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THE FINANCIAL SEEDS OF SOUTH AFRICA'S CRISIS

by Eric D. Butler

Financial orthodoxy has been the Achilles Heel of the self-styled conservative, anti-Communist movements of this century. When the South African National Party leader, Dr. Malan, came to office in 1948, many South Africans felt that genuine nationalist policies would be pursued. But while it is true that it was the government of Jan Smuts which had committed South Africa to the Bretton Woods financial agreement, and an acceptance of the International Monetary Fund and the World Bank, the Malan government made no effort to break with International Finance, and made the foolish mistake of believing that it could influence the United Nations by being a member. Irrespective of the merits of the policy of separate development, "apartheid", the main architect being Dr. Malan's successor, Dr. Verwoerd, attempts to implement this policy under financial orthodoxy, handed the internationalists a powerful weapon to force South Africa down the road towards the New International Economic Order.

Everyone who has studied the South African issue in the context of international politics knows that while the race question is important, the internationalists see it primarily as a means of forcing a general European retreat. In Southern Africa the three European groups pursued different approaches to the race question, with the Portuguese in Mozambique and Angola pursuing the type of policy, which should have commended itself to those opposed to the policy of separate development in South Africa. The Portuguese policy was one of non-racial assimilation — *assimilado* — while in Rhodesia the policy was of a type of partnership. But first the Portuguese, and then the Rhodesians, fared no better at the hands of the internationalists than the South Africans.

From the early sixties onwards I had a close association for many years with South African politics, and met a number of South African National Party politicians. With the exception of Dr. Albert Hertzog, son of General Hertzog, who had formed a government in 1924. I never met one National Party politician who had the slightest understanding of financial realities. The philosophical climate of South Africa was such that it is not without significance that even during the Great Depression years, Social Credit had relatively little impact in South Africa. My experiences confirmed those of the late Dr. Josh Haldeman, a prominent Canadian Social Crediter who had moved to South Africa at the time of the National Party coming to office, believing that this should be a fertile field for his ideas. Dr. Haldeman became progressively disillusioned.

FINANCIAL IGNORANCE

A study of financial documents issuing from the South African Reserve Bank, along with those from Cabinet Ministers showed complete obedience to financial orthodoxy. South African audiences were aghast when I pointed out that while officially their nation was anti-Communist, it was following Marxist programmes via Fabianism. Several of the most prominent government economic advisers were products of the London School of Economics at a time when that institut-

ion was under Marxist influence. Government policy was based upon the teachings of John Maynard Keynes, with deficit budgets, increasing taxation and never-ending inflation. The vital importance of overseas investments to finance was constantly stressed.

Dr. Malan came to office in 1948 with a programme

OUR POLICY

To promote loyalty to the Christian concept of God, and to a society in which every individual enjoys inalienable rights, derived from God, not from the State.

To defend the Free Society and its institutions - private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, whether described as public or private.

To encourage electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting Natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the people of the Crown Commonwealth and those of the United State of America, who share a common heritage.

which included nationalising Harry Oppenheimer's giant Anglo-American complex. Although a report was commissioned on Anglo-American, it never saw the light of day. Nor did the Verwoerd government at any time hint that it might do anything about Anglo-American. With gold exports, along with diamonds, regarded as a major feature of the South African economy, in the absence of any ideas about an alternative financial policy, it was obviously felt that Anglo-American was untouchable, even if Harry Oppenheimer had a close association with the hated Soviets.

In an unguarded comment during an Australian visit, Harry Oppenheimer, who had openly proclaimed himself a liberal, said that eventually the "apartheid" policy must collapse under the pressure of events. Greater industrialisation would make the industrialists progressively dependent upon blacks for labour. Events have helped to confirm the Oppenheimer view. In lecturing to University students who described themselves as Afrikaner conservatives, I discovered that many of them were semi-Fabians without understanding it. And a big part of the South African economy, geared to the "growth" god, were already nationalised.

The growing race problem, to which the South African nationalists themselves had contributed, together with financial orthodoxy, were a deadly combination waiting to be exploited at the appropriate time. Only the most superficial of observers, along with the hopeless starry-eyed idealists, believe that the "anti-apartheid" campaign has had anything to do with improving the lot of the blacks. They are simply the raw material to be manipulated by those whose ultimate objective is to bring South Africa and its vast mineral resources into the New International Economic Order. The role of the International Bankers in bringing South Africa to its knees can be clearly seen.

THE BANKERS' ROLE

Back in 1977 David Rockefeller, chairman of the Trilateral Commission, pledged to work for the establishment of the New International Economic Order, openly declared war on South Africa by stating that no loans should be granted to South Africa which tended to support "apartheid" policies. Other international

bankers followed the Rockefeller lead. At the same time these international bankers were doing their best to finance the collapsing Soviet Union. By 1985 the pressure on South Africa was becoming intense. Media publicity concerning the campaign to free Mandela and other revolutionary activities obscured where the real enemy was coming from. South Africa was vulnerable because of its foreign debt, all run up by National governments.

