

THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

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NOTES OF THE WEEK.

The Situation in Alberta.

Diary of Current Events.

(Dates refer to Reports.)

January 16.

National Loan Council for Canada to be set up. Similar to Australian Loan Council but with difference each Province to have a Council of its own. Distinction makes no difference, because the Dominion Council is to co-ordinate (i.e., to veto or modify, if it thinks fit) the policies recommended for the Provinces. Dominion is to guarantee debt funding by Provinces. This will involve the ear-marking of specific Provincial revenues for the service of debt (*Financial Times*.)

"Probably one of the most important results of such a plan would, it is considered, be the final disposition of social credit as a practical possibility for Alberta." (*Financial Times*.)

Aberhart has not yet announced acceptance of the above proposals.

Federal Loan of £400,000 granted to Alberta. Proceeds will be fully absorbed in fulfilling obligations maturing today. Charles A. Dunning, Finance Minister, declares loan granted so as "not to allow" the Province to default. Toronto Correspondent of *Financial Times* explains that effect of new financial proposals will be the "rescue . . . of Alberta from the possibility of default."

The Social Credit Party of Alberta have bought *The Albertan* (Alberta's only morning newspaper). The purchase includes that newspaper's broadcasting station. It will have the confidence of the Aberhart Government. Preferred and Common stock will be offered to the public. (*Financial Times*.)

Leading article in *Financial Times* (January 16) constitutes a veiled threat that unless the Dominion keeps its member Provinces in order its own credit will suffer, and it will be denied facilities for "progress." The article adduces the history of the "Lang faction" in New South Wales, and recommends Canada to follow the example of the Commonwealth in suppressing unsound financial policies. The meaning of the article is that if the Dominion does not extinguish Aberhart she will be squeezed out of the world market. It appears also to convey the hint that the Money Interests are ready to aid and abet any breaches or amendments of the Constitution necessary to extirpate Alberta's financial heresy.

Revolutionary Traditions.

Maclean's Magazine of January 1 contains a three-page article by its editor, H. Napier Moore, which he describes as "Impartial notes on the progress of Alberta's New Prophet." The article is entitled "What of Social Credit?" (This magazine costs 5 cents and is obtainable from The Maclean Publishing Co., University Avenue, Toronto, Ont.)

The tone of the article generally sustains Mr. Moore's claim to an impartial attitude of mind, and lends antecedent probability to the assumption that his factual material has been properly chosen as to authenticity and relevancy. If, here and there, slight evidences of incredulity peep through when the feasibility of "Dividends" is alluded to, that must be expected of any writer who has not systematically studied and verified the Social Credit Analysis. But this does not matter, because the theme of the article is historical not technical.

The progress of Alberta towards the prime political sensation of the year 1935 dates back, according to one observer interviewed by Mr. Moore, to the days when William Jennings Bryan was teaching his monetary heresies. In those days people were migrating out to the North West States of the Union who might be called "agricultural gypsies"—people "impatient of conventional farming and conventional economics." The farther West they got the more receptive they became to change; and they hailed Bryan as a reformer. As soon as Alberta was opened up these people "crossed the border in droves" and settled there.

"Unlike the pioneers from Ontario and the Maritimes, they had little or no contact with the traditions of constitutional and conservative government as the East knew it. Their progeny grew up in the same spirit—fertile soil for experiment, for new ideas, for change."

The above quotations and their context constitute the

diagnosis of Mr. Moore's informant, a well-known and widely-travelled business man. Of this diagnosis Mr. Moore himself recalls that many years ago a keen student of Western affairs in Canada had said: "Alberta will always be five years closer to revolution than any other province."

