NOTES OF THE WEEK

The following extract from a speech recently made by the Right Honourable R. H. Brand before the League of Nations meeting is an exhibit describing a glass case all to itself in the Social-Credit museum. Will the correspondent who has sent it to us repair his omission to authenticate the speech (spacious, place and date) in time for publication next week.

"I have been for many years engaged in the profession of international banking, and perhaps it is in this profession that one sees, or ought to see, the vast harm done by these extreme nationalistic feelings. For the International Banking community have inevitably gone far further than any other in international cooperation and eliminating national animosities. The International Banking community, though it is spread over all the great financial centers, is a comparatively small one, and to the members of it the world seems very close together. Very often they know one another personally; they are in constant communication; they are concerned with the employment of capital and capital throughout the world. Regard to national boundaries to the most effective manner for the production of wealth for humanity at large. Every year their world, so to speak, shrinks in size. Capital knows no national boundaries. It flows where it appears that it can be put to the most profitable use; in other words, where it can best assist the world's economic development. International Bankers, therefore, must look at the world internationally. They are natural Free Traders, they want peace, they want stability of currency and commerce, and above all, they want no national friction to bear to place the delicate fabric of international credit. They are, perhaps, together with artists and scientists, the truly international society in the world. It is this which makes them subject to the nationalistic outbursts and commissions, makes them the forerunners of a more international-minded society to come. Living in this international world, it naturally becomes clear to one how extraordinarily hampering to the development of world prosperity are wars,acobities, tariffs, and all other obstacles planted by national hostilities to the free intercourse between nation and nation.

This grey's rare spilt a hell of a mouthful: yes sir, and then some.

NOTES OF THE WEEK

RT. HON. R. H. BRAND'S DEFENCE OF THE "INTERNATIONAL BANKING COMMUNITY" BLOWS THE GAST ON THE GLOW—COMMENTS—THE "WORLD-SLICE" OFF THE LOAF.

LITTLE LESSONS FROM LENIN.

By S. R.

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THE MAN FROM THE VOLGA.

THE JUNKETINGS OF EISLER.

By W. T. S.

ANATOMY OF WAR.

By F. L. gros Clark

THE FILMS.

By David Ockham

The Depart of the City. G. B. S. and Hollywood.

"Fruitful" pictures. The Devil's Camera (book on "the menace of a film-hidden world")

THEATRE NOTES.

By John Shand

WINGS, OVER EUROPE.

SOCIAL-CREDIT LECTURING-TECHNIQUE (Editorial)

CORRESPONDENCE


CARTOON.

By "Jot.

HY FLY FLY.

DURING the week-end last one of our readers was in the country, and observed in the local pub a rural student of sociology express the opinion that what was wrong with the world was that there were "too many bishops " Subject to a slight textual emendation, this wasn't at all a bad shot. With the exception of the Rt. Hon. R. H. Brand, who, for his innocence shall be excused from the pinching, preachers of morals are an economic pestilence, and would seem as if all the advocates of some economy system may find themselves obliged to lay more emphasis on what they have done on the moral obliquity of banker moralities as distinct from the technical defects in bankers' technique.

Of all the countries on earth the one which comes nearest to being a working model of Brand's cosmic Utopia is the United States of America. These are some of its outstanding features:

(a) Area the size of a Continent.
(b) Free Trade between all the States.
(c) A common language.
(d) A common currency.
(e) A central banking-system.
(f) Uninterrupted transport.
(g) Collective physical resources, and means of using them, far in excess of the population's physical requirements in terms of food, clothes, shelter and comfort.

Yet this same country comes nearest of all to being a working-model of Hell-on-Earth. Ironically, enough, it fails most abjectly of all to pass even the bankers' own tests. It features:

(a) The largest number of unemployed;
(b) The lowest depth of destitution;
(c) The largest Budget deficit;
(d) The largest number of crimes of violence.

Yet, take the citizens of that country soul by soul, and no one can assign to them individually an undue share of "original sin" so that Brand cannot plead the insurmountable probability of better behaviour in a "United States of the World." The International Bankers who picture themselves running a cosmic
economic system would have to use the same human material as was used for the preparation of the food. The Federal Reserve Board has to use to-day in running the American system. The condition of the United States must be described as one of prosperity and not as one of depression, effective rulers, and we are entitled to press the point that in spite of the predispensing conditions of peace and prosperity, the Federal Reserve Board and the United States are in a condition of prosperity and not of depression.