During August 1986, the American based banks alone withdrew \$400 million from a struggling South African economy. President P.W. Botha capitulated with his historic address on August 15, announcing that Mandela would be released from prison along with a number of concessions to the blacks. But Botha was still trying to hold the line against the growing international pressure. The engineered collapse of the Johannesburg Stock Exchange on August 27th — "Black Tuesday", as it was known, was the final straw, the Rand collapsing. The Governor of the South African Reserve Bank, Gerhard Kock, was given the demeaning task of going around the world to appeal to the International Bankers for a little more time to implement the "reforms" demanded. Robert McNamara, former World Bank President, had made it clear that nothing short of complete capitulation by the South African government would be sufficient.

On January 31, 1986. President Botha collapsed completely, stating, "We accept unequivocally that the Republic of South Africa is part of the international community. We have no wish to isolate ourselves from the world." The enemies of South Africa pressed home their advantage, demanding the complete capitulation of South Africa. It is impossible not to feel that all this had a crippling effect on Botha's health. He was replaced by de Klerk, who lost no time in telling the internationalists he would do his best to accede to their demands. He went so far and so fast that even Botha was appalled. But short of some sort of a miracle, the momentum towards disaster is so great that it will almost certainly run its course. There is not much that Australians can do about what is happening in South Africa, except to learn the lesson that no nation can defend itself against the internationalists unless it breaks free of financial orthodoxy, issues its own credit in a manner which does not generate increasing debt, looks to its defences and prepares itself to show other nations how to survive.

ZIONIST ATTACK ON CHRISTIANITY

Dr. Oscar Levy was a distinguished literary figure of Jewish background who not only repudiated Political Zionism, but the underlying philosophy of Judaism, with particular reference to the "Chosen Race" idea. Levy wrote, "The question of the Jews and their influence on the world, past and present, cuts to the root of all things and should be discussed by every honest thinker". We recall what Dr. Levy had to say because of a most revealing recent development in Australia, concerning a prominent Zionist leader's attempt to have traditional Christian teaching stopped in a well-known Melbourne Church Grammar school.

The Zionist leader is Mr. Mark Leibler, a Melbourne lawyer, who complained to the headmaster of the Brighton Grammar School about what was being taught concerning the New Testament. The Melbourne secular press made some references to the matter, while there was also reference in the Jewish press. But to grasp the full significance of what took place, with the Anglican Archbishop of Melbourne eventually agreeing to an examination of the question raised by Mr. Leibler, one has to turn to the high quality magazine, *Generation*, of August 1991. *Generation* is described as "A Journal of Australian Jewish Life, Thought and Community".

Generation published a number of letters with an introduction entitled "Learning The Hard War". It states that it has chosen to publish the correspondence in full "so that readers can have access to the exchange without the danger of distortions

through editing. Our purpose is not to relish a dramatic controversy, but to provide a starting point for a consideration of issues of principle which are highlighted, but go far beyond, this relatively minor incident in a local church school." Clearly, therefore, this incident must be seen as one to be used to further an on-going campaign against Christian teachings and traditions.

The controversy opened with a letter, dated May 15, 1991, from Mr. Mark Leibler, to Mr. Robert L. Rofe headmaster of the Brighton Grammar School. In order to savour the full impact of Mr. Leibler's letter, we quote it in full-

"ANTI-SEMITISM" AND "PREJUDICE"

"Dear Mr. Rofe,

Last Monday night my daughter was a participant in the inter-school debating competition, which was held at Brighton

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Grammar School. The debate in which my daughter participated was held in Classroom N. 16.

"The blackboard in the classroom had not been erased. Perhaps you can imagine my reaction when I noticed the following material, which had obviously been written on the blackboard in chalk by one of the teachers. I took it down verbatim, namely — 'The First Christian Martyr — Stephen the Deacon.

In his defence Stephen made it clear that he believed that the new law of Jesus was about to take the place of the old law of Moses.

He told the Jewish Council (Sanhedrin) that they had rejected and killed God's promised Messiah - Jesus — who had been raised from death.

This angered the Jewish authorities so much that they killed Stephen in an act of mob violence. Stephen's last words were 'Lord, do not remember this sin against them'.

(Stephen is sometimes known as the Proto Martyr).'

"It seems to me to be quite shocking and nothing short of remarkable that in this day and age, a school under the auspices of the Anglican Church should have chosen this method of imparting Christian teachings to young children. If this represents the norm, then none of us ought to be surprised at the incidents of anti-Semitism and other forms of prejudice which appear to be becoming much more commonplace in Australian society.

"I could of course, be misreading the situation. For all I know the material on the blackboard may have been used in the context of a teacher's seminar for the purpose of demonstrating what children ought not to be taught. This, however, seems to be an unlikely explanation. I would be grateful if you would let me know what steps you propose to take in the future to bring to an end what appears to be a situation in which teachers (or, at least one teacher) at Brighton Grammar School transmit knowledge in a way which can only be calculated to stir up anti-Semitism and prejudice against Jewish people.

I look forward to receiving your early response . . ."

The headmaster. Mr. Rofe responded with a firm but polite letter pointing out that the blackboard summary "was an accurate statement of the teaching concerning St. Stephen as it is expounded by the Anglican Church. Mr. Rofe went on to say that the chaplain was doing what he was ordained to do, by the Anglican Church, concluding, "I regret that you were upset by what you saw on the blackboard. However, I cannot refrain from making the observation that if you go into a classroom in an Anglican School, you cannot be surprised to see reference made to orthodox Anglican religious teaching."