* * *

If this background to recent happenings is correctly drawn it goes a long way to explain them, and contributes something towards answering the conundrum: What is going to happen next? It presents to us a people predisposed to changes even of a revolutionary character; and from this we may infer that they are also predisposed to revolutionary methods of bringing those changes about. No further corroboration of the first-named aspect of their predisposition is needed than the result of the election last August: as to the other aspect, readers will recall the testimony of certain workers in that election that people who publicly criticised Mr. Aberhart's plan were in some cases threatened with violence by zealous supporters of Mr. Aberhart. "The time for argument is past: the time for action has come" was a master-slogan familiar to the Social Credit Movement all over the world, and, to a people predisposed to revolutionary changes its terms would easily lend themselves to the construction that the cure for honest doubt was a clean punch on the nose.

* * *

To resume with Mr. Moore's narrative. The question might be asked why evidences of Alberta's revolutionary spirit did not become manifest in some way or another at a much earlier time than it did. Mr. Moore provides the answer. He points out that with the exception of the cities the population was widely scattered—"unable to participate in community life," and "largely out of reach of the church." Then, suddenly, in 1930 or 1931 Mr. Aberhart's Prophetic Bible Institute starts in Calgary. At first it numbers sixty members—it is a grain of mustard seed. It germinated and grew, and after a short interval acquired a radio station of its own. From that point it threw out branches all over the province, and supplied what was lacking to the scattered units of population—participation in community life. They met the Lord in the air. For, at first the linkage was religious. Mr. Aberhart's radio audience had grown to tens of thousands before he came into contact with Douglas's theories and decided to incorporate them in his system of teaching. The now larger philosophy of Mr. Aberhart perfected the linkage of scattered groups on both the spiritual and political planes of revolutionary thought.

* * *

Mr. Aberhart himself, when interviewed by a Press representative directly after the election, answered a question as to the feasibility of issuing the Dividend in these words: Either the Dividend must be issued, or it will be a case of "get your gun." This can be paired with a subsequent episode described by Mr. Napier Moore where Mr. Aberhart told an audience that he had received a threatening letter in the following terms: "If you don't pay the first Social Credit dividend by Christmas you'll suffer the consequences." Whether these manifestations of militancy calling to militancy are backed by the will-to-act or are merely hot air must be left an open question; but on the face of them they corroborated Mr. Moore's diagnosis of the revolutionary traditions and tendencies of Alberta's people.

Mr. Aberhart's Cabinet.

Mr. Moore points out a departure from precedent (an essential characteristic of revolution—though he does not make that point) in the manner in which Mr. Aberhart has selected his Ministers. Somewhat ingeniously for an experienced journalist and, one would have thought a political realist, Mr. Moore seems to think that persons cannot function efficiently as Cabinet Ministers unless they have had previous administrative experience. Thus he derides the selection of Mr. E. C. Manning as Provincial Secretary because that gentleman's previous experience had been confined to administering the affairs of the Prophetic Bible Institute. Yet earlier in his article he takes his hat off to the organisational ability of the Social Credit Party, of which the Institute was the core, which brought about the electoral victory. Again he cites the selection of the Minister of Public Works in the person of Mr. W. A. Fallow, a railway station agent. Then, Mr. Charles Cockcroft, who becomes Provincial Treasurer, was a country storekeeper about whom all that could be said was that he had "the reputation of having kept his books excellently, and made a profit during the depression." (One would think these were excellent qualifications from the orthodox point of view.) Next, the Minister of Agriculture, Trade and Industry is Mr. William N. Chant, who is a farmer. The Minister for Health is Dr. W. W. Cross, a medical man. The Attorney-General is Mr. John W. Hagill, K.C., an English-born Calgary lawyer. (Well, what's biting Mr. Moore?—he should read Ludovici's description in *A Defence of Aristocracy* of the tinkers, tailors and candlestick makers who formed Cromwell's "cabinet.") However, one selection satisfies Mr. Moore: it is that of Mr. C. C. Ross to be Minister of Lands and Mines. The reason is that Mr. Ross was once a civil servant under the (Dominion) Department of the Interior, is a Liberal, and, moreover, had "fought Social Credit with all his might." With this exception, however, the Cabinet is "inexperienced and untried."

The Compleat Minister.

