

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Perils of Provocation

An Analysis from *The Review of the News*, June 14, 1967

The hurricane of billingsgate and hoodlumism which has disordered our land for more than a decade of the so-called Negro Revolution has paid enormous dividends; but not the kind predicted by the pastorniks, Utopians, and do-gooders. Provocation has instead taken the inevitable toll, and it is an ugly one.

The wave of picketings, sit-ins, bogus prayer-fests, mob marches, rioting, vandalism and arson that has cursed our communities has been, amazingly, regarded by the depressingly large number of gentle souls with agued intellects as destined to usher in an era of mutual affection—sweetness and light unprecedented here or elsewhere since the bliss of the Garden of Eden. Federal compulsion, they maintained, would establish what neither religion nor education had accomplished. It has not and will not.

We have now entered the domain of disenchantment of which a few realists warned. Multi-racial societies have ever been tinder boxes in which it is extremely dangerous to toss firebrands about. As might have been anticipated, this decade of fulminations, challenges, threats, pressures and attacks has had the very opposite effect to that anticipated—except by the Communists who engineered the trouble. Heedlessly the numerous civil rights and liberal organisations, with their directing boards in incestuous duplication, avidly plotted, organised, and directed the national assault on rock-like and ages-old prejudices with sadistic glee, demonic industry, and unparalleled irresponsibility. They pictured themselves as the tiny tail wagging the national canine. Understandably, they were led and encouraged in their diabolical role by the delighted bosses of the International Communist Conspiracy who regarded the Negro Revolution as a realisation of their dreams from the Bridgman, Michigan, conference of August 1922, and the ukases of the Sixth World Congress in 1928. There had been no such prospect of pelf since the ill-famed Scottsboro racket of Depression days. They were to be aided, of course, by the high echelon Fabians dancing to their tune in the government trough.

The dream was deferred if not destroyed by results which only the civilised minority anticipated. Following the wholesale assault on majority mores, ethnic suspicion and estrangement have predictably followed. Civil rights legislation, ground out by stampeded politicians like frankfurters for a ball game, created that strange euphoria which historically precedes disillusionment and disaster. These laws, designed with one eye on the next election and providing thousands of enforcement jobs and the spending of billions of dollars, have been honored largely in the breach as the ranks of white folks closed for defense like the Spartans at Thermopylae. The major casualty has been national unity and the estrangement of the two races. It is a long-time Communist

dream fulfilled. The wassail in the Kremlin must be flowing like the Volga.

That 1954 sociological decision of the Warren Supreme Court ordering public school desegregation (which was promptly interpreted as a mandate for integration) was almost nationally unwanted by the vast white majority which did not already have it, and thirteen years later the determined opposition has rather successfully stymied full implementation. Today, scarce 20 per cent of Negro pupils attend "mixed" schools in North Carolina and Arkansas; while the figures elsewhere are 3 in 100 in Mississippi; 5 of every 100 in Alabama; less than 9 in 100 in Georgia; less than 6 in 100 in South Carolina; less than 4 in 100 in Louisiana; and 16 of every 100 in the South generally. Many parts of the "good" States have virtually no desegregation at all.

School desegregation will most likely decline in the future: Wherever the white middle class has fled from the city to the suburbs the percentage of Negroes in urban school populations has greatly risen; where there is "freedom of choice" it is significant that more and more Southern Negro children elect to attend neighbourhood colored schools or transfer back to them to avoid the tremendous psychological pressures wrought by social isolation in the "mixed" schools.

The Southern whites have never really recovered from the trauma of Little Rock and the University of Mississippi. In general their mood has not changed and the painful memories remain as they sharpen their pangas for the political shambles of 1968. Now to their ranks have been added the more numerous whites of the North who are bedeviled by the drive of the National Association for the Advancement of Colored People against *de facto* school segregation with accompanying demands for busing of pupils to "white" schools, a voice in selection of school principals, and other irritants—which cause even more whites to flee as far into the suburbs as they can.

After a decade of frustration as the high expectations attending passage of civil rights laws were dashed, the Negro reaction is now coming into full force. The black and white Sorcerer's Apprentices who led America astray are discredited, and contention arises for the very segregated society against which the agitators declaimed. Many who but yesterday sneered at the segregated racism of the Black Muslims are nodding in agreement without actually joining Mr. Muhammad (whom the average Negro regards as a clown). The shout for Black Power has split the ears of more groundlings than is imagined.

Back in December the "elder statesman" of the civil rights  
(continued on page 3)

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### Revision

A re-reading of old volumes of *The Social Crediter* can be rewarding both in interest and information. The re-printings on this page were originally published in these pages many years ago.