Mr. Mark Leibler responded by saying that Mr. Rofe's letter was "outrageous":

"What it does demonstrate is that all the important and positive work carried on with the objective of bridging gaps and improving relations between Christians and Jews can only have limited impact at a grass roots level so long as Christian schools are headed by people such as yourself who will persist in poisoning the minds of young children with hatred and prejudice."

CHALLENGE TO THE NEW TESTAMENT

Mr. Leibler went on to refer to a statement by the 1988 Lambeth Conference, which was virtually an apology for what Christians had allegedly done to Jews down the ages. It was claimed that the early Church Fathers had "defamed the Jewish people". He was not going to let the matter rest here, but was going to take it up with Archbishop Keith Rayner, concluding "I will also take the necessary steps to ensure that those few Jewish parents misguided enough to send their children to Brighton Grammar School are made aware of the poisonous atmosphere which is being created with your

support and blessing."

To his credit, Archbishop Rayner responded to Mr. Leibler by stating that while he was opposed to "anti-Semitism", he rejected the view that in teaching the story of St. Stephen as outlined in The New Testament, this in some way created "anti-Semitism", concluding that Mr. Leibler had read "much more in to the blackboard summary than is justified." Mr. Leibler replied with a long letter, which challenged the traditional Christian view of The New Testament, and charged that the Christian Church had been primarily responsible for "anti-Semitism" over many centuries. Archbishop Rayner while he was prepared to promote extended discussions concerning Christian-Jewish relations, suggesting that the aggressive tone of Mr. Leibler's letter did not assist.

The letters which followed commented on the Leibler correspondence, with one writer stating, "The sordid history of Church anti-Semitism and violence is so long that we, still numbed by the Holocaust and the Churches' orchestrated silence, feel that we do not have to stoop to pick up crumbs of superficial good will. This viewpoint is too widely spread among Jews to be discounted or ignored."

Running through these letters is the theme that it is traditional Christianity, which must change its position concerning The New Testament and Church history. But nowhere is there any reference to the fact that the basic cleavage between traditional Christianity and Judaism is philosophical. C.H. Douglas outlined that fundamental cleavage. Modern Judaism, whether Reformed or Liberal, has its roots in Pharisaism. Christ's conflict was with the Pharisees and their teachings. The Jewish question, of which Zionism is but one extreme manifestation, concerns the question of whether the group is more important than the individual. Rational discussion is also made extremely difficult by the use of the term "Jew" which, as every scholar

LEAGUE'S BASIC FUND SET AT \$70,000

The Australian League of Rights' 1991-92 Basic Fund has been set at \$70,000 a slight reduction on last year's target.

Announcing that the 1991-92 Fund was now open, League National Director, Mr. Eric Butler, said that he was confident that, despite the expanding activities of the League, and while contributions in excess of the Basic Fund target were always acceptable, the target of \$70,000 was adequate for the League's planned programme.

The League carried through all its planned projects for last year, including the introduction of more technology, finished the financial year without any debts and had expanded its assets, mainly book stocks. Book and video sales had been further expanded over the past twelve months.

The League planned a number of new offensives for the future, the major one concerning the defence of Constitutional Monarchy against the challenge of the secular humanist Republicans. A major educational programme was necessary with the production of vital source material for young Australians. Work was already under way.

The next few years were going to decide the future of Australia and the role of the League was becoming increasingly vital. Social Crediters had a special responsibility to ensure that there was no faltering of the League at this time.

All contributions to the Basic Fund should be sent to Box 1052J, G.P.O., Melbourne.

who has studied the subject knows, is a term unknown until relatively recent times, being derived from the term "Judean". Anyone with even a passing knowledge of Latin knows that the inscription on the cross referred to Christ, sarcastically of course, as having claimed to be King of *the Judeans*. Judea was a province of Rome and Pilate the governor.

The matter is further complicated by the Zionist claim that the Jewish people have a God-given right to return to the land of their forbears, a point which the self-admitted terrorist Shamir constantly makes as he stresses that irrespective of UN resolutions Israel will not be surrendering any of the Arab territories taken in the 1967 war. He constantly says the Zionists' cause is "just". The truth, as demonstrated beyond all argument in Koestler's classic, *The Thirteenth Tribe*, is that the overwhelming majority of those people who call themselves Jews, are distant descendants of the Asiatic people known as the Khazars.

TRUTH AND FREEDOM

Christ taught that the Truth shall make the individual free. But he must be free to discover truth, even questioning what passes for history. But a well-known Australian Jewish community leader, Jeremy Jones, has brought out the philosophical issue with a recent call for the Federal government to legislate to make it a criminal offence for anyone to question what is generally called the Holocaust. Jones charges that "holocaust revisionists

promote almost unparalleled hatred of Jews . . ." Jewish propaganda has elevated the alleged Holocaust to a stage where it is used as part of an on-going campaign to destroy traditional Christianity. Mr. Jones is secretary of the Executive Council of Australian Jewry and Sydney director of Australia-Israel Publications.

