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FOR POLITICAL AND ECONOMIC REALISM

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After Powell

The Tablet (May 4, 1968), perhaps surprisingly, welcomes Mr. Powell's speech as a "healthy shock" to apathy and myopia, although it does not condone his manner or manner. It also implies that the letter of the Provincial and other Dominicans dealing with the unity of man and the advantages of cultural diversity was in the circumstances rather precious.

Canon Mark Green, of Ainsty, York, however, anticipated the Dominican censure on Mr. Powell, deploring both his reference to archbishops, and Dr. Parker's complaint that liberal intellectuals have almost completely divorced the church, parliament and press from the commonalty. The Canon asks whether these men want churchmen to turn the New Testament upside down, to tear up all it says about the reconciliation of races, to clamour for flogging and deride mercy, to campaign for death. (*The Times*, April 29, 1968.) The "liberals" of course do campaign for death in Rhodesia, and their unrealistic mentality has released all the horrors which the Canon mentions over most of Africa, while they are quite capable of introducing troubles and bitterness of the American variety into their own country.

Fortunately two distinguished correspondents bring some sense and coolness into the discussion. Lord Elton, after asking what Canon Green's "clamour for flogging and campaign for death" have to do with the matter, points out that he and his wife have often entertained black friends in his village and that the generous welcome they received there showed that their colour "strongly commended them". If, however, two hundred West Indians settled in the village, there would doubtless be bitter complaints. "And in many towns this is what has actually happened." (*The Times*, May 1, 1968.)

Sir Arnold Lunn asks (May 2, 1968) whether the country can afford to admit any more non-white immigrants, adding that many such immigrants believe that failure to restrict will add to their own difficulties of assimilation. He protests that the Dominican leader has substituted "an emotional and uncharitable attack" for rational criticism when dealing with those who disagree with him.

The Archbishop of Canterbury's suggestion to the British Council of Churches that legislation should be increased does little to help, and his experiences as a curate in Liverpool belong to an era before the large increase of immigrants. He could more constructively ask why the immigrants' homelands are so unattractive.

The Bishop of Peterborough, however, remarked at his diocesan conference that Mr. Powell's speech had brought to light "the true state of reaction to the problem of immi-

gration". Charity must prevail and charity must cover immigrants and the people of this country, so that the Government should take steps to minimise and not to increase racial tension. This involves providing for the needs of immigrants, carefully limiting immigration, and thoroughly reviewing the whole policy of immigration. It is a sin to discriminate on grounds of colour, he said, but "it is equally wrong to label an attempt to be just to our own people as 'racial discrimination'". (*Church of England Newspaper*, May 10, 1968.)

The same newspaper gives extracts from a brilliant statement by the Archdeacon of Inyanga, issued in Umtali, Rhodesia on May 2. Incidentally, despite all propaganda, the African natives seem anxious to find their way into Rhodesia and South Africa. The Ven. A. R. Lewis calls on the Church to *condemn evil*, which includes the "fantastic falsehoods fabricated by some African countries in their campaign of hate against Rhodesia", also the entry into Rhodesia of the murderers who come to destroy ordered society. The Church, he adds, must repudiate the principle of doing evil that good may come; this means rejecting sanctions, persecution and ostracism, also the new barriers such as the travel ban. Moreover the Church must *state boldly what is right and good*, and must stand for "peace and ordered government", and champion the cause of social justice. The only limits to Christian support for African aspirations are the need to safeguard justice and opportunity for *all* races, and secondly the necessity to maintain peace and prosperity "for the sake of black and white alike".

If, concludes the Archdeacon, the Church fails to give this leadership, "based on the Gospel, not on transient dogmas", it may shrink into insignificance and God may find other means "of making his voice heard to His people".

—H.S.

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by Rose L. Martin, 57/6 posted

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FROM WEEK TO WEEK

In its issue for May 17, 1968, the *Spectator* (itself one of the more conspicuous exemplars of punditry in the political commentary industry), quotes under the heading "The perils of punditry" the following: "Six years ago things were totally different. Paris was like a city under siege . . . There were endless demonstrations . . . they often ended in violence . . . The change since then has been dramatic. All those dreadful memories have vanished from the public mind." The source given is: "From 'France: stable, prosperous and infuriating' by Patrick Brogan in *The Times*, May 6."