### Secret Ballot

Under the above heading, the following letter appeared in *Truth*, Dec. 13, 1946, and later reprinted in *The Social Crediter*:

SIR,—Your correspondent, Mr. Clifford Rivington, appears to overlook a number of factors, many of them highly technical, which make it altogether too superficial to “agree that a genuinely secret ballot is the bedrock of political freedom.” It may easily be exactly the reverse. The first of these factors was the fundamental cause of the American Revolution, and it is operating in this country today. It is the assumption that anyone can vote about anything, or anybody, and that a genuine mandate is thereby conferred upon Parliament, which Parliament can delegate to a Cabinet, upon which it confers the right to legislate without limitation by Common Law, or as the American colonists called it, “natural” law.

“The Common Good,” always invoked by tyrants, is the excuse given for the transfer by a legal process, which inverts the protection given by Common Law, of privileges acquired by individuals to a bureaucracy subject to a junta whose primary concern is to retain power. The secret ballot is a most ingenious method of facilitating this process by attributing power to an electorate which cannot exercise it, and suffers collectively, not for its unidentifiable vote, but for the deterioration of morale which always accompanies the divorce of power from responsibility. Many, if not most, of our political premises demand serious reconsideration; and the real nature of our so-called democracy stands high upon the list.

—C. H. DOUGLAS.

## The Myth of the Trades Union

(From *The Social Crediter*, March 15, 1947)

By reason of its chameleon-like disguises, MONOPOLY often escapes notice under the label of some particular embodiment of it. When Social Crediters drew attention to the dominance of Finance in the years of the Armistice, they were merely (and the better-informed of them realised the fact) dealing with something which, *at that time*, occupied an almost unique position astride the world of production and distribution—a position derived from its peculiar claim to synthesise *value*, or wealth. Major Douglas has frequently deplored the undue emphasis on the later chapters of *Economic Democracy*. The pathetic inability of many otherwise intelligent people to penetrate below the appearance to the MONOPOLY, which was the thing-in-itself, has been demonstrated by the almost universal clamour, until it was too late, for the “nationalisation”, i.e., complete centralisation and MONOPOLY, under an uncontrolled and uncontrollable anonymity, of Banking and Currency.

But the phenomenon is far from standing alone. For generations and almost without protest the Myth of the Trades Union, i.e., the MONOPOLY of Public Service, has gone forth.

The Myth takes the form that Trades Unionism is inherently good; a marvellous gift to suffering humanity; that British Trades Unionism in particular is the primary cause of the “emancipation” of “the worker”; and that to attack Trades Unionism is just a Tory demonstration of obsolete reaction. Trades Unionism is MONOPOLY and inherently bad and anti-social.

The first point to notice is that Trades Unionism, like every other monopolistic economic practice, is directed against the consumer, consumption being the only aspect of the human individual which is recognisably universal. With that Satanic ingenuity which suggests its origin, Trades Union propaganda never admitted this; its adversary was always the “rapacious” employer, the man who had the brains, the enterprise and the courage to come out of the rut, to try something new, and, to take the responsibility for it. But in his turn, the employer was instructed probably from the same source, that the attack of the Labour MONOPOLY could be passed on to the Individual, the consumer, by monopolistic price rings, Trade Associations, Trusts and similar devices. Clearly, the logical next step was the Mond-Turner Conference to unify Labour and Management into a Production MONOPOLY which would eventually deal only with the Individual through a Distribution MONOPOLY. . . .

It is only the rapidly declining intelligence of the population which prevents the fantastic absurdity of “full employment” from dissolving in a blast of derisive, but angry, contempt. It is really amazing that people will accept a falling standard of living, combined with universal slavery, while at the same time they have thirty mechanical slaves per head and modern production technique at their disposal. If that is the best we can do, then let us scrap all our advance in the industrial arts as pure delusion, and go back to the Middle Ages before we are detonated into the Dark Abyss.

### Social Credit and Suez

“The critical importance of this issue makes it imperative to reach a much wider circle of responsible and influential

persons, and additional copies will be supplied free on request.” T.S.C. 1st July, 1967.

This offer remains open and a further printing has been put in hand, the first being exhausted.

**The Perils of Provocation** (continued from page 1)  
 hustle, A. Philip Randolph, lamented before the Senate Government Operations Subcommittee that young Negroes in Harlem and other places had lost interest in Negro leaders and were "unreachable." Having walked the streets of Harlem for 60 years, Randolph claims he found for the first time that he was unable to talk to Negro teenagers: "They view you with cynicism, if not disgust and contempt, and sometimes they end up with vituperation. They walk the streets empty-minded, aimless, without hope. The Negro leadership today does not have the confidence of the Negroes." Yet, that Negro civil rights "leadership" received millions of dollars from naive whites who thought they did, and billions from the poverty-fighting government. Confirmation of this frustration and disenchantment with the amphigories of professional civil rights fighters comes from every side.