It will be noticed that, probably unconsciously, Mr. Moore is confusing policy with administration, and requiring in Cabinet Ministers qualifications proper to civil servants. That is exactly what the banking interests require in Ministers, for the simple reason that any Minister who has acquired experience in administration in the past has automatically fallen into the bankers' way of looking at problems and the bankers' style of dealing with them. So, to make a doctor the Minister of Health is to entrust matters of policy to a person whose might be weak enough to rate the efficacy of prescriptions higher than the desirability of limiting their cost. Obviously, professional pride in successful curative achievement might endanger the balancing of Budgets. It would appear that the soundest principle in these matters is to choose Ministers whose past experience (or inexperience) and present knowledge (or lack of it) insulates their powers of reason or imagination from the secondary consequences of their collective policies. Thus the best Provincial Treasurer would be a man who never heard of a suicide prompted by financial anxieties, and who was congenitally unable to see the connection between *Economy* at the top and *Felo de se* at the bottom. "Get the money in—considerately if possible, but get it in and don't come telling me gruesome stories." That is the correct attitude of mind for a bankster Chancellor of the Exchequer. It is for the permanent official to

have his feelings harrowed: he's paid for it: besides which, since he has no say in policy, his conscience need not be troubled. From this point of view it is possible to see why, from the orthodox point of view, Mr. Aberhart might have selected for the Treasurership someone other than a storekeeper, who, albeit admittedly successful in his business, had been daily familiarised with the spectacle of the flattened noses of pinched figures confronting the full shelves of inaccessible grub through an eighth-inch thickness of window-glass. A man must be a mighty altruist to ignore this dumb evidence of dis-possession, or a mightier sadist to sublimate it into a desirable manifestation of "heroism under affliction."

* * *

So, despite Mr. Napier Moore's fears or sneers, we take leave to point out that a Cabinet of Ministers who can say, severally and collectively, "We ain't done any job like this before," at least hold out the possibility that they may face the requirements of external orthodox financiers with the retort: "We can't do that here." If the prospect of such a stand looks remote at present—which it does—this is despite, not because of, these men's administrative inexperience. And there is this consolation, that although the immediate concrete consequences to the people of a bankster defeat of Mr. Aberhart's policy would be just the same whether his Cabinet were to be deceived or bullied by coercion into a condition of frustration, it would make a lot of difference, on a longer view, in what spirit the defeat of the policy were to be accepted. Readers who recall Mr. Winston Churchill's early prediction that the passing of the India Act would finish the Empire, and then, when it was passed, his "cordial acceptance of defeat," will see what we mean. There is an abyss between the attitude of mind which acclaims defeat at the first set-back and one which treats the check as an opportunity for the application of the plan: *Reculer pour mieux sauter*.

The Bankers' Veto.

Happily, although Mr. Aberhart's Cabinet can be subjected to the ordeal of standing up to expert orthodox criticisms of their avowed policy, they are already being afforded evidence, which it is impossible for intelligent men to mistake, that the banking interests are not relying on the force of persuasion alone to hold up the policy, but are supplementing it with preparations for the application of *force majeure* (or, translated into Canadian political vernacular, "*Force Magor*"). A reference to the "Diary" heading these Notes will show that the *Financial Times* is obligingly frank on the matter, hinting as it does that plans are forward in Ottawa which, "it is considered," would result in "*the final disposition of social credit as a practical possibility in Alberta.*" (Our italics.) Well; this frankness cuts both ways. If Social Credit in Alberta can be vetoed without debate outside Alberta, the Albertan Ministers are obviously spared the task of expounding and defending the technical side of it—a relief for which most of them will no doubt be thankful. Further, they are in a position to adduce the action of the bankers as presumptive evidence that Social Credit would work if allowed to. It is not convincing evidence, of course, but the presumption carries considerable weight from the high antecedent probability that the policy, on the part of the bankers, of openly confessing their power and will to negative an overwhelming popular mandate without even the pretence of debating it in the Dominion Legislature or testing its constitutional validity in the Supreme

Court, is one which they would deem it most inexpedient to adopt except as a last resource.

All Experiments Barred.

