Whitehead (possibly) . . . in conjunction with Messrs. Nkomo, Sithole, Gondo . . ." would initiate a period of "frankly arbitrary rule directed from this country." About £50 millions a year should then be used for educational, social and economic advancement, and then African majority government could start. The Rev. Langdon-Davies has spent fourteen years in Rhodesia and evidently has misgivings about immediate majority rule, but none about making war, and the prospect of these twelve years—he does not insist on these figures—would hardly entice a Rhodesian to "bring Smith to his knees." One had heard that some of these leaders do not agree harmoniously with others. This way, the writer concludes "runs with justice and righteousness" but I'm afraid that even these words now have an aggressive flavour.

Robin Turton, M.P., and Edward Holloway wrote more realistically in *The Daily Telegraph* (Dec. 8, 1965) about African Welfare in Rhodesia. They said that "the main issue . . . was centred on the speed of Black African advancement . . . This can only come . . . from the growth of resources capable of sustaining them. We are busily applying sanctions which will result in the slowing down of the Rhodesian economy. So in economic terms, in the interest of speeding up their advancement, we are solemnly engaged in ensuring that this cannot take place."

I have even heard it said that the British approach to Rhodesia was like that of a governess who did not realise that her charge was nearly grown up, so that a "governess" attitude had its usual effect. However, hopes of some future in relations between the countries may be based on Lord Coleraine's clear pronounce-

ment that "this must end in conciliation." Unfortunately our reduced circumstances seem to compel the Government to conciliate everything else—from U.N.O. to U.S.A. to other African states—before they try to solve the problem in hand. I believe there are Indian Reservations on the American continent, and doubt whether all the Indians are fully enfranchised, yet Americans profess to be shocked at Mr. Smith.

The whole dispute has a background of mystery and distrust—various odd letters and statements appear sporadically which suggest that only some of the facts are known. Unless some forces are actively working to prevent a strong and prosperous and united Rhodesia emerging, there would seem little reason on the face of it why a satisfactory arrangement could not be achieved.

—H.S.

Quebec

In a letter to Dr. Basil L. Steele, written from Quebec last December, M. Louis Even, after dealing with some personal and domestic matters connected with *Vers Demain* went on to say:

"From the pages of *Vers Demain*, you may also have seen that the activities of our movement cover a wider field than just advocating a financial reform in accordance with the principles enunciated by Douglas. This remains, of course, a major point of our demands in view of a better world. But we must take account of, denounce and fight the politics which are pursued in an opposite direction. In our Province of Quebec, for instance, the Government in power since 1960 (Liberal with socialist members in the Government) is fast moving towards more centralisation, nationalisation and planning. The hand of government extends more and more everywhere, always ensuring that individuals, families, free associations, local administrations are financially impotent.

"This is not confined to our country. The tendency towards a totalitarian State is universal. It may go by different names—Communism, Marxism, technocracy, or simply 'Strong government' as termed by its protagonists in our Quebec government—it is all of the same kin, a gang's will to dominate and impose their plans, by all means they can lay their hands on.

"Everyone may note the general agreement with which the world press, radio and television report on events and policies of such countries as Vietnam, Rhodesia, South Africa, Portugal's overseas provinces, etc. Always with a left bias, as if all issued from a single source to mould public opinion on the same pattern, to influence decisions the same way all around the globe.

"How could mere academic discussions on monetary matters prove of great weight to stop brain-washing carried on by such powerful media?

"Our movement believes that lies must be met with truth. Our monthly paper keeps on trying to show the facts in their true light. But the voice of truth must reach a far larger number than only the subscribers to *Vers Demain*.

"We must also reach a public reluctant to the effort required for even a 15-minute reading.

"This consideration has urged us to inaugurate and develop a service of periodical circulars, each one carrying a short message that can be read in three minutes or less.

"For this purpose, we have made the acquisition of an offset multilith that can turn out 50,000 circulars or more in a day.

And we have recruited a number of volunteers—most of them 10- to 14-year-old sons and daughters of Social Crediters, to each of whom we mail every three weeks or so 100 copies of a circular on some current question. We have presently 4,000 youngsters distributing 400,000 copies of each issue. We plan to double the number and even more eventually. We see in this army of boys and girls a nursery from which should grow recruits to increase our full-time staff as these young volunteers come past their school age.

"You may also have noted from announcements in *Vers Demain* that we give 15-minute broadcasts from 37 radio stations throughout French Canada. We have equipped a studio in our house to register the texts on magnetic tapes, three at a time. All these expenses—broadcasts, circulars, equipment, paper, stamps, etc.—are paid by the proceeds of the 2-dollar subscriptions to *Vers Demain* and from the sale of pamphlets we edit on various features of Social Credit. Of course, nothing of all that would be possible if we had to pay our full-time men and others who give part of their leisure hours to the same great work, all without a cent in salary or commission. And it is because we failed to find such volunteers from among the readers of our English version of *Vers Demain* (*The Union of Electors*) that we had to drop it after six years of publication, a constant financial charge to be supported by *Vers Demain*.