The tragedy in what is developing, is that the Christians are on the defensive against the spiritual descendents of the Pharisees. They constantly seek to compromise, to dilute the essence of the Christian message. Mr. Leibler, Mr. Jeremy Jones and others, must be resisted strongly by Christians. To suggest that Christians who, for example, insist on objectively examining events like the alleged Holocaust, are fostering "hatred" and "anti-Semitism" must be rejected as insulting nonsense. Even those Australians who suffered under the barbaric treatment of the Japanese during World War 2 have not been consumed by hatred. They have not sought the type of vengeance, which manifests itself in War Crime trials and similar activities.

By all means there should dialogue between Christians and Jews. But that dialogue must not be a one-sided affair in which Christians flinch in the face of attacks on their basic beliefs. We trust that teachers in Christian schools refuse to be intimidated by the type of arrogance displayed by Mr. Mark Leibler in his criticism of the Headmaster of the Brighton Anglican Grammar School.

EDMUND BURKE ON DEBT

"Nations are wading deeper and deeper into an ocean of boundless debt. Public debts, which at first were a security to governments by interesting many in the public tranquility, are likely in their excess to become the means of their subversion. If government provided for these debts by heavy imposition, they perish by becoming odious to the people. If they do not provide for them they will be undone by the efforts of the most damaging of all parties; I mean an extension, discontented monied interest..."

- Reflections On The French Revolution. 1791.

Those politicians who support the concept of internationalising economies talk glibly about all nations operating on a "level playing field". But how can Australians, for example, compete economically with China where the Chinese have a much lower wage structure?

Back in 1932 Mr. Arthur Kitson, engineer and one of the pioneers of monetary reform (Kitson's valuable work being recognised by Douglas) commented: "... the effects of a universal currency would be, in the absence of tariffs, to reduce the working classes of all countries to one very low standard of living. The masses of mankind would be engaged in a life and death struggle for the possession of money and for the control of foreign markets, and the nation who could produce goods at the cheapest rates — in other words, the nation whose operatives could be conditioned to live at the lowest stage of sustenance compatible with the ability to produce goods — would become the most successful."

Even some of Australia's Fabians are becoming alarmed about the effects of internationalising the economy. The Premier of Victoria's Socialist government, Mrs. Joan Kirner, described by some of her critics as "Mother Russia" — has come to the conclusion that the State's manufacturing sector is doomed unless the Federal government alters its "level playing field" industry policy. Premier Kirner may, of course, not be so much concerned

about what happens to Victoria's industries as she is concerned about the impact of internationalisation on her political fortunes! A number of Australia's business leaders, particularly those involved in manufacturing, are at last beginning to grasp the reality of the threat to Australia's sovereignty. Their understanding has been deepened by their contact with literature and tapes provided by the League of Rights.

THE A PLUS B THEOREM

by Neil Macdonald

Since C.H. Douglas detailed a chapter in *The Monopoly of Credit*, "The A + B Theorem", little has been done to close the gap that wages can never purchase a product at cost price = wages plus material.

Today, the gap yawns much closer to zenith than zero. The average pay packet now has deductions for income tax, Medicare, union fees, superannuation.

The employer has to add costs for payroll tax, insurance, work care, provisional tax, office staff and equipment, communication, superannuation, lighting, holidays, production plant, machinery, materials.

In theory, total wages should purchase the product. Instead, there is a giant deficit, multiplied across Australia.

In a following cycle, borrowing repayments throws another spanner in the works. The local market cannot purchase Australian products. Desperation involves exports with added freight and shipping costs. Exports here creates imports elsewhere, either monopoly or competition, creating overseas unemployment.

Federal treasurers bury heads in sands of smug satisfaction. They need to return to primary school and revise their basic arithmetic.

Band aid suggestions — "work harder, long, faster . . . pull in belts.... cut away fat, and export or perish," — fail to praise or raise productive capacity, shackled to fetters of financial ball and chain.

THIS AGE OF CONSPIRACY

THE SOCIAL CREDITER July-August, 1991

In his memoirs, *Kill the Messenger*, Mrs. Thatcher's former press secretary Sir Bernard Ingham insists that the exceptional circumstances of her removal came solely from a 'cock up', not a conspiracy. His conclusion seems to be based upon the reaction of Conservative MPs fearful for their general election prospects. But he takes no account of cumulative forces. C. H. Douglas put it thus: "History is crystallised policy" i.e. not disconnected episodes. In *The Development of World Dominion*, some 160 pithy quotations from Douglas's commentaries between 1945-50 emphasise that contention.

Though not subscribing to suppositions presented in *The Messianic Legacy*, we can agree that authors Michael Baigent, Richard Leigh and Henry Lincoln have chanced upon factors, which 'draw their readers into the murky world of contemporary European and American affairs where politics, high finance, freemasonry, secret societies and various intelligence agencies meet and conduct their clandestine transactions'. In earlier research for *The Holy Blood and the Holy Grail*, they had tried to trace the existence of a chivalric Order known as the Priore de Sion, probably created in 1090 or 1099. They found it had preserved its lineal connection, sometimes through various facades and other organisations, down to the present day. They were able to monitor something of the Order's activities during and since the Second World War. One basic finding: a key policy aim of the Priore de Sion was a United States of Europe. This aim was shared by a strange assortment of societies and individuals, such as Pan Europa, currently directed by Dr Otto von Hapsburg; Alpha Galates, a species of secret society functioning under the public guise of an esoteric neo-chivalric Order: and Helmut James von Moltke's Kreisau Circle which, according to G. van Roon, was based upon a fundamental belief in a Europe integrated into a federal state.