Brand's picture is not even plausible. Here is a country which, as any ordinary intelligent person knows, could provide itself with everything necessary for the population's survival. If some people are still in want, it is not because the government is not able to provide for them, but because the government is not interested in providing for them. The government is not interested in providing for them because it believes that the people are too lazy to work for themselves.

Let us investigate the "world-price" doctrine. We will take two countries:

Australia producing 15 oz., consuming 0 oz.
Canada producing 12 oz., consuming 12 oz.

Assume that these are the only countries producing loaves. Then the world-price is the average of the two production levels. It can be seen that the production level is the same as the consumption level, which is represented by 1 oz., and the surplus of 0 oz. by 0 oz. With this conclusion, the volume of income can be calculated as

\[ \text{Income} = \text{Production} - \text{Consumption} \]

Next, assuming the money costs of production have been brought to this level and the expenditure on consumption would (ex hypothesi) have exhausted 0 oz. out of their 0 oz., and brought in 0 oz. out of 12 oz. to export.

Next, on the same assumption, we can introduce the price levels in Australia and Canada, which would be 0 oz. and 0 oz., respectively. The price level in Australia would now be 0 oz. of bread costing 2d. per oz., as against Canada's 12 oz. of bread costing 2d. per oz. We see that Canada would buy 1 oz. of Australian bread, and if it could live on 1 oz. of Australian bread, which it would do off and on, it would not be starting at all. For there would not be 0 oz. in Australia instead of 12 oz. of bread, as the world-price theory states.

Now we come to the main point, namely that the banker's warnings to countries of producing oats is to be understood—and not above—within the world-level of cost. The fear of being unable to export goods otherwise, is due to a simpler cause than the collective income available to meet them inside the country. These nations have got to export oats not to over-produce and not to export at a cost which will tempt outsiders to import their goods and give them the money. To illustrate the process, suppose a country has a surplus of oats and money, but is unable to sell oats, then there is no money, or not enough, in the country to meet the cost of the outside market. What would happen? Australia would stop producing.

Otherwise, given an internal equality between costs and incomes available to meet them, the financial solvency of the nation is not affected by the exchange rate. But all that it has to consider is: if it export enough money's-worth to pay Foreigners' money, it shall be from exports of bread, foreign money. Reverting to the illustration, suppose, as has been shown, that the cost is 2d. per oz., and supposing that all the corn were sold at any price, and that the corn could be obtained in Australia at a price of 2d. per oz., it is apparent that it would be better to have the corn at a price of 0 oz. per oz., and the country would be better off.

Can this be handled by a theory of natural exchange? For an economic theory, the question of the handling of the physical system involves the handling of the people to ensure that the system is not distorted by the manipulation of the prices. In Australia, for example, the government would have to ensure that the people are not forced to sell their goods at a price lower than the world level. The government would have to ensure that the people are not forced to sell their goods at a price lower than the world level. The government would have to ensure that the people are not forced to sell their goods at a price lower than the world level.

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Let us investigate the "world-price" doctrine. We will take two countries:

Australia producing 1 oz., consuming 0 oz.
Canada producing 1 oz., consuming 1 oz.

Assume that these are the only countries producing loaves. Then the world-price is the average of the two production levels. It can be seen that the production level is the same as the consumption level, which is represented by 1 oz., and the surplus of 0 oz. by 0 oz. With this conclusion, the volume of income can be calculated as

\[ \text{Income} = \text{Production} - \text{Consumption} \]

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Next, on the same assumption, we can introduce the price levels in Australia and Canada, which would be 0 oz. and 0 oz., respectively. The price level in Australia would now be 0 oz. of bread costing 2d. per oz., as against Canada's 1 oz. of bread costing 2d. per oz. We see that Canada would buy 1 oz. of Australian bread, and if it could live on 1 oz. of Australian bread, which it would do off and on, it would not be starting at all. For there would not be 0 oz. in Australia instead of 1 oz. of bread, as the world-price theory states.

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round them in the expectation of more when there is no reason at all enough round them, ought to stir every serious observer to study Social Credit systematically. Only the magic of authority could incite this manifiestly absurd reason into the currency system. The reverberations of the people's work, every work would be reformer to-day is to lift himself up as book can to discredit the magicians by exposing their work, as an old, old story, a long, long time ago, lives, in somewhat the Volga speaks out himself and lives again for a second or two by the tone of his own voice.