When de Gaulle was brought back to power in 1958, France was steadily moving towards chaos, and the situation in Algeria was becoming critical. The French Army at that time was patriotic, and by sheer experience, thoroughly and efficiently anti-Communist. This state of affairs was dangerous to the Communists, as it implied at least the possibility of the military taking over the French Government, and putting an end to terrorism in Algeria as well as restoring firm government in France itself. That is to say, from the Communist point of view the situation in France was at least potentially 'counter-revolutionary'. To meet this threat, de Gaulle, whose previous tenure of office was distinguished by collaboration with the Communists, was brought back to unprecedented power, under the promise that "Algeria is a French land, organically today and forever" (added emphasis). This is one of those memories which "have vanished from the public mind".

The Algerians at that time regarded themselves as part of France; and there was a large community of Frenchmen among them. But de Gaulle betrayed both communities, finally handing Algeria over to the Communist led FLN under the guise of granting independence. This was done "in such manner as to confuse, weaken, and render almost helpless, all effective opposition in Metropolitan France itself to a gradual Communist take-over of that country".

As well as this, de Gaulle proceeded with the destruction of the French army as an effective anti-Communist organisa-

tion, in the main "by wholesale transfers and rotations of officers, in a specific pattern of systematically breaking up all cliques and groupings of such officers who had shown strong patriotic feelings about protecting Algeria and keeping it French".

A careful summary history of the betrayal of Algeria, the destruction of the French army as a potential opposition to the gradual Communitisation of France, and of the execution or prolonged imprisonment of enemies of de Gaulle's policies is contained in *The Tragedy of France, an American Opinion* reprint*, from which the above quotations are taken. Without a knowledge of what went on in the eight years following de Gaulle's return to power, it is hardly possible to understand the deadly significance of the present anarchy in France.

Once Algeria had been delivered to the Communists, the public memory of the events (highly distorted in their reporting by the mass media) was smothered, and a picture of de Gaulle as a super if somewhat egocentric patriot was built up. This image distracted attention from the realities of French (i.e., de Gaulle's) policies of pro-Communism, anti-Americanism, and the effective dismantling of NATO. All these things, quite apparent in their accomplishment, were minimised or explained away by the political commentary industry as just eccentricities of the 'unpredictable' Grand Old Man of France. Nothing mattered but that he had saved France from anarchy, and was to be forgiven anything for having created a "stable and prosperous France". The truth was, however, that the time was not yet ripe for the open Communitisation of France as the opening move in the final stage in the conquest and enslavement of mankind.

In the immediate post-war years, Western Europe was confronted by massive Red Armies in occupation of 'Eastern' Europe, apparently poised for a march to the Atlantic. This situation was dramatised by Winston Churchill, after consultation with the late Bernard Baruch and Mr James Byrne, in his resounding Fulton speech in the U.S.A., when he declared the existence of an Iron Curtain across Europe.†

To meet this apparently purely military threat, the North Atlantic Treaty Organisation—NATO—was brought into being. But the purely military threat was a Communist feint. The almost sole mechanism of Communist advance is by penetration, subversion, perversion, and corruption of the traditional moral and institutional pillars of Western Christian civilisation.

The major premise of NATO was the strategic and logistic capability of the U.S.A. and above all the 'nuclear umbrella'.

The military posture of the Red armies, however, served to distract attention from internal Communist penetration. And as this penetration—indeed, covert control—succeeded in France, NATO at France's insistence shifted its stores and dismantled its logistic lines of communication. That is the strategic background against which France's sudden wave of anarchy must be viewed.

The anarchy undoubtedly arises out of a general dissatisfaction with life under modern industrial conditions—conditions which are the inevitable outcome of *persistence* in a defective financial system, The Communists — and even

*Available from K.R.P. Publications, 9/3 posted.

†See *The State of the World* (K.R.P. Publications: 3/- posted); "East Europe" by Medford Evans (T.S.C., Aug. 26, Sept. 9, Sept. 23, Oct. 7, Nov. 4, 1967).

more, the international financial group behind Communism—knew that this time must come, and that by destroying all forces to the right of the Communists, they would be the only group organised to impose order, through force and terror, on a chaotic society.

It must be obvious to everyone except professional economists that wage increases, which enter into subsequent prices and increase them, are only a very temporary palliative to the workers, whereas the inflation which results from this and other causes is the ruin of those on fixed incomes. So the demands for higher wages are not the significant feature of the present French crisis. The significant feature, and that which distinguishes this as the final crisis, is the demands of (or via) the Trades Unions for worker participation in *management* of industry.

The management of industry is necessarily hierarchical, and is no more susceptible to worker participation than the conduct of a cricket match is susceptible to 'democratic' procedures. So clearly this 'demand' conceals some other objective; and if it is conceded, we shall have the final proof that the rule of Communism is to be made overt.