Count Richard Coudenhove-Kalergi's prestigious Pan European Union founded in 1922 had attracted the support of such political figures as Leon Blum in France, Eduard Benes in Czechoslovakia. Winston Churchill, and writers such as Bernard Shaw and Thomas Mann. Driven out of Austria by the German Anschluss of 1938, Coudenhove-Kalergi emigrated to the US in 1940. There he lobbied ceaselessly for his Pan-European ideal, insisting that European unity must be a priority of American policy after the war. When America entered the war, his thinking contributed to the blueprints for post-war policy already being devised.

By 1943, Coudenhove-Kalergi had established close links with Allan Dulles, Head of Section, Switzerland, of the Office of Strategic Studies (OSS), which had been created with the aid of the UK's MI6 and Special Operations Executive (SOE). The OSS was the precursor of the Central Intelligence Agency (CIA).

Contributing to the long-term federal aim was a splinter group from the Sovereign and Military Order of the Temple of Jerusalem led by one Anton Zapelli, with support from the Swiss Grand Lodge Alpina. Their paramount concerns were banking and international finance, a United Europe, and the role of the modern Templars in such a unification in line with the

original Templars' policy. Latter-day successors were urged to emerge from the shadows, embrace something more important than antiquarian interests, and involve themselves politically to work for European unity. Zapelli appeared to function in a world where secret societies link with high finance and Pan-European politics, where national frontiers do not constitute an obstacle and no established legal guidelines obtain.

As is well documented elsewhere, a very significant functionary since the '20s in the movement towards a federal Europe was the enigmatic Pole Joseph Retinger. He helped to organise the Hague Congress of Europe in May 1948. In July of that year he travelled with Winston Churchill, Duncan Sandys and former Belgian Prime Minister Paul-Henri Spaak to elicit US support for the self-styled European Movement. The outcome: on March 29, 1949, during a luncheon to honour Winston Churchill, the American Committee on a United Europe (ACUE) was launched.

ACUE's chairman, William Donovan, had been director of OSS; its vice-chairman was Allan Dulles. The secretary, George S. Franklin, was a director of the Council on Foreign Relations (CFR) and subsequently a coordinator of the Trilateral Commission (TC). The CFR is the companion body of the Royal Institute of International Affairs (RIIA). The saturation by CFR members of the US administration and centres of influence has been charted by the Committee to Restore the Constitution. RIIA influence on UK government policy is less evident, but it surfaced blatantly over Margaret Thatcher's downfall and has been more conspicuous since. ACUE's director was a serving CIA operative, Thomas Braden. Under the auspices of these officials, ACUE underwrote the European Movement, funds from State Department sources being discreetly filtered into its Brussels headquarters.

This information was revealed in the May 23-29, 1975 issue of *Time Out*, under the heading 'Uncle Sam goes to Market', the secret funding role having come to light through the discovery of an obscure Oxford doctoral thesis written by F. Rebattet, the son of a former Secretary General of the European Movement, who had access to the Movement's secret archives.

Thus partially financed by the CIA, Joseph Retinger and associates forged ties with Prince Bernhard of the Netherlands and the Italian Prime Minister Alcide de Gasperi, and with Sir Colin Gubbins, former director of Britain's SOE. Together with the then director of the CIA, General Bedell Smith, the group created a 'think-tank' which met for the first time in May 1954 at the Hotel de Bilderberg in the Dutch town of Oosterbeek. Thus arose the Bilderberg Conferences held annually, usually in exotic locations and kept nigh impenetrable to the world's media.

According to the Strictly Confidential record of the minutes of the first gathering, it was decided that 'insufficient attention had so far been paid to long-term planning and to evolving an international order which would look beyond the present day

crisis'.

The authors of *The Messianic Legacy* conclude that 'the seeds were sown for the growth of a shadowy subterranean sub-culture in which secret and semi-secret societies - religious, political and financial - would soon begin to flourish. By the late '50s, this sub-culture had assumed a momentum of its own, comprising a milieu, which, although invisible to the outsider, began to exercise a more and more pervasive influence on public affairs'.

When, therefore, the American political newspaper *The Spotlight* reported in the May 20, 1989 issue that the Bilderberg group, meeting earlier that month on the island of La Toja off the Atlantic coast of Spain, had plotted the political assassination of Prime Minister Margaret Thatcher because of her refusal to yield British sovereignty to the European superstate that is to emerge in 1992' it was entirely consistent with a conspiracy theme. As *The Spotlight* had long emphasised, a European superstate with no trade barriers among the western European nations and a common currency, had been on the Bilderberg agenda for years, being 'viewed as a major step toward their goal of a world government and creating a favourable climate for huge banks to consume small ones and huge international conglomerates to absorb small firms'.