Another advantage in this openness will be seen by those advocates of Social Credit who have been fearing lest Mr. Aberhart should launch an abortive scheme and so discredit the authentic analysis and remedy. Apparently, in the bankers' view, that desired result is not worth the risk. In the first place the Social Credit Press throughout the world would detect and attack any element in an Alberta scheme which departed from true principles. This was implicitly foreshadowed from the editor of *THE NEW AGE* when interviewed by the *Manchester Guardian* on the announcement of the result of the election. In the second place the bankers would have to consider the consequences of allowing even an abortive scheme to be launched. It would have to be a heterodox scheme of some sort, or else it could not be colourably identified with Social Credit by "agents spoliators." Being a heterodox scheme by how could the bankers refrain from attacking it without tacitly abandoning the hitherto axiomatic principle that for political Governments to interfere with credit policy was *ultra vires*? Roosevelt, yes; for in the United States the banks got themselves in a mess from which the President had to extricate them, and therefore any question of the President's right to interfere would be jeered out of the Union. But Aberhart, the Premier of a small Province—impossible!

* * *

Again, if Mr. Aberhart were conceded the right to launch a heterodox scheme, he could hardly be denied the right to improve it if he saw the necessity. That he would be prompted to improve it, and told how, by the Social Credit Press of the world, goes without saying. Moreover, if it needed improving Mr. Aberhart would find the fact out for himself. Experience teaches. Lastly, it is well to remember that President Roosevelt's heterodox scheme is in process of modification under one kind of pressure from the Courts above and another kind from the kaleidoscopic orbit of independent governmental heterodoxies, who knows into what pattern their fragmentary devices and adjustments might click at any moment? Then again, freedom for one Province to experiment means freedom for all. No other provincial Premiers desire to emulate Mr. Aberhart at present, but that is not to say that there can be no spread of the infection of money-experimenting to the inhabitants of their Provinces.

* * *

To sum up, it appears that the bankers have been driven to choose as the lesser evil the policy of overt repressive intervention. Presumably they feel it less dangerous to be seen fashioning the Constitution of Canada for their own ends than to permit even a trial-and-error monetary policy to be launched in Alberta. They do, at least, know where they stand and how they can be attacked. They are raising a purely constitutional issue which, whether joined on constitutional or unconstitutional lines, will be decided by the Legislature at Ottawa (which they have in their pockets) or the armed forces of the Crown (which act under their orders at second remove).

The Australian Precedent.

The allusion by the *Financial Times* (reported in the "Diary" which heads these Notes) to the "Lang

The Timing of Loans.

Bank loans create credit, which, when disbursed on production, creates costs to their amount.

The retirement of bank loans destroys the credit created by them, but does not necessarily destroy costs to their whole amount.

In order that the retirement of a bank loan should destroy costs to its whole amount the following conditions would have to be fulfilled. Postulating that a loan is to be repaid within a definite period, then within that period:

1. All the loan would have to be paid out as personal income to individuals.
2. The whole of the production financed by the loan would have to be got ready for consumption by these individuals.
3. These individuals would have to spend the whole of their income on this production and take it home as personal property.

Thus if a farmer were able to borrow £100 for a week, pay it out in wages to himself and his labourers for gathering blackberries (costing nothing), then sell the blackberries to himself and them by the end of the week, then the whole of his £100 costs would disappear with the repayment of the loan.

But suppose (for the sake of argument) that these blackberries had to be turned into jam before being fit for consumption, and that this would take another week. The farmer would have to collect the £100 before any of the fruit was shared out. He could only do this by getting his labourers to invest their wages in the blackberries. By doing the same himself, he would now be able to repay the bank. But, now, although the whole loan had been retired, not a pennyworth of costs would have been destroyed, and nobody would possess any money.