An unusually frank appraisal of the impact of civil rights on Negro employment came last November from Roger Wilkins, the federal government's chief troubleshooter for "ghetto" problems, and himself a Negro. Declaring that the civil rights movement had touched only the middle-class Negro while the slums were getting blacker and poorer, he told a Montgomery, Alabama, audience: "The Negro is still doing basically menial work and has substandard housing, and white supremacy is the order of the day in the United States." Then this chief of the Justice Department's Community Relations Service continued: "Gains in the civil rights movement have touched only some of the middle class Negro, who is already quite acceptable. The majority of the poor Negroes have been untouched." *This* after successive civil rights laws enacted since 1957.

The solid black residential enclaves also remain much as before the uproar started. Invasions of white areas have been successful only in driving white residents to the suburbs. Negroes in the main are not panting so much for white neighbours as they are for white accommodations. They prefer the association of their own kind just like the whites, even while crying for integration. The few who crave the proximity to whites, and follow them beyond the outskirts of town, run up against a subtle social ostracism for which one can hardly expect federal compensation. They are faced with the dilemma of remaining socially unacceptable or returning to the urban slums from which they had fled for their children's sake. There is even grim amusement in the efforts of some of these refugees from the "ghetto" to establish a "tipping point" beyond which they seek to discourage more Negroes from following them for fear their white neighbours will decamp, leaving them again with only members of their own "race" among whom to live!

In the cities during the past two years there has been much more emphasis on community self-help, promotion of Negro-owned business, teaching Negro history, and even on more police protection in an effort to lower the incidence of crime from which Negro householders suffer so much. There is much less talk of integration. Where only yesterday the National Association for the Advancement of Coloured People was assailing *de facto* school segregation and demanding no less than complete mixing of classes—if an army of buses had to be used to carry Negro school children to the farthest suburb on the baseless assumption that thereby black children would automatically be made brighter for being seated beside whites—there is today emphasis on

benefiting the black children by raising standards in their neighbourhood schools.

Hubert Ottley, a leader of Youth in Action, Brooklyn's Bedford-Stuyvesant antipoverty organisation, told a Negro Teachers' Association (NTA) conference near May's end: "The emphasis now is simply on an education, not on moving students to other schools to get results. . . . The Negro student doesn't have to sit next to a white student to learn. Negroes can learn with Negroes." Most interesting! Some of us remember that the Warren Court's desegregation decision was based on the fallacy advanced by Dr. Kenneth Clark of New York's City College that Negroes were handicapped in learning by not attending school with whites!

At the same NTA conference another Negro, Dr. Alvin Poussaint of the Tufts Medical College, opined that "Being black is exclusive. There is no reason why we should have to join the white community to achieve our goals in education." He further urged that it was high time Negroes consulted each other to develop better educational programmes, and that too many Negroes were looking to white people to resolve their problems. And he asked: "Why should [Negroes] look to the white structure to give them money they need?"

Of all the civil rights organisations, the NAACP is the only one which is anywhere near being supported by Negroes themselves. The Congress of Racial Equality, the Student Non-Violent Coordinating Committee, and Dr. King's Southern Christian Leadership Conference have never relied on Negro money for survival and operation. White individuals, church organisations, Marxists of various persuasions, and those anonymous persons of wealth who delight in delving into the witches' cauldron of disaster, supplied the money to keep the racket going. So it can hardly be said that the Negroes turned from them. You can't go away from a place you've never been!

Be that as it may, these janizaries of the Negro Revolution are almost all flat broke now, and the Negroes they professed to "save" are staying away in droves. This accounts for their sudden switch to the greener fields of Vietnam peace agitation which did not intrigue them until the old well ran dry.

In a masterpiece of understatement, Dr. King's executive assistant, the "Reverend" Andrew Young, recently observed, "I think we are in a rather difficult period right now. But we are not worried. We're getting along." Dr. King added cheerfully that while the contributors they had lost were \$5 donors, they had gained some \$500-a-donation supporters, presumably from Ho chi Minh's peace chorus.

The Congress of Racial Equality is worse off. Its Baltimore office recently closed for lack of dollars, and Walter S. Brooks, the organisation's local satrap, yammered, "We have appealed to all but the racists, and now there's no longer electricity."

CORE's main cell in New York is still \$263,000 in debt. It would be interesting to know the identity of the suckers who gave the credit, if they were people who really wanted repayment.

SNICK's treasury is lower than a Soviet spy. Some of the remaining staff not on the antipoverty payroll may in the end face the horrifying alternative of finding useful labour.

As a result of the ten-year period of excitation, provoca-

tion, and final frustration, Negroes as a whole are becoming not only sadder and wiser but more introvert and racially chauvinistic. Of late there have been angry attacks against Jewish landlords and tradesmen for "fleecing" the coloured and a rise in hypersensitivity, presaging a withdrawal from the white world. Indeed, it is hard to satisfy these people despite the nation's ten years of leaning backward. They ambivalently complain against exclusion while living exclusively. The suspicion of white motives and even olive-branch overtures is defeating to those trying to make a multi-racial society work.