That his words should, when done into English, talk by which he might live to-day, the new look of the man, is astonishing. It is because Lenin had a sense for the life and action, of doing, except of, in his theology, he was quite uncalculated. Most people are one-tone musical-bellows; the tone never varies; the same for Bow Road as for Whitehall. If a person is subject to one condition only, played the same tune, with suitable variations.

Perhaps, that, in itself, is a tip for those who are conscious that the present financial system must be adjusted?

In the Anglo-Saxon tongue we have the "deed-like word," Lenin's word instinctively, and always at the right moment.

There are several passages from Mr. Veale's book that one feels feel it were the hope, the expectation they will have the effect of sending people to the book itself, the most self-sacrificing and connected life of Lenin so far published in English.

"Just as an early Christian hated a hero for more than the villain of the broth, so Lenin's feelings were comparatively friendly towards the most atrocious, laughingly, gold-laced Minister of the Czar compared to his feelings towards any Marxist who differed with his interpretation of Marx's teaching."

"For the whole life of the sixteenth century, the Marxists were divided into five sects, which was the most important one was the "Marxist Maximalism.""

"During his residence in London, Lenin wrote his famous book, 'Where to Begin' (Chto Delat'), 'in this way ...ʹ and I am a task, he wrote, 'arises from the fact that these ... the most important one is the formation of a strictly disciplined organisation and method of action of the Party.'

Lenin Trotsky accused Lenin of aiming at the foundation of an Iunctists'. "What is there wrong with that?" I said, and went to see him. "All things are, there is no other possible way out."

The above quotation shows the author's clear-cut style. We have had too many 'Lenin' books about Lenin, Stalin, and Stalin, and the others.

"It was used particularly to irritate Lenin by his habit of turning a discussion of political theories or the future policies of the Party into one about the adventures of a revolutionary's life."

For Lenin, 'gossip of this kind was nothing more than a trivalization of the Party, that is, it was here's another (I do hope) Veale won't mind the way in which I have pillaged his book, not about the book written a book worth reading—they'll like it (chance)."

"Firmly wished to include (in the party) everyone who contributed to his party. He never asked for any of the nihilists, who had no business with the Party."

"It appears Lenin knew, and carefully trained himself to express the simplest ideas in words familiar to workers and peasants. His method to impress was by repetition."

"One of Lenin's most valuable gifts, we read, was his power to distinguish between deep and artless, and those that were superficial, but loudly expressed."

"Now let Lenin speak:"

"There is no single idea in nature or history, but only turns of the wheel of history."

And so, what was said to be a mistake is due to the unexpected and peculiar combinations of forms of conflict and divisions of strength as displayed by every revolution.—(From Lenin)".

When Lenin was in power, the peasants feared them. The Bolshevik Government intended to take from them 40% of newly acquired lands. They became hostile.

But at a Pauillac Congress Lenin bowed down to the delegates. Tend to rise for a moment above the urgent. Lenin's Bolshevik supporters threatened. In fact, he did not lose any advantage. Instead of which, he ordered his own supporters to sit still and not to "speak," they had made the peasants think that the situation was, and what he was trying to do was to present intolerable distress level. It is possible to raise the wholesale price level to the point necessary to break the Party, and for making industry profitable without diminishing the actual purchasing power of wage and salary earners and of owners of fixed monetary income."

This is a jolly prospect. Prices will rise, but incomes will not rise. They will not see it coming. But then you've never had a 175, a week paid in Bank notes. And you want to know whether the cinema and your favourite club will be included in "services essential for the well-being of the people," if they are, you are going to be employed if you are "employable." If you are not? You'll get a wage, even a little above the bare subsistence level."

"And it's going to go on for ever and ever. You in your small corner, and owners of fixed monetary income..."

Dr. Eisler comes from the economic desert of Venezuela, where the nation of nations was first extended to repossess the land of the Indians. There was a strong feeling among the people that the United States was going to dominate the region, but it wasn't right. The finance reformer were tendered in that city. Perhaps he will get a vote, and maybe his reception in Geneva will be marked. The stays that the Party should not be bound to the Party. The Party should not be the Party."

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Anatomy of War
F. L. Gran Clark

Let me invite you to contemplate the death-agones of Capitalism. This system—the competitive system—thrives on markets and fields of investment—now reaches its climax. It is no longer a struggle between individual rivalries and national groups. So much is a mere statement of accepted fact.

It may be that Capitalism becomes in the realm of production, a destructive thing. To secure the lowest profits for the highest risk, the competitive system has created a whole army of counterfeits: consumer goods, luxury goods, art, culture, and so on. The competitive system should tend to organise themselves severally for universal interchange of commodities, but for the competitive system, such a thing would be contrary to their nature. It is more important to become the measures in the various governments for ensuring that, in the event of War, the capital will spread itself over the sea to meet the demands of the War.