However, suppose the farmer borrowed another £100 for jam-making, and the jam was all ready at the end of the second week. The total cost of the jam would be £200. If the farmer sold it at bare cost per pound he would sell only half the quantity. To sell it all he would have to charge it at exactly half its bare cost per pound. Anyhow, the plain facts of the case would be that he and his men wanted to have all the jam but had only £100 to meet the £200 cost. Well, they could get it provided that they agreed to regard the first £100 (which they had invested) as a free gift to the jam industry, or, what amounts to the same thing practically, as a pre-payment to be allowed off the final price of the jam. Obviously, in a simple case like this, where the little community would know what they were doing and what they wanted, they would look at the matter in this way.

Supposing, however, that for some reason or other the farmer and his men wished to sell (to themselves) the whole of the jam at its full cost, they could do this if the bank created and lent them another £100 to be used entirely for buying jam as distinct from making more. They could charge and pay £200, and then repay the bank.

Notice, now, that the same result would happen supposing that the bank had not required repayment of the first £100 at the end of the week, and had let it stay out for a fortnight. For then the community would hold this money at the beginning of the second week when they borrowed the second £100, and would have £200 to spend when the full fortnight was up and all the jam ready for sale. In this case it will be observed

that there is no investment out of incomes, and no necessity for it, because the bank waits for repayment until all the jam is ready for sale.

If this principle of lending were applied to production in industry to-day the community would gain possession of money at the same rate as costs were created. Take a twelve-stage series of processes, lasting, say, a month each and costing £10. The bank would lend £10 in January repayable in twelve months; then £10 in February, repayable in eleven months; and so on until December, when the twelfth loan would be made repayable in one month. On December 31 goods costing £120 would be ready for consumption, and consumers would have £120. All the goods could be sold at full cost.

Of course, consumers can't wait a year for their goods, but this does not matter. If you like to suppose that part of the goods made in each month are consumable and are bought, let us say one-half of them, then the cost of the accumulating remainder will be £60 on December 31 and the consumers' balance of money also £60. The other £60 would have been received and cancelled by the bank, whose outstanding loan would now be £60.

The significance of this timing factor will be examined next week.

Social Credit Party of Great Britain. Annual Dinner.

The next Annual Dinner will take place at *Ye Olde Doctor Butler's Head*, Mason's Avenue, Coleman Street, E.C.2, on Saturday, February 8, 1936. Time: 7 p.m. for 7.30. Tickets, 3s. 6d., obtainable from Headquarters, 44, Little Britain, E.C.1, or from the office of THE NEW AGE, 70, High Holborn, W.C.1.

The promoters extend a hearty invitation to all members of the Social Credit Order irrespective of their views on Social Credit politics.

A PUBLIC MEETING in the FREE TRADE HALL MANCHESTER Friday, January 24th, at 8 p.m. The MARQUIS of TAVISTOCK will speak on SOCIAL CREDIT

Chairman: **THOMAS H. REDFERN, Esq.**
(Chairman, National Union of Manufacturers, M.C. Branch).
ADMISSION FREE
DOORS OPEN 7.15.

A limited number of reserved seats at 6d., 1/- and 2/-.
Obtainable from: G. Jardine Ltd., Booksellers, 128, Portland Street, Manchester.
Social Credit Shop, 15, Bridge Street, Manchester; Mrs. C. M. Thirk, Secretaries,
Bureau, 3, St. James Square, Manchester.

Meeting Organised by
MANCHESTER DOUGLAS SOCIAL CREDIT ASSOCIATION.
(President: The Dean of Canterbury).

Enquiries to the Hon. Secretary:
Mr. T. C. Wrycroft, 88, Heathbank Road, Chesdale Hulme,
from whom reserved seat tickets may also be obtained.

NOTICE.
All communications requiring the Editor's attention should be addressed direct to him as follows:
Mr. Arthur Brenton, 20, Rectory Road, Barnes, S.W.13.

The Totemistic Menace.

By "Presbyteros."

I.