The UK's dilemma was starkly presented by Sir Leon Brittan in a Conservative Centre for Policy Studies paper (June 1990) entitled 'Monetary Union - the issues and the impact'. The crux of Sir Leon's case was stated thus: 'Does anyone in this country believe that when there is a common currency for much of Europe, British interest rate decisions will not be even more tightly constrained than at present? Let us be generous. Let us assume that if there is a European currency unit (ecu) and sterling is not part of this monetary union, that we still have 15 minutes to decide whether to follow interest decisions of the 'EuroFed', before the markets took the decision for us by selling sterling and precipitating a crisis of confidence'.

Sir Leon's taunt has gone unanswered within conventional political circles for the obvious reason that it is unanswerable within the constraints of the present financial institutions and related mechanisms, which means that if the promoters of what is now being openly proclaimed as the New World Order are to be challenged, a viable alternative will have to be advanced at national and international levels.

"The first proposition which requires to be brought out into the cold light of the day . . . is that nations are, at bottom, merely associations for the common good of those composing them . . . it is in the perversion and exaltation of means and ends in themselves that we shall find the root of our tragedy. Once it is conceded that sovereignty resides anywhere but in the collection of individuals we call the public, the way of dictatorship is certain". (C. H. Douglas)

What Europeans are now faced with is the dictatorship of a superstate. By degrees, the organs of government have become further and further removed from any semblance of democratic accountability. Regulations and directives affecting millions emanate from the bureaucracies and are implemented with little or no oversight by legislators duty bound to be the guardians of the public interest.

On this administrative Olympus, the Eurocrats plan to pile their own Pelion - the European Central Bank, or EuroFed -

the superstructure of a superstate, unelected, unaccountable and irremovable.

The shallow-rooted democracies comprising most of the European Community appear acquiescent. In Britain alone is opposition persistent and vocal - hence Britain's much-criticised "isolation". But, as noted elsewhere, British Eurosceptics are now joined by no less an authority than the vice-president elect of the Bundesbank. The issue will continue to dominate British politics. We urge all readers to do their utmost to mobilise opposition to any further concentration of power into unaccountable institutions within Europe. Write in to Conservative Central Office, Smith Square, London SW1; to The Labour Party, 150 Walworth Road, London SE17; and to your MP.

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The Holy Blood and the Holy Grail, by the same authors, Jonathan Cape.

Time Out.

The Spotlight.

The Tragedy of Human Effort, by C. H. Douglas. Bloomfield Books. (With acknowledgements to CHD Associates for information on file.)

N.B. CHD Associates, 4D Church Road, Tweedmouth, Berwick-on-Tweed TD15 2AJ.

Distributors of *A Zealous Pilgrimage, Part II*, by Arthur Gamson, price £1.

BUNDESBANK ATTACKS HIGH-SPEED EMU

"In what amounted to the most downbeat assessment of Emu ever by a Bundesbank director, and a reflection of increasing scepticism on Emu throughout Germany, Hans Tietmeyer, vice-president elect of the Bundesbank and Herr Pohl's eventual successor, gave warning that monetary union would lead to the complete abandonment of domestic monetary policies and with it, the sovereignty of the nation.

"He said: 'all participants must be clear that the loss of monetary sovereignty will make national efforts to solve domestic economic problems impossible'.

"Herr Tietmeyer's speech marks a considerable hardening in the attitude of the Bundesbank, which has never been an enthusiastic supporter of Emu...

"Herr Tietmeyer also said that Emu could work only if backed with a commitment towards maintaining a hard and stable currency. "Emu requires a single monetary policy and effective rules to enforce budgetary discipline in the member states. These prescriptions are difficult to implement because they affect national sovereignty. On this issue it becomes clear that Emu can work only within a wide-ranging political union."

From *The Times*, June 12, 1991

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THE EXPULSION OF THE JEWS FROM ENGLAND

From "The Social Crediter", December 2, 1950

The Whig treatment of this historical incident is now so well established that many readers search in vain in current textbooks for an adequate account of the facts. The following, from Lingard's *History of England*, vol.11 (pages 582-9 of the fifth edition, 1849), is reproduced for record purposes: —

The reader has already observed the impoverished state of the royal revenue under Henry III. As soon as Edward ascended the throne, he appointed in his first parliament commissioners to inquire into the state of the fiefs held of the crown, and by that measure obtained several forfeitures of considerable value. Soon afterwards the law officers of the crown sued out writs of *quo warranto* to the judges of assize directing them to inquire by what title the landholders held their estates, and claimed the liberties and immunities which they enjoyed. This inquest was a source of much vexation and general discontent. During the lapse of years, and amidst the revolutions of property, many families had lost their original deeds, and in that case their lands were adjudged to the king, and withheld from the owners, till the restoration had been purchased by an arbitrary fine. Even when the original deeds were produced, their validity was not admitted, till they had undergone the most rigorous scrutiny, and had been tried by every ordeal which legal ingenuity could devise. At length the king consented to mitigate the rigours of his former instructions; and an undisturbed possession from before the time of Richard I, was allowed to be pleaded as an effectual bar to the claims of the crown.