Capitalism is one of those many things that may be popularly the most illusory, and that can only be achieved by the destruction of the necessary requirements of production, and that Capitalism is hoping to prevent its further aggravation.

The approaching War is a complex phenomenon. It has two aspects. On the one side it carries forward the system's tendency to restrict its own growth by depleting its own economy. On the other side it alters the relative strength and influence of the various National groups and classes.

But there is yet another factor to reckon with, the growing resentment and consciousness of the weakening of the capitalist system. The sense of the system's connection with the whole social fabric of the country is a good seed-bed for revolution.

The War-machine, of course, rests upon a purely competitive system. The National economy, a fairly high degree of technical co-operation, will be brought into conflict and a modern and broad public morality. It is unnecessary to say that the effects of the War upon the broader international relations of the various National groups and classes may be relied upon to make the system's affairs much more difficult.

War, then, in the modern epoch, is at once the crisis that throws off Capitalism, and the crisis that is due to Capitalism's own nature. It is that which can create a new world of competing and defeated nations. It is that which can create a new and unstable basis upon which to rest. Nevertheless, the development of the military system takes place towards its own annihilation. The perfection of the War-machine is the sole field where capital can maintain its sway.

From another angle one may say that the destruction of War merely carries a step further and into a future possibility, the productive and creative forces of the system at its present crisis. The aim of modern War, however, is to strike at the main productive and creative forces of the system at its present crisis.

The conflict of the dominant Capitalist system will carry forward by new means its own destruction. The conflict of the Capitalist system will cause the indefinite retardation to become a more primitive social system. Now even the system seems quite remote from the problems of limiting and inhibiting the productive forces, use of peasants in rubber plantations, burning of wheat for fuel, and so forth.

The revolution compared with the full-blooded resources of the War-machine is a battle of the productive and creative forces that has been inflicted by its own energy, the planned economy of the Soviet Union.

The energies of the individual Capitalist has been necessarily, even in the earliest stages of the system's growth, been both productive and destructive. In the days of the Great Depression, and in the days of the War, both destruction and creative forces have been inherited by its offspring, the planned economy of the Soviet Union.

The tone of this lay sermon, which is dedicated "To the Jews," is apt to "be a Direct and Fearless Study of Modern Film Art," and is written in the style of a Nonconformist Thesaurus. Only," can be gauged from the following extracts:

"Our very civilization is at stake. The cinema, as at all times when it is threatened, has a point to make for democracy and public order. The purists may well shut up their churches and the churchgoers that they may have a chance for decency and public order."

"Most of the actors and actresses seem ready to go any length in nakedness and decadence to earn the American dollar. They, however, just as the rejoicing Jewish chronicler who the greater part of what is now one of the most skillfully organized movie is worth nothing at all."

"The cinema is at present a dread menace to civilization. Unless it is cleaned up within this decade, the cinema, in a world of the next decade, may be considered as a threat to the world."

This, and much more to the same effect, is in plain English, both. The case has been made by ridicule, overstatement. For there is a case, and a very strong case, to be made out against the contemporary cinema, with its persistent falsification of truth, its falsification of character, its falsification of physical reality, and its falsification of emotional reality. It is a case that just as in the case of the "Whirlpool," the "Mystery of a Oaks."
The hero of "Wings Over Europe," the new play by Mr. Robert Nichols and Mr. Maurice Browne at the Globe Theatre, is a young Lightfoot. Lightfoot is a wise man. Nobody with a name like that could possibly discover how to control the enthusiasm of a crowd, even with an atom or indeed could do anything of first-rate importance; there is a "kind of a universal dovetailedness," a sort of "joiner" quality, of Portmouth, would say, which forbids these things. Also Lightfoot is a singularly inappropriate name for a hero who is not a Joiner of the men's coats-and not with the inadvertent step of an outcast—but with that calculated kick which at once halts and makes the hero of a "thriller" be a sad blunder. For me, at least, he nearly obliterated whatever interest in the plot had survived the first act, in which Lightfoot himself spread himself in a sea of words that soon drowned the actors.