One is inclined to wonder if Sir Josiah Stamp, after he has regained his poise, after having absorbed the shock (if any) of reading *Summer Time Ends*, will take the opportunity to mention in his next monition this disturbing and challenging book*. Probably not; so far as my observation goes, it has not been boisterously reviewed in our "sound" periodicals. It is an examination of the ethos and outlook of the modern Youth Movement, as represented in the organisations of "Toc H," "Student Christian Movement," "Y.M.C.A.," Buchmanism, Scouts, etc. Its sub-title is "The Exploitation of Youth." If Sir Josiah does venture to read it, he will surely not recommend it to the attention of any of his gratuitously adopted "fraternities"? Readers of the NEW AGE will remember how some few years ago attention was drawn to the sinister connection which Sir Josiah was at the time seeking to establish with the Youth Movement—in that instance represented by Sir Oswald Mosley's Blackshirts.

Those interested in the propagation and realisation of Social Credit cannot, by all the aforementioned Totems, afford to neglect this penetrating survey of the ground which is being prepared and fortified for the ambushing and the defeat of human liberty and progress by the high-financial manipulators and perverters of cultural and subcultural forces at the present time.

Mr. Stovin's thorough and courageous handling of his data brings about a revelation that makes denunciation merely redundant. Whilst hardly seeming to accuse, he proves and damns. He proves that youth, its defeatism, its frustrated energy and passion, its neurosis and disintegration, is being exploited. And, moreover, although the leaders themselves of these movements are under the dominance of the heretrance, even up to the rank of Archbishops, there is enough here of stark evidence to confirm in these columns: that the financial-political oligarchy which is assiduously working its way to absolute world power is prepared to foster, and is actually fostering and adopting any and every dimly-aimed and vaguely-directed mass-unit that may be emotionally all worked up with nowhere to go, and to supply the missing objective.

It is necessary, in considering the following quotations, to bear in mind the distinction which Mr. Stovin draws between movements which exist for and by the exploitation of vague mass-emotion, devoid of any intellectually lucid and defined objective, and those *ad hoc* societies and orders, such as the Society of Jesus, whose foundation was preceded by long preparation, intellectual travail, and clarity of definition.

One may interpose here the reflection that the Social Credit Movement will remain wholesome and justifiable so long as it insists on being an *ad hoc* movement—the *hoc* being the advocacy and establishment of Douglas Social Credit—and refuses to become a club or sodality or fraternity mutually rubbing grateful shoulders and scratching weak backs, intellectually and spiritually, hanging about for the definition of objectives and the issuance of marching orders by "De Big Boss,"—the delightful name for the Almighty in "Green Pastures"

Mr. Stovin finds in all the Youth-group movements a common characteristic, a gravitation and a regression towards tribalism, finding its ultimate emotional magnet in a Totem. Spell-bindings and slogans are substituted for the rational processes. Hysteria, expressing itself through magic and blurring of definition, action being determined not by individual decision, but by the consent of the group, marks the birth of the group or tribe. Buchman is spell-bound by the singing of a sacrificial hymn in a Church in

* Totem. *The Exploitation of Youth*. By Harold Stovin. (Methuen. 5s.)

the Lake District, after the manner of Moses at the Bush, so Buchmanism is born. "Dick" Sheppard, and "Tubby" meet together to formulate the policy and purpose of *Toc H*, to re-create and preserve the spirit of the meeting place, "The Old House" in Poperinghe. "Dick" has to leave before the job is finished, being too "desperately busy" to stay. The utmost definition achieved was that *Toc H* is merely "a good crowd sticking together."

"What strikes the mind most forcibly," observes Mr. Stovin, "is that two movements, which in their own estimation are of such momentous importance, should have had so painless and haphazard a birth, so little intellectual travail seems to be involved in their origin. . . . The older Orders were conceived in the painful life-experience of men who were fine in birth and culture, and given the most elaborate and concrete formulation: the newer seem rather to be the fruit of hasty thinking and neurotic prejudice, and have in them no element of concrete reference to the problems of the twentieth century. . . . the unquestioning way characteristic of tribes. . . an artificial transfusion, effected by brilliant verbal quackery" (p. 40-41).

In a footnote to page 46, Mr. Stovin says: "Our Public Schools were the pioneers in the use of myth to get intense group-loyalty, in fact, the myth is the foundation of the perfect system of discipline."