"Now, in spite of all the accomplishments mentioned above, we remain convinced that the battle against the powerful Satanic forces with which we have to deal cannot be won by only human forces. And our motto is: Stand up and do all we can; then kneel down and pray to God to do the rest. And practically all our active men being devoted Catholics, we give heed to the message of the Blessed Virgin passed to the three children at Fatima in 1917. This goes to explain a number of articles and photos of a religious nature which, by their frequency, might have struck you as strange in our *Vers Demain*.

"Regarding the separatist movement in Quebec, that centred much attention last year; it has lost much of its importance after its shameful behaviour upon the visit of Queen Elizabeth at Quebec and its acts of sabotage by dynamite and bombs, which alienated all honest minds. One of the separatist movements is openly Communist, Castro-style; another wants a socialist Quebec. A third one, in its infancy, repudiates all socialism, but will likely be infiltrated if it makes some development.

"The results of the last federal election have made little change in Ottawa. One result, however, we welcomed: the decline of Caouette's party (Ralliement Cr ditiste): 26 elected in 1962, 20 in 1963, and only 9 this year."

Rhodesia

The following letter, which appeared in *The Church Times* of Dec. 24, 1965, brings up-to-date figures relating to the educational efforts of the Rhodesian government which we noted in our issue of Dec. 5, 1965, and in other ways underlines the despicable behaviour of the Wilson r gime in its treatment of a government striving to preserve order and civilisation in a small area of Africa. We see the madness, and await the destruction, which surely will be visited on the British in due course.

Sir,—I waited until last week's issue before writing again on the subject of Rhodesia, as I hope you will allow me to reply to the letters you have published before you close the subject. I

have had many personal letters, with one or two exceptions strongly supporting my letter of December 3.

My friend and comrade of many years, Fr. Reginald Smith, CR, wrote as one who has worked almost entirely among Africans. His love and concern for them is obvious. But he is perhaps somewhat blind to the merits and good-will of the ordinary White Rhodesian. Like most British people they are apt to distrust "foreigners," and to hide their basic feelings under a cloak of banter or hardness. I could give examples of this. We speak of "navvies" or "clippies," and so on; and incidentally the French call the waiter "gar on"! Undoubtedly the White Rhodesians share the common mistake of Englishmen in not troubling to learn a vernacular: and "Boy" or "Sixpence" is easier to remember and pronounce than African names. Of course the nick-names which Africans give to White people are usually most apt. We must not be too sentimental!

Canon Kingsnorth's statistics need to be considered in the light of the fact that the much-abused White minority provides through taxation over ninety per cent of the cost of African education. It should also be known, if justice is to be done, that, far from trying to prevent Africans from enfranchisement by withholding secondary education from them, only one of the four categories for the higher "A" roll requires secondary education at all. The other categories require primary education plus earning power.

Unlike most other African States, Rhodesia set out to provide primary education for all rather than (though not instead of) secondary education for the few. In 1964, 91.5 per cent of children aged five to fourteen were in school, representing 627,906 African and 35,770 White children. Put in another way, one in every six of Rhodesia's children was then in school. In Britain I believe the figure was one in five: and compare Algeria's one in twelve, Tanzania's one in eighteen, and an older State like Liberia with one in forty. The truth is that Rhodesia has been doing all it can educationally to enable Africans to get on the voters' rolls. The constitution of 1961 leads steadily to African majority rule (if those who qualify will enrol themselves): and the White minority as well as other races voted for it.

With regard to secondary and university education it is essentially the same story. Last year there were 8,500 Africans in secondary schools: this year 11,495. There are more African children in forms one and two of the secondary schools than there are White children in those forms. Many, of course, will not be able to go beyond that stage: but it is a strange way of keeping Africans from gaining the vote. Government provision for African education (n.b., African only) has risen steadily through the years; and at 9 per cent of the *total* budget Rhodesia is not doing badly.

The charge that more is spent on the education of White children must be balanced by realising that it is always difficult and often unjust to take away what people already have (e.g., immigrants from Britain) and value highly. Without the high standard, White people would not enter Rhodesia with children to educate, or would not remain there (which some might think a good thing). That would reduce the amount which the Government can provide for African education.

Some fifty per cent of the population is under seventeen years of age; which means one adult to pay taxes for every child's schooling. In Britain there are three. Let us keep a sense of proportion, and then we shall think justly. How many children entering schools in Britain expect to be able to pass on through

secondary school to a university? Even we have not enough places in our universities for those who could enter: they are still expanding. The African population does not tend to decrease.