What is concealed is the demand for the formation of soviets in industry—i.e., councils of workers 'elected' by workers. This is the classical method by which Communist control is finally clamped on the community. And since 'the workers' would now 'control' industry, strikes would become counter-revolutionary. It is at this point that the terror begins.

The industrial soviets, even if elected, would be dominated by Communist Party members; any recalcitrant 'elected' workers would soon be purged, through the well-tryed Communist technique of Party discipline—denunciations, Peoples' Courts, etc.*

It is quite obvious that in this situation, and with or without NATO, the U.S.A. could not intervene—certainly *would* not, for some of the main Conspirators effectively control the U.S.A. Administration. And also, the U.S.A. has troubles of its own.

But the Red Armies could intervene. That is what they are for. Germany could not move, but, squeezed between Communist East Europe and Communist France, would succumb, and with it, the rest of Europe. Krushchev *meant* that "We will bury you".

All this makes plain the meaning of de Gaulle's demand for a referendum to confirm him in emergency powers to carry out 'reforms'. If 'the people' vote for them, then they become 'legal'. A referendum, particularly held under threat of civil war, thus becomes like an election in Communist-run countries—a vote for a single list of pre-selected candidates.†

A favourite product of the political commentary industry has been speculation as to what will happen when the old man de Gaulle dies. Perhaps now the speculation should be how far the European Economic Council was merely preparation for the Communist integration of the Union of European Soviet States.

*See *From Colonialism to Communism* by Hoang Van Chi (Popular Library Inc., New York).

†A general election is now the programme.

A Visit to Southern Africa, 1968

An April holiday visit, by air and by road, which included Johannesburg, Cape Town, Port Elizabeth in South Africa and Salisbury and the Victoria Falls in Rhodesia, made obvious the strategic importance of that part of the world.

With the Suez Canal closed and with the withdrawal of once-Great Britain from the Far East and Middle East, there is urgent need for port facilities for tankers and other vessels in a country favourable to the West. These facilities are available in the magnificent harbours of South Africa.

Both in South Africa and Rhodesia, I found there was no doubt in the minds of those to whom I talked, of the conviction that Southern Africa formed a bastion against the Communist menace. These people could not understand why this was not understood in England.

Everywhere in South Africa there were signs of prosperity, much re-building going on especially in Johannesburg. There was a good deal of talk about gold. In the main cities, there were spacious stores, with gracious décor, quite the equal of some in London, with prices not much different from those in England.

In Salisbury, Rhodesia, the same was to be found, with no obvious shortages in the shops. The city itself, with its long avenues, was quiet, with very few buses—I was told that this form of transport was non-economic, few making use of it. Much building of houses has been going on in recent years. On the way to the house of a friend on the outskirts of the city, we drove past the house of the Prime Minister, Mr. Ian Smith—the gate was open. Just opposite, amongst trees, was the home of Sir Humphrey Gibbs. There were no signs of police. In fact, in a trip of just under four weeks, I saw very few policemen. Two of these were coloured and were standing outside hotels, in Johannesburg and Salisbury.

Service at airports, hotels and elsewhere is mainly supplied by Coloured Africans or Asians and varies in efficiency. Separate facilities for Europeans (Whites) and Non-Europeans (Coloured) exist in such things as transport (though, I noted in Cape Town this was not so on all buses), lavatory accommodation and Post Offices. This separateness, though strange at first, seemed to work.

In Durban, I noticed numbers of Indian women in the big stores, wearing saris, purchasing such things as jewellery. Much of the cheaper kind of property there belongs to this Asian group, I was told.

The climate in Southern Africa is excellent and, as much as possible, the inhabitants live in the open air.

It was refreshing to be there.

I feel that, humanly speaking, Southern Africa might save the world. But there is one great danger, which may not yet be realised there, but which *The Social Crediter* has already pointed out. That part of the globe will be faced with an eventual nuclear ultimatum—whenever the plotters are able to impose a One-World Government upon the rest of mankind.

—B.L.S.

Antecedents of Communism

Tracing the writings of Marx to their original source, this booklet gives some important history of the International Conspiracy.

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Harold Wilson Memorial Appeal

The following appeal by a Committee in London, has come into our hands. It is understood that no door-knocks are envisaged. Nor will any of the funds collected be diverted to the United Nations Organisation:

We have the distinguished honour of being members of the Committee to raise five million pounds to place a statue of Harold Wilson in front of the Houses of Parliament.