Where the civil rights crusade started insisting on non-violence and praying for the souls of white folk, the young and disillusioned Negro element now believes in apartheid and the necessity for violence to attain power. Their spokesmen sneer at assimilation and accommodation, and dismiss the notion of racial peace. A Negro professor at Howard University has said: "Maybe the best thing that black people should do is to turn back upon themselves for a while, get their *esprit de corps* together and build a big ramrod, then all of them together rush and batter the wall down."

This is the voice of the current New Negro in the colleges and on the streets. His heroes are the late Malcolm X, Stokely Carmichael, Che Guevara (Castro's mentor), and expatriate Robert Williams, now in Peking. The young Negroes' action groups are the Deacons for Defence and Justice, the Revolutionary Action Movement, and the Black Panthers—all armed and fraternally associated with the Marxist Students for a Democratic Society and the Communist W.E.B. DuBois Clubs. Negro colleges have been infiltrated and cells established to propagandise and recruit the students.

The predictable result has been a recent spate of riots more sinister and dangerous than Berkeley. Following an incendiary speech by Carmichael in Nashville, Fisk University (Negro) students on April 9 began a vandalistic riot—viciously attacking the police. On May 1, a mob of Negro flaming youth smashed windows and burned stores in Rochester, New York. On May 5, Howard University president James M. Nabrit Jr. announced that revolutionary students would be repressed, following the hanging in effigy of himself and Selective Service director Lewis B. Hershey. Next came the campus riots at Jackson (Mississippi) State College on May 12, in which one civil rights worker was killed and a student wounded in a fusillade of bullets. Three days later gangs of Negro youths in San Francisco started minor fires with Molotov cocktails and shattered store windows. The smoke and fumes there had scarcely settled before a massive 5-hour riot erupted on the campus of Texas Southern University (Negro) at Houston, Texas. In the battle between students and police, one officer was killed and two policemen and a student were wounded. In distant New York, Dr. Benjamin F. Payton, a National Council of Churches official, expressed shock at "the excessive use of force by the police." On the TSU campus, the "Reverend" W. D. Salisbury, a Roman Catholic chaplain, raised the familiar cry of "police brutality." On the Pacific Coast, Hugh Newton, young head of the parliamentary Black Panthers for Defence (which recently invaded the California Assembly in Sacramento), stated: "We do not believe in passive and nonviolent tactics. They haven't worked for us black people. They are bankrupt."

No wonder the 800,000-member National Rifle Association has recently defended the private ownership of guns

as a "potential community stabiliser."

It was not difficult for young Negroes to heed the Pied Pipers of integrated existence and wishfully believe that passage of mere laws would usher in a paradise of immediate peace and brotherhood. It was cruel to mislead them by tactics and strategy that worsened their image and provoked reprisals which undid much that had been accomplished by the gradual accretion of goodwill. The trumpeted goal of the Communist-backed civil rights crusade was to bring coloured and white Americans closer together, to allay suspicion and encourage acceptance on merit; to make this nation more united. Instead its provocations have pushed them farther apart, and only the Kremlin has gained.

—GEORGE S. SCHUYLER.

[George S. Schuyler is an internationally famous American author, lecturer, and syndicated journalist. Mr. Schuyler has written two novels, *Black No More*, and *Slaves Today!* and has contributed to such national magazines as *American Mercury*, *Nation*, *The Freeman*, *Plain Talk*, and *Negro Digest*. His autobiography, *Black and Conservative*, has just been published by Arlington House. He is one of the Analysis Editors of *The Review of the News* which is published weekly by Correction Please!, Inc., Belmont, Massachusetts 02178, U.S.A.]

### Colour, Communism and Common Sense

by Manning Johnson

Manning Johnson, a Negro who was for ten years an ardent member of the Communist Party, exposes the Party's cruel deception of American Negroes, tells of the reality behind the racial riots in the U.S.A. and shows how the civil rights movement will eventually benefit the Communists. Shortly after publication of this book, the author was killed in an 'accident'.

4/6d. posted

### A Letter to the South on Segregation

by Robert Welch

"... We wish that every man of good will, white or coloured, in the South from which we came, could read this letter we now send you across the miles and the years. It contains a warning which, though by no means new, is important enough to deserve endless repetition."—Introduction.

1/6d. posted

### It's Very Simple, The True Story of Civil Rights

by Alan Stang

By closely examining a number of the more active Civil Rights groups, their tactics and their leadership, this book makes it quite clear that they are following closely the programme drawn up by the Communists as far back as 1928 to foment civil disorder and chaos and ultimately to promote a revolution in the United States.

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