The New Age

A Weekly Review of Politics, Literature and Art


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Notes of the Week

Political Uniforms

The act of the Government, foreshadowed in the News Chronicle, to prohibit the wearing of the Black Shirt, as we write (October 29) coincides almost to the day with the publication of the current number ofAttach which contains a cogent and spirited defence of the wearing of the Green Shirt. Anyone who studies the terms of that defence will agree that it does not quite for all the cases of generalisation that uniforms are the cause of disorder; and he will see that, in the process of doing so, it provides ample justification for the Government's discriminatory attitude on this problem.

Insofar as a uniform is expressive of the spirit of militancy in political agitation you do not extinguish that spirit by forbidding the uniform. On the contrary, if the spirit of militancy animates the wearers of the uniform, and if they spontaneously elect to symbolise it by the wearing of the uniform, the effect of prohibiting the uniform corresponds to the screwing down of a safety-valve to exactly the same way as would be the prohibition of free speech. The uniform, in these circumstances, simply substitutes the coloured cloth for the spoken word. Its wearer makes a speech without talking. If he be a man with a propensity for violence under a sense of grievance, his donning of a uniform helps him to swear off his impulse toward disorderliness. He loves the feeling of impotence which drives so many people to seek desperate and therefore futile remedies. He can say to himself: "I am doing something about it." He may be incapable of oratory, incompetent in argument, devoid of organising ability, lacking in personality—in sum, an isolated nobody when in multi-faction in uniform he is an integrated somebody.

I started speaking in the open air, wearing my ordinary clothes, passers-by took no notice of me. I wrote a correspondent to The New Age a year or two ago, "but as soon as I changed into the uniform I began to draw audiences." There is nothing more exasperating to a man with a mission than public indifference. And since exasperation is the breeding-ground of disorderliness there is no disputing the potential value to society of this device for overcoming public indifference.

Alberta

A correspondent has sent us a cutting from The Albertan of October 17 containing the text of the Act instituting the "Price-Spreads Board." He sends it in order to help us to decide whether or not the Act embodies the principle of Social-Credit price-regulation.

The following are the clauses material to the question.

(a) The Board shall, when so directed by the Minister and may, upon its own initiative, inquire into any matter relating to the production, manufacture, supply, distribution, or sale by wholesale or retail of any goods, wares or merchandise to which this Act applies or may hereafter apply or into any matter relating to any trade or industry in which this Act applies or may hereafter apply,

(b) After making any such inquiry, the Board may by order fix and prescribe:

"(a) maximum or minimum prices, or both, at which such goods, wares or merchandise shall be purchased or sold, whether by wholesale or by retail; or

"(b) maximum or minimum prices, or both, to be charged for services rendered or work done in any of the trades to which this Act applies or may hereafter apply;

"(c) areas of the Province to which any such order shall apply, and in so doing may fix different maximum and minimum prices for different areas.

A further clause provides penalties for evasions of the Act.

Now there is no difficulty in seeing that the Price Spreads Board is intended to be a Price Regulation Board. But nothing in the Act guarantees that the regulating will be carried out on the Social-Credit principle. The Act seems to have been based on the assumption that if you ensure that every producer along the chain of manufacturing and trading enter...
sancer because it has never had milk out of a sancer before. Just as you have to grab the little creature by the scruff of the neck and daub its nose in the liquor, so does the Scheme for Scotland apply compul-
sions on people who have to be weaned from the dry breasts of the worn-out Money Monopoly. It is no time for thinking. To be or not to be. See How Gracious the Lord Is!; it is time to wash their kittenish fears away by compulsory immersion. The operation
performed once, is performed once for all.