This Committee was in quite a quandary about selecting the proper location for the statue. It was thought not wise to place it beside the statue of George Washington who never told a lie, nor beside Lloyd George who never told the truth, since Harold Wilson could never tell the difference.

After careful consideration we thought it would be a good idea to place it beside the statue of Christopher Columbus, the greatest Socialist of them all, in that he started out not knowing where he was going and upon his arrival did not know where he was, and, on returning, did not know where he had been; and he did it on borrowed money.

Five thousand years ago Moses said to the Children of Israel, "Pick up your shovels, mount your asses and camels, and I will lead you to the Promised Land". Nearly five thousand years later Frank Cousins said, "Lay down your shovels, sit on your asses, light a Camel, this is the Promised Land". And now Harold Wilson is stealing your shovels, kicking your asses, raising the price of Camels and taking over the Promised Land.

If you are one of the citizens who has any money left after paying taxes, we expect a generous contribution from you for this worthwhile project.

Cricket Simplified

In order to assist members who are sometimes quizzed on cricket by visitors to whom it is a foreign game, we offer this simple explanation:

Cricket is a game in which you have two sides, one out on the field and the other in. Each man in the side that's in goes out and when he's out comes in and the next man goes out until he is out and then he comes in.

When the side that's in is all out the side that has been out goes in and the side that was in goes out and tries to get out the side that goes in. Sometimes you get men still in and not out when the side that is in is finally out. When both sides have been in and out including those not out, yet no longer in, that is the end of the game.

—*Melbourne Cricket Club Newsletter*, Feb. 1966.

Translated into a few thousand African, Indian, South American and New Guinean dialects, the above explanation of cricket should serve as a convincing argument for the replacement of colonialism by majority-rule democracy in the under-developed areas of the world. As demonstrated in the Congo, Kenya and Nigeria, any embellishments may confidently be left to the indigenous populations. (Ed. T.S.C.)

De-escalating

The Rev. Daniel Lyons called it "really a scandal" that if an American business man trades with Rhodesia, he is fined

\$10,000, if he trades with South Africa the State Department sends him a letter to discourage him, while if he trades with the Soviet Union, the government finances the project and guarantees him payment "whether or not anyone on the other side pays, and he will be paid by the taxpayers". In this way the taxpayer finances supplies for North Vietnam. (*Task Force*, March, 1968.)

Meanwhile the infamous B.B.C. lamely apologises for showing an old film of Sharpsville and saying it depicted Rhodesia. I suppose they expect someone to believe that it was all a mistake. But Mr Smith relaxes censorship in Rhodesia and produces a new scheme for partnership between the races, although Archdeacon Lewis complains that "the voice of moderation can scarcely be heard here until the folly of sanctions is abandoned". (*Church Times*, March 5, 1968)

President Johnson's efforts towards integration were interrupted by the murder of Dr King, which served as a signal for fresh violence. Yet the Negro writer George S. Schuyler believes that civil rights militants have pushed the races further apart, while the so-called century of neglect produced "the most prosperous, civilized and educated Negro community anywhere on the globe in history". The Communists have "downgraded" the successful Negro as a self-seeker, and idealized the unsuccessful Negro.

Following this line, the Roman Catholics and Communists (*The Guardian*, March 20, 1968) are to join forces this summer "for a common attack on racial prejudice in Yorkshire". Joint meetings were arranged by Father Michael Buckley at the Weatherby Pastoral and Ecumenical centre, and Father Buckley has been appointed a privy chamberlain to the Pope, carrying with it the title of Monsignor.

However, according to the Rev. Michael Bordeaux (*Church Times*, March 22, 1968) the Russian Orthodox Church "is approaching its rubicon", for Archbishop Yermogen "is seeking to end illegal interference with the internal life" of the Church. The Archbishop demands a council for the church to order its affairs, and holds up the "shining example" of the Baptists who have won the right from the Government to hold a congress every three years. The common demand is a return to the rule of law. And the Government would surely have to change its policy towards religion "if the whole strength of thirty million Orthodox should be activated". Indeed a militant schismatic group would be a "terrifying prospect" for the authorities. The death of the ninety-year-old Patriarch could precipitate such a crisis.

—H.S.

Realistic Constitutionalism

by C. H. Douglas

"... whether by the strengthening and elevation of Common Law, and its repository in the care of an effective Second, non-elective, Chamber, or by some other method, clearly defined limits must be placed on the power of a House of Commons elected on a majority principle."

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