However, so far as I can remember it, the play tells how Lightfoot has discovered the means of solving the whole problem of the financial situation in Europe, and that he informs the world how pieces to pieces and therefore form the basis of the book that is about to be published. The forces he can control although he is a philosopher, his voice is a power to rule in Europe for a week to last the whole of mankind for ever. But the Cabaret is the place of the Cabaret. The Cabaret is in the opinion of that human eye a place where one may and must go to the devil if they are suddenly awakened to the complete leisure, and Mr. Lightfoot is therefore hiding it and doubly secret. If he refuses to do so, as he indignantly states, "You dare!" or words to that effect, the Globe Theatre will disappear, which is about the last thing I wish to happen to me. Lightfoot then explains his secret. If the Government were to do what he does it will cease to govern. The Cabaret, which is the Cabaret where the Londoners, the French, the Belgians, the Dutchmen, the Djinns in the Tower of London where he will remain for his life. Lightfoot then explains the globe that he can see and the gestures which suggest that he is not looking at the Londoners, but at the ball, and that he cannot stop the mechanism of the globe. Lightfoot is about to bring about this desirable event—desirable to him, the impossible to bring about. Lightfoot's behaviour has made him feel that humanity does not deserve to live any longer.

The story for War, who is a "stout fellow," and all that, who can control the impending explosion by something he can control, and who, unless it proves to be, is not payload psychic) and who obeys the law of the heart, in front of the whole Cabaret—without only going to bring about this desirable event—desirable to him, the impossible to bring about. Lightfoot's behaviour has made him feel that humanity does not deserve to live any longer.

Social Credit Lecturing Technique.

Social Credit is a group of people who have developed a system of economic ideas and policies, known as Social Credit. One of the key ideas of Social Credit is the concept of a "social dividend," which is a regular payment to all citizens, regardless of their income or employment status.

At recent meetings of the Free Discussion Group, the Social Credit movement has been promoting its ideas. These meetings provide a forum for people to discuss the principles of Social Credit and to learn about its potential benefits for society.

Social Credit advocates believe that the current economic system is based on a faulty foundation, and that this system is responsible for many of the problems that people face in their daily lives. They argue that a more just and equitable system is possible, one in which everyone has access to the benefits of economic activity.

Social Credit advocates have been actively promoting their ideas through various means, including lectures, workshops, and public discussions. These efforts are aimed at raising awareness about Social Credit and building support for its principles.

Future directions for Social Credit.

The Social Credit movement is continuing to develop and expand. As it grows, it will be able to reach more people and achieve greater impact. Many individuals and organizations are already supporting Social Credit, and this support is expected to grow in the coming years.

Conclusion.

Social Credit is a growing movement that is dedicated to creating a more just and equitable economic system. With the support of people like you, Social Credit has the potential to make a real difference in the world.

Thank you for your interest in Social Credit. Together, we can work towards a more just and equitable future for all.
GLASGOW DOUGLAS CREDIT ASSOCIATION.


PUBLIC MEETING.

The National Trades Union Club, 24, New Oxford Street, W.C. 1.

A CHALLENGE TO SCOTLAND.

"There was a large, and obviously a keenly interested audience at the lecture on "The Future of Scotch Agriculture" by Mr. J. H. G. Douglas, delivered on Tuesday evening in the Lecture Room of the Royal Scottish Agricultural College, Edinburgh. The lecturer, who is a prominent agricultural writer and exhibitor, gave an interesting and well-illustrated lecture on the subject. He spoke about the importance of Scotch agriculture and its future prospects. He said that Scotch agriculture had a bright future ahead of it, and that it would be wise for Scotch farmers to make use of the opportunities offered them.

DOUGLAS PROPOSAL AND THE "MORAL OBJECTION."

Sir,—In the course of his recent broadcast, Mr. Douglas said that he was in favour of the amendment of the Act of 1909, and that he would support the proposal for the dual system of banking, provided that the "moral objection" were removed.

The "moral objection" is said to be the objection that the system is not "sound" because it is not "moral." Mr. Douglas argues that the system is "moral" because it is "sound." He says that the system is "sound" because it is "moral."

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The Social Credit proposals would remedy this defect by increasing the purchasing power in the hands of the community to an amount sufficient to provide, of course, additional demand for the whole product of industry. This, of course, cannot be done by the orthodox method of creating new money, prevalent during the war, which necessarily gives rise to the “violent spiral” of increased currency, higher prices, higher costs, higher costs, still higher prices, and so on. The essentials of the scheme are the simultaneous creation of new money and the regulation of the price of consumers’ goods at their real cost of production (as distinct from their apparent financial cost under the present system). The technique for effecting this is fully described in the Social Credit Library.

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