The Jewry, as it was called, furnished another source of revenue, from which Edward at first like his predecessors derived considerable profits, but which he afterwards destroyed, partly through religious considerations, and partly to appease the clamour of his subjects. Traces of the existence of Jews in England may be discovered under the Anglo-Saxon dynasty; they became more numerous during the reign of the Conqueror, and gradually multiplied under the rule of his successors: not that these princes felt any partiality for a race of men everywhere persecuted, but because, by protecting them, they consulted their own interests. For the Jew, in the language of the law of that period, was the slave, the chattel, of the sovereign; whatever he might actually possess, or subsequently acquire, belonged to the crown; and, if he became an object of value in the royal estimation, it was on account of the profit which he continually brought to the exchequer. Hence he was enrolled as the king's property from his birth, exempted through life from the payment of tolls or dues to inferior authorities, and suffered to dwell nowhere but in the royal cities or boroughs, and only in some of them, and in such particular quarters as were assigned for that purpose. There the Children of Israel formed a separate community; being distinguished from all other classes of men by wearing two tablets, at first of white linen, afterwards of yellow felt, sewn over the breast. They could not intermarry with Christians, nor employ them as servants, nor harbour them as inmates. But they possessed in their own quarters schools for the education of their children, synagogues for the celebration of their worship with due modesty and in a subdued tone, and a cemetery without the walls for the interment of their dead. Their high priest, whose authority all obeyed, resided in the capital, and was elected by themselves, subject to the approbation of the king. Their only occupation was that of lending money, either on pledges, which were forfeited by the owner, unless redeemed within a year and a day, or upon interest at a certain rate per week, the highest that they could extort from the necessities of the borrower. In this way they made enormous profits; for the rents and fines of the feudal tenures, the aids and tallages imposed by the government, and the want of money for expeditions to the Holy Land, furnished them with opportunities of lending, whilst the notion, that the exaction of interest was forbidden to Christians by the words of Scripture

freed them from competition on the part of others. In this their favourite pursuit they met with every encouragement from the crown. The king took them as *his* bondmen under his special protection; established for them offices, where, in coffers under three locks, they deposited their bonds and securities, their money, plate, and pledges, and, withdrawing them from the jurisdiction of the courts Christian and of every ordinary tribunal, placed them under the superintendence of three or four persons called wardens, who had power to hear and determine every cause in which either of the parties was a Jew, the latter pleading in the king's name, and before a jury selected equally from the professors of both religions. For this support, which cost him nothing, the sovereign was amply repaid by fines, forfeitures, and reliefs; by an annual capitation tax of three pennies from every Jew male or female of the age of twelve years; by the practice of imposing tallages on the whole body at will and to any amount; by the right frequently exercised of exacting, or selling, or forgiving, in consideration of a present, the money owing to a Jew, and by the facility of raising at any moment a considerable sum by making over to the lender the emoluments of the Jewry for a certain number of years. Yet attention to his own interest taught the king on these occasions to act with some caution. It was possible to exhaust the source from which so much wealth was derived, and on that account commissioners were occasionally appointed to open the chests of cheirographs, as they were called, and to make inventories of all the bonds and treasures of the Jews, that a council might ascertain what burthen they could bear, and what portion of their profits the king might safely appropriate to himself. It seems never to have occurred to them that, if a Christian could not conscientiously practice usury himself, neither could he encourage it for his own profit in others. To the great mass of the people the Jews during the whole of this period were objects of the bitterest hatred. They looked on them as men whose chief study it was to reduce families to indigence by extortion; as fiends who delighted in the sufferings of Christians; as an accursed race who, by adhering to the religion, professed their assent to the great crime of their forefathers. Reports were continually circulated of blasphemies uttered, and cruelties exercised by them in derision of the Christian worship. Hence the protection of the sovereign was not always a shield to them against insult and oppression; and in times of riot or sedition many of them fell victims to the rage of their enemies. But about the close of the reign of Henry III, a new charge against them was urged on the attention of the monarch, that by lending money on the security of rents they had in many instances crept into the possession of land to the disperison of the tenant's family, and the great prejudice of his lord. As a remedy the king ordained that, since they were incapable of possessing real property with the exception of dwelling-houses and the appurtenances, they should either restore the lands in question to the owner on his repayment of the loan without interest, or, if he declined the offer, should dispose of them to some other Christian on the same terms. Edward at his coronation was assailed with new complaints from their opponents. He consulted his parliament, and published an ordinance, in which, having first acknowledged the benefit which his predecessors had derived from the Jews, he forbade them ever more to receive interest on the loan of money, exhorted them to seek their living by honest and lawful means, and with that view permitted them to work for Christian masters, to buy and sell all manner of merchandise without payment of toll, and enabled them to take leases of land for any term not exceeding ten years. But few, if any, were disposed to avail themselves of these concessions. They had long been suspected of clipping the coin, a fraud the detection of which was difficult, as long as the silver penny might be lawfully divided into halves and farthings. But now an unusual quantity of light money was found in circulation; the mutilation was of course attributed to the Jews, and the king ordered all who were charged by common fame to be apprehended on the same day. The trials occupied a special commission during several months, and as the actual possession of clipped coin

was taken as a proof of guilt, not fewer than two hundred and ninety-three Jews, men and women, were hanged in the capital, and probably an equal number in the country. It should, however, be noticed that the offence was not confined to the Jews; several Christians were also convicted, and with equal justice subjected to the same punishment. At last an end was put to these prosecutions by a proclamation offering full pardon to all, whether Christians or Jews, who not having been indicted for the offence, should come in, confess their guilt, and submit to a competent fine.