"Modern myth [comprises] a number of minor cults . . . often as a substitute for genuine religion or genuine social life, and which the various myth-makers use for their own purpose. There is the Cult of Sport, the Cult of Knowledge, and the Cult of Fellowship . . . practically every member of a tribe mistakes religiosity for religion. . . a Point of the *Toc H Compass* is the peculiarly hybrid conception: *think fairly* . . . the main engine of Absolute Honesty (Buchmanite) under the umbrella of guidance" (p. 56). "But knowledge to-day is not a disinterested activity, and the combination of low mental equipment with the complexity of discussable material does not result in thinking. The amount of real 'thinking' that goes on in Rover Dens, *Toc H* meetings, Student Christian or Y.M.C.A. study circles is negligible, because the motive for knowledge is overcharged with the inner purpose of the group, and with the infectious feeling that disagreement on fundamentals would destroy solidarity. In fact, the 'frank exchange of views' which so many groups pride themselves on achieving is only a timid fluttering on and off the rock of dogmatic certainty, which is the myth." (p. 57).

A pamphlet issued by the Student Christian Movement says: "The really essential thing is that the prayerful spirit, the sense of spiritual reality, should pervade the whole discussion." "Such a haze of spiritual atmosphere," says Mr. Stovin, "puts an effective damper on independent thinking, and makes all discussion a valueless ritual." "The Y.M.C.A. provides a Leader, whose main function is 'to guide discussion,' and who may be a local doctor, or a school-master, or a parson, or a business man." It also provides a collection of 'Fireside Talks,' in some of which topics have the suggested 'right' conclusion in their very wording. "There is no remedy," said the Prince of Wales on January 27, 1934, "which will ever replace the way of Fellowship." And, again, in *The Times* leading article two days later.

Mr. Stovin is undoubtedly hot on the trail of the super-controllers. See the letter from a correspondent in the issue for January 10th containing a suggestion that extracts from *The Times* should be compiled into a book for school dictation! Perhaps *The Times* is all ready to oblige; the selection possibly already completed? One finds it hard to leave off quoting Mr. Stovin. He has performed a service of the utmost value towards the putting of bankster-power into quarantine.

"Fellowship (in the tribal sense) may be defined as comradeship + service + sacrifice." (p. 67.)
(To be continued.)

Observations of an Election Agent.

By T. H. Nicholls.

II.

We seem to have arrived at a conclusion, no doubt as a result of the experience of the candidates at the last election, that the electoral campaign is least useful during an election.

Since every election agent discounts at least one-third of the "promises" given to his canvassers during the campaign, it follows that promises given months before must be much more heavily reduced. That does not imply that the pledge is valueless. As an introductory medium the pledge form is a most useful piece of machinery, but it is not enough.

But having discovered by experience the weakness of the weapon when it meets the opposition of other election machinery, let us consider its revised use as a weapon to "exert continuous pressure upon members during the life of Parliament."

In the procedure of the House there are many ways of stopping discussion on a particular measure, and it is authoritatively laid down "that no Private Member's Bill has the least hope of passing if opposed by a determined minority, unless assisted by the Government." Therefore the degree of support within the House must be sufficient to warrant the Government taking charge of the Bill without dividing its party, for it has to remember that if its own supporters abstain, the Opposition will throw their whole weight, whatever their pledges, in an effort to defeat the Government.

In addition, the procedure includes "Blocking Motions," given in the procedure of the House as follows: "There are two kinds of blocking motions, one to hinder the progress of a Bill, and the other to prevent a subject being debated. The former is a simple notice of rejection, which serves, until withdrawn, to stop a measure from being debated after 11 p.m. on the first four days of the week or 5 p.m. on Friday." (By the use of this a small minority can keep on talking until the stated time, or even debate Bill preceding it at length, and so prevent progress.)