May I refer to one other matter which is often criticised, namely, African wages? First, it is a fact that Africans in government employment (professional or otherwise), in the same jobs and with the same qualifications as White people, are paid exactly the same. Secondly, pay in Rhodesia, as in most places, rises with skill and ability and reliability: and African wages have been rising three times as fast as White. Thirdly, African employees as a rule receive, in addition to cash wages, free accommodation or rent allowance as the case may be, and the basic food rations laid down by law. Wages rise with the rise of economic prosperity: and that is so in Rhodesia. Sanctions will of course reverse this process; and the Africans will suffer first.

One would like to give other facts, such as the true position of the African with regard to land, health, and so on. They would open many people's eyes. But I must conclude by saying that, as far as I can understand natural law and Christian ethics, there is no moral reason why a minority should not govern a majority; provided that, as in Rhodesia, it is sharing the basic human needs and allowing scope for developing human aspirations. One of Fr. Smith's African parishioners said to my wife: "We Africans know that, while the White people rule us, they share with us; but, if Africans rule us, we shall be suffering." There are more Africans than we think who believe that, though probably not the young men of the towns and university; and perhaps they have more reason for believing it now than they had six years ago.

Far from perfect as they are, the peoples—all of them—of Rhodesia do not deserve to be slowly tortured by Britain and its allied States, whose sheer hypocrisy is manifest to all. The general public in this country have not been allowed, or have not bothered, to know the facts. But, judging by the people I meet and talk with, ordinary people are by no means happy about the treatment of Rhodesia. When Britain and her allies have by their superior power beaten down Rhodesia—and that appears to be unavoidable without unconditional surrender—they must not think that their force has been that of justice.

EDWARD D. K. WOOD,
(Archdeacon of Mashonoland, 1946-60).

Lavant Rectory,
Chichester, Sussex.

The Peacemakers

Bishop Trevor Huddleston recently asked whether the reader would prefer to live under Nyerere or Smith in Africa, expecting an enthusiastic answer in favour of Tanzania. Possibly the question might be rephrased and the reader asked whether he would prefer to raise a family in Rhodesia or Tanzania: nor can the numerous Africans who have made their way into Rhodesia be disregarded any more than the Whites who have made prosperity possible.

Patrick de Laszlo, in a letter to *The Daily Telegraph* (Jan. 5, 1966), contrasts the Christmas cease-fire in Vietnam with the fact that "in the cold war between England and the English citizens of Rhodesia our Government made no gesture of goodwill during Christmas which might have helped to pave the way for reconciliation." Indeed the only public effort in that direction was made by Sir Alec Douglas-Home in his speech

on December 21, 1965, and a few of his words from *Hansard* show the extent and limits of that effort. He said that it was vital to put before the Rhodesian people "a positive proposal on which independence can be based within the law." His two propositions "which must precede any proposal for conciliation" were that "Majority rule for the Africans must be certain," and that "when it arrives it must be responsible." The 1961 Constitution should be preserved, the constituencies on the A and B rolls might be altered, and the adjudicating body should be the Privy Council.

He was convinced that steady progress in secondary and university education was possible there, but "the Prime Minister has said that Mr. Smith rejects the idea." Machinery had been devised to assess feeling in Swaziland. The Prime Minister said that he agreed about Swaziland, the educational programme, the co-operation of the Africans, and the Privy Council, adding, "I have pressed all of them, and every one was rejected by Mr. Smith originally." Mr. Shinwell interrupted Sir Alec's ensuing words with the monosyllable, "Smith."

The Daily Telegraph editorial (Jan. 5, 1966) comments on an excellent article by Stephen Hastings, M.P. that we must take account of "the African's human entitlement to education . . ." Yet, according to Judge Sparrow ("Rhodesia"), nearly 700,000 children were attending school in 1964 and 20,000 teachers were working in 3,600 schools. Higher education is limited even in England.

In his attack on the "Progressives," Mr. Hastings introduces the factor of which we hear little. He writes, "Communist infiltration is a fact and the reduction of coherent government in Rhodesia can only help it." We hear so much about "race" or "colour" being the problem of our time that we give the advance of Communism little attention, and forget that the Communists are quite indifferent to the "horrors of the Congo, Ruanda, Zanzibar and of the Southern Sudan." Similarly, they would ignore the admission of this editorial that in South Africa "the economic and educational standards of Africans are much higher than anywhere else."

The chaos in most of the one-man-one-vote states north of the Zambezi suggests that this may not be the best way to attain representative government, and that the tribal system of representation through Chiefs may be the most effective now available. —H.S.

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