What is permissible in respect of the Scheme for Scot-
land is permissible in respect of a Scheme for Alberta. For any scheme introduced in that province obviously falls into a transmogrification and has to take account of the transitional problems just indicated. For this reason we do not agree with those Social-Credit critics
who demand of Mr. Aberhart that his initial legislation shall correspond at all points with their picture of Social Credit in full operation some years after the close of the period. Critics who are given to say, "Ah, look at
these restricting devices, increasing taxes, etc., etc.,
are dismised as a fool or knave on that account, lay
themselves open to the retort that the Scheme for Scot-
land exhibits parallel inconsistencies, as, for example, it provides that a workingman's profits at work at the poterry shall be deprived of his wage
income, and that a Trade Union which breaks a wage
agreement shall be similarly penalised.
The true criticism of Mr. Aberhart's legislation lies rather in the direction of testing it for efficiency. His "Price Spreads" Act applies controls over the price of one point. This is quite another criticism to that case
already made, namely, that these controls are defec-
tive, because the means which are enforced to prevent if they were not defective they would be unnecessarily unenforced, is not a word in an administrative sense to try the breach of any Social-Credit technical principle to try to regulate at intervals along the chain. To regulate the processes as an end in itself and regulating them as a means
end, provided that the regulation is correct for equating incomes with prices. But in the end when once the results are indefinite only the variety of consequences. It is like substituting a
Nashman hammer for the nutcrackers. It is a con-
membered that the creeping error in the chain of com-
executive sion would naturally be the result of the error in the
article in the first instance. If the "price spreads" are not
sufficiently high, the consumer will buy less and in this case the producers will not be stimulated to produce. Thus the scheme for high prices is not complete and the cost of living will not be increased.

To sum up, the objection made to the Social-Credit tech-
nic is that high prices rest on the practical concern that
if theCHoosers do not do this indeed they cannot
spend the rate they pay them. For in the end the rate they pay will affect the full price of
his stock, every producer behind him can pay less
for it. The trade-debts and bank-debts.

Interim profiteering would not be eliminated by this,
there remains a case for limiting it. Profiteering
But it is important to be clear what is meant by
high profits are drawn by proprietors or shareholders, not by the use of new
money in this way is not restitutorily valid, and the fact
that this so is registered in the recording of this credit
as a debt to be recovered from them in prices later on.

For example, if a series of, say, ten producers make
1,000 articles each valued at $1,000, and their re-
spective profits add up to, say, $500, then their expen-
ditures in the production market would fetch them $500 articles, or 50 each, while the rest of the community, it might be 100 persons, would have to pay
in addition to these $500 articles, each supposing them to
possess $500. A consumption-rate of five articles per
person might represent a condition of destitution among
the 100 residual legatees," and if so, any government
would be forced to limit profits for that reason. But not—mark this—to equate incomes with prices: for (by assumption) they are equated already at the $1,000.

As long as the 1,000 articles are sold to consumers at	the technical requirements that the credit is satisfied.
The question we are asking is: "what earns it, or in what proportions the consumers get hold of them, is not the concern of the Social Credit technican; it is the concern of the
politician and sociologist, and ultimately of the com-
munity, who will deal with it according to the dictates
dications of conscience and the calculations of prudence.
They would, of course, say, "It is not right for a few pro-
fiteers to scoop the pool"; and they would also say:
"It is provocative of lawless disorder for them to do
so."

On the other hand, when we came to the reinv-
vestment, instead of the spending. "Profit" incomes,
disproportionate distribution of goods do not arise.
Profits invested are not spent in the consumption-
market. Hence, on the figures used in the above
example, at $500 per consumer, the whole 1,000
articles would be available for the 100 consumers to buy if they had the money. True, they would not be able to get more articles than in the earlier case. But the difference here is evident. In the earlier case no device for increasing their incomes could improve their condition, for the 100 profits
were not high enough to reward the 100 consumers.
In the present case, we have only a few profits that do not increase. In this case the profits do not apply at all articles at all, and therefore the 100 consumers could be empowered by
the Social Credit technican to double their consumption.
To provide such a subvention is the concern of the
Social-Credit technican because if it is not provided industry will be
saddled with goods which requires industry to dispose of

However, the problem of magnitude need not worry
the Social Credit legislatore's mind. If the system itself
Alberta economy, if not fully developed, could not raise
the general standard of living by more than a small
fraction even when working at full capacity. This is the
consequence of under-development, not the result of simplicity
that would have been achieved under the system that
would, moreover, have been the result of saving up the
name of Social Credit. A Social-Creditor is one who
undoubtedly advocates the adoption of a system of
certain design. Anyone who adds to his advocacy of the
design the plea that it is the boast of the system to be
adaptable and that it is travelling outside the orbit of scientific
education into that of social morals. The question
of magnitude is one to be settled by the will of the com-
munity, and, moreover, cannot be added to the will of the
community as a whole, for the first time, be empowered to
decide by the adoption of the design. The first instalment
of new purchasing-power put into their hands would
mean that they have to demand more purchasing-power, and more
and more up to the limit of safety on their side or of produc-
tive capacity on the side of industry. This is unques-
tionable. Hence anyone who hails at the moment
limits to the magnitude of the system is revealing
dishonesty of the limits which the community will set for
itself, and is thereby tacitly advocating the imposition
of limits from above. Not only that, but such a person
is logically committed to disapproval of the adoption of
the system itself in the first place. He who has
had much better reject the design or plead for the pos-
tlement of its adoption—an attitude which, need-
less to say, he would be supported by the Money
Monopoly's "Ministry of Morals."