"The latter is a notice to call attention on 'an early day' to the subject in question, with the addition of an intention to move a resolution. As a consequence, for many years a Member who desired to prevent discussion of a subject inconvenient to his party has handed in a notice of motion which he did not intend to move, and with the terms of which he might himself disagree; and this, by official ruling, prevented debate as long as it remained on the paper, whence it could only be removed by the Member concerned, who might place it thereon at the opening of the session and leave the country for the remainder, secure in the power of his 'blocking motion' to stifle discussion."

It must also be remembered that Bills affecting public policy must pass through all stages within the session or pass through them again in the next. These are some of the reasons why other "interests" have discarded the method of direct approach to members in the light of bitter experience.

LETTERS TO THE EDITOR.

COAL AND OIL.

Sir,—Your reference last week to the Turner coal-distillation process recalls the fact that when the Anglo-Persian Oil Company wanted refineries quickly, in which to treat the Persian oil whilst their own were being built at Grangemouth and Llandarcy, inducements were offered to and accepted by the directors of the Scottish oil-shale companies for the use of their refineries. This resulted in the closing down of the oil-shale mines in The Lothians. It was declared that shale-oil could not compete in price with well-oil. The facts show that oil from wells is now sold at higher prices than were charged formerly for that from shale. The con-

sumers and the miners suffered by closing the shale mines to provide a market for Persian oil.

Since those days, another oil-pipe line is delivering oil, at the rate of 4,000,000 tons per annum, from Iraq to ports on the Eastern Mediterranean. Who is going to buy it? As there is a limited demand for fuel, obviously some users must be induced to take that oil in preference to their present fuel. What better inducement can be offered than a rise in the price of coal? A rise in the price of coal is therefore engineered. It is approved by the big users of coal who can and will change over to oil as soon as it be expedient. The result will be similar to that which occurred in the shale mines, namely, thousands of miners will be put out of work.

MINING ENGINEER.

SOCIALIST IDEOLOGY.

Sir,—I hope you will allow me, through your columns, to ask your correspondent, Mrs. G. F. Bing, if, as she states, the ideology of the Socialist political parties "enunciates the Social Credit proposals in 1897," why the Labour Party (which, I suppose, is the Socialist political party today) packed the committee formed to report on Social Credit with avowed Social Credit opponents, and turned down the Social Credit proposals in 1935?

Nothing, however, that Mrs. Bing can say will alter the fact that the Socialist party have the choice of a scheme that would abolish poverty, to all intents and purposes, immediately—and that they will have none of it. The inference is obvious, it is that the Socialist party do not want to abolish poverty, they wish to represent it, and continue to dole out "amenities" to, and retain their power over, the "masses" whom—ostensibly—they profess to serve.

B. C. Best.

AN IMPORTANT DEBATE on National Dividends in the form of questions and answers. Questions by C. L. Hodgkinson, answers by H. B. Riddett. To take place at the First Avenue Hotel, Holborn, W.C.1, on Wednesday, January 22, at 8.15 p.m. Organised by *The New Freeman*. Admission free.

Forthcoming Meetings.

The Social Credit Party of Great Britain.

National Headquarters: 44, Little Britain, E.C.1. 8 p.m. Wednesday, January 22.—Speakers' Class. Subject for discussion: Draft Parliamentary Bill to Equate Consumption to Production in Great Britain.

Wednesday, February 5.—Lecture: John Hargrave: "Social Credit in 1936; or, Time and Tide Wait for No Man."

Saturday, February 8, 7.45 p.m.—Annual Dinner. *Ye Old Butler's Head, E.C.*

London Social Credit Club.

Blewcoat Room, Caxton Street, S.W.
Jan. 24, 7.45 p.m.—"The Prehistory of Monetary Reform," by Mr. Montgomery Butchart.

Jan. 31, 7.45 p.m.—Question and Answer Night.
Hon. Secretary: Dr. J. C. B. Mitchell, 2, Bromley Common, Kent

Manchester Social Credit Club.

Meetings on the first and third Tuesdays of each month at the Grosvenor Hotel, Deansgate, Manchester. 7 p.m. onwards. Visitors welcome.

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