The conversion of the Jews to Christianity was an Object, which the late king had greatly at heart. To promote it, he distinguished by particular favours the men eminent amongst the proselytes, and founded in the capital an establishment for the reception and support of the more indigent. Edward adopted the views of his father. The task of instructing them was confided to the Friars preachers, that of procuring their attendance at the lectures of the missionaries, to the royal bailiffs. At the same time the king promised as a boon — and the boon shows the degraded state of this oppressed people — that, though all the goods and chattels of every Jew belonged to the crown, he would allow each convert to keep for himself one moiety of such property, and would devote the other to a fund for the support of those in indigent circumstances*. But Edward promised, the Friars preached, in vain. Nothing could wean the Jews from their attachment to the Law of Moses. In 1287 they incurred the king's displeasure, probably by their objection to the payment of a tallage; and on one day the whole race, without exception of age or sex, were thrown into prison, where they remained in confinement till they had appeased the royal indignation with a present of twelve thousand pounds.

But presents could not avert the fate, which threatened them. Three years later Edward, yielding to the importunities of his subjects, ordered every Jew under penalty of death to quit the kingdom for ever before a certain day; but at the same time, with some attention to the demands of justice, allowed them to carry away with them their money and chattels. To the number of sixteen thousand five hundred and eleven, they repaired to the Cinque Ports, where the royal officers protected them from insult, provided the poor with a gratuitous passage, and sheltered the rich from imposition. But at sea the mariners, no longer awed by the royal prohibition, in several instances plundered the passengers and threw them overboard — not however with impunity; for Edward caused the murderers to be apprehended, and to suffer the punishment due to their crime. Thus ended the sojourn of the Israelites in England. By the people their expulsion was celebrated as a public benefit; and the clergy granted to the king a tenth, the laity a fifteenth, in proof of their gratitude.

*In addition he promised to add to the fund the proceeds of the capitation tax on the Jews, and of all the deodands throughout the kingdom._

A DUAL THREAD

"Now there is one unchanging feature of every social, economic and military conflict of the last two thousand years at least. Governmental systems may change, kings may be replaced by presidents or dictators, feudal customs may give way to oligarchies or Soviets. Through them all runs the dual thread of money and prices.

"Yet this artificial and fundamentally helpful system has been the target of attack throughout the ages. Not once, but many times men have risen to denounce the evils which they have traced to it. And all of these men, so far as I am aware, have come to the same conclusion. The evils, which have arisen from a defective use of the credit system, are without exception due to the use of it as an instrument of policy and not as an accounting

and distributive system. This is the financial embodiment of the basic cleavage between Socialism and Social Credit, between Judaism and Christianity. No one with any knowledge of the question ever said, 'money is the root of all evil'; but the greatest said, 'The love of money is the root of all evil'.

"Money has been defined, and correctly from certain aspects, as a licence to act. To the extent that it is an exclusive licence to act, which is broadly true of all large undertakings involving the activities of considerable numbers of men without comprehensive knowledge of the tendency of their combined action, it is permissible to make three statements:

1. Conscious policy and large-scale finance are concentric.
2. International Finance must traverse national interests. It is a licence issued to a citizen of A to initiate action on the part of a citizen of B, and without the citizen of B having an opportunity to express his opinion on the objective of his labour.
3. Genuine national interests and cultural interests

"It is the initiators of policy who are responsible for the effects of policy. The indictment for world crime requires to be directed to the identification of those individuals who licensed world crime."

— C.H. Douglas in *Programme for The Third World War*.

THE MOST CRUCIAL PERIOD IN WORLD HISTORY

Two of the major results of the First World War were the agreement to lay the foundations for the establishment of the Zionist State of Israel in Palestine, and the Jewish-dominated Bolshevik Revolution. In his classic work, *The Controversy of Zion*, British journalist and writer, Douglas Reed, summarises the far-reaching significance of these developments:

"In the very week of the Balfour Declaration, the other group of Jews in Russia achieved their aim, the destruction of the Russian nation-state. The Western politicians thus bred a bicephalous monster, one head being the power of Zionism in the Western capitals, and the other the power of Communism advancing from captive Russia. Submission to Zionism weakened the power of the West to protect itself against the world-revolution, for Zionism worked to keep Western nations submissive and to deflect their policies from national interests; indeed, at that instant the cry was first raised that opposition to the world revolution, too, was 'anti-Semitism'.

A QUESTION ON WAR CRIME TRIALS

As Australia prepares to start its first War Crimes Trial, the collapse of Communism and the open admission by Stalin's agents that they were responsible for murdering thousands of Polish officers, the question might well be asked, "Are those responsible for wartime crimes ordered by Stalin, to be charged with having committed these crimes? It would be instructive to hear the answer by those Zionists who are responsible for Australia's war crime trials.

"*Science without Social Credit is sheer suicide.*"

Famous British scientist, Professor Soddy (1943).