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We hope, however, that as the scheme of control de-
velops, the government will recognise the superior merits
of the system. The government department will have
the good fortune of having a supply of the control
measures which are indispensable to the success of the
scheme. It will be the duty of the government to see
that the control is properly supervised and that
the laws are properly applied. The government will
be responsible for the proper application of the
laws and for the proper supervision of the control.

The result of the control will be that the people will be
protected from the misuse of the system. The system
will not be allowed to be used in a way that would be
detrimental to the welfare of the community.

In theory, the banks might issue new credits in such
way as to enable consumers to bridge the gap and even
have a surplus of money. No one is more anxious for the
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exchanges, where they can dodge detection and measurement after the manner of the Irishman's thirteenth pig, but in waiting at the shopping-end of the system where the resultant of all these multiflorm complications stands plainly expressed in the final bills on the shopkeeper. Has the shopper got in his pig as much as the shopkeeper has to pay? That is the test both as to the necessity for regulation, and, if there be necessity, as to the manner and measure of regulation. * * *

A correspondent has sent us a series of cuttings from the Citizen (Ottawa). We do not have time to digest them, but they contain reports by biometric agencies commissioned by that newspaper to watch developments in the Alberta Government's policy and, particularly, the restrictions on the policy of the different classes of citizens affected by it. The reports made by this observer show evidence of careful watching and a judicial spirit in the watcher. The rapid survey which we have made of them up to now seems to disclose the fact that the defects in the Government's schemes are compensated for by the uncertainties and unreasoning on what to do about them. Mr. Aberhart may not be a pure-bred Social-Credit hodgepodge, but at least he is a hodgepodge, and appears to be giving the tenets of economic orthodoxy something to think about. Perhaps there is no better way of putting it to say that Mr. Aberhart is a young man whose spines haven't finished growing. For then we are able to hope that he will become invulnerable before the terriers have decided when and how to turn him over on his back.

Points About Social Credit.

VI. Compulsory Capital Expansion.

Under Point No. 2 industry was shown entering up costs faster than it paid out incomes to consumers. (The A + B Accounting No 5 industry was shown accumulating physical capital, it is true, which was the amount by which the cost of total production exceeded the cost of products sold to consumers in a given accounting period. This capital was shown to consist of 2 parts respectively defined as Fixed (or permanent) Capital and Commodity (or temporary) Capital—i.e., the Fixed Capital intended to be retained and maintained by industry, and the Commodity Capital intended to be converted into goods by industry. If we combine Points Nos 2 and 3 we see that the industry accumulates Capital (of both kinds) automatically and ineluctably. For the Capital accumulates not at the rate at which industry requires and plans to accumulate it, but at the rate at which the commercial lags behind production. Experience confirms this, for we see industry in possession of more Fixed Capital than it can use to full capacity, and more Commodity Capital than it can dispose of (e.g., factories standing idle and machinery not being used.) As a result, industry is compelled to produce more than it needs, accumulate more than it uses, and consume less than it accumulates.)

Furthermore, the eastern manufacturers, by reason of their political influence, as well as by reason of the fact that they have been granted lower taxes behind production, enjoy a relative protective advantage over the western farmers. They produce lower-priced and higher-quality goods and services, and, therefore, to the extent to which they do this they are comparatively better off.

The wage-disbursements are shown on the accounts of the machine-disbursements. The machine-disbursements are shown as agricultural wages saved in the west go to feed industrial and financial reserves in the east.

Notice.

All communications concerning The New Age should be addressed directly to the Editor:

Mr. Arthur Brenton,
20, Rectory Road,
Barnes, S.W.13.

Renewals of subscriptions and orders for overseas
should be sent, as usual, to High Holborn.

The Spenlow Formula.

"I, personally," replied Mr. Spenlow, "do not object to the claims you make for Social Credit; but you see, we have to carry Jorkins with us. Jorkins is not at all sure that spiritual values will not be sacrificed in the pursuit of material benefits. The more I hear of the increase in the number of such values which you and I wish to bestow on the people. We may think that he is unnecessarily nervous, and we— or are we perhaps—insipidly say that his criteria of spiritual value are spurious in himself and not of anyone else. But there you are! Jorkins is Jorkins, and if we are to get his moral approval, not to speak of his material assistance, we must respect his scruples. To tell you plainly, I have been unable, not not to say have been unable, to satisfy him that under Social Credit, the people will spend their money on the right things and occupy their leisure in the right way. "Jorkins is a fervid believer, as we all are. But he is a far-seeing man, and he holds that our claim for Social Credit is that it is the gate to the Age of Plenty, though perfectly true as a statement of fact, it is execution will be as true as a matter of opinion. The trouble is that, as he sees the problem, the philosophy of the abundance springs from the materialism rooted in the philosophy of scarcity. Jorkins looks out at a world of travail from the devastations of mass-production, mass-pollution, mass-consumption, and mass-recreation; and he asks himself if the addition of mass consumption will not be likely to make our spiritual confusion worse confounded. He reflects on the character of the expenditure of goods, and asks himself if it were wise to universalise such 'plenty'—whether perhaps a country of such a Jorkin's commodification of essential commodities, so that society should be stopped the further vulgarisation of its values by the complete unloading of the Selfridge appetite and the Woolworth mind.

Jorkins warns us, or some of us, that our idea that an increase of leisure and comfort will automatically raise the spiritual status of mankind and amass the hordes of the soul is a fallacy which will alienate them. They are alive, as he is, the fundamental cravings of man for nature. But, of us, there are few who have taken the problems of poverty for the human disposition to sin."

"Such may be hard sayings for us, or some of us, to swallow, but as I have already said, we must carry Jorkins with us. Believe me, Jorkins worries me for Social Credit. He is critical of our claims on its behalf and wants us to produce a formula that will secure his approval. It is imperative that we do so. I, Spenlow, am powerless to co-operate with you in the face of his disapproval of my partner Jorkins. Personally, as you know, I would go all out to finance the needs of humanity; but, as it is, we must reckon with Jorkins's insistence that we must not finance the mass consumption, but finance the fruits of humankind. For the heart of man is so little nourished and so deeply wasted.

Now I have here a formula—let me call it the Spenlow-Jorkins formula of reconciliation. It reads as follows:

The validity of Social Credit ultimately depends on the necessity to repudiate all doctrines which are in correspondence between man's achievements and his needs.

Social Credit is the Truth about Economics. It is an exacting truth, even perhaps a dangerous truth, the truth of which we need to be concerned, the truth that the way to the spiritual resources of an age is by being rich. If we let our own, yet perhaps our next state may be worse than our first. It is a truth that we must bring our doctrines before Jorkins, whose aid in the great cultural and spiritual ordeal we do presumably need. Here and there only is true appeal for the appeal for the satisfaction of Social Credit, now in peril of submergence and decay.

"Man has two needs. The one is the need for leisure and material comfort. But he has a deeper need, the need to assuage the hunger of his spirit, and to satisfy the fundamental cravings of his nature. We must satisfy Jorkins, who knows these hunger and cravings; that the satisfaction of the first and lesser need does not interfere with the satisfaction of the second and greater need. So man's achievements must correspond primarily with Jorkins's vision of man ought to have. Granted that, then Jorkins is willing that man's achievements shall correspond to what man thinks he needs.

The above expression of view, placed in the mouth of Mr. Jorkins, has been built up of passages from an address given by Mr. B. R. Rockitt to the London Social Credit Club a few months ago, and published in Mr. W. T. Simms's quarterly magazine, Purposo (April-June number) under its original title 'What's Wrong With Social Credit.' Let us say at once that it is the last thought in our mind to insinuate that Mr. Rockitt is practicalizing the original Spenlow diplomacy in the form of pretending to be governed by a non-existent Jorkins; but at the same time we must make it clear that in our judgment Mr. Rockitt is hampered by circumstances which are discordant with the spirit of the true Social Credit Order. There is in him a Jorkins's element of distrust about the possible consequences of the Social Credit Order which discounts the self is a true Social Credit Order. It peeps out, not only in the article just mentioned, but also in the closing passages of his address as Chairman of the York Conference. We recognise the valuable work done by him, and the Chandes Group under his chairmanship, which he alludes to in a letter published elsewhere, to have been mainly directed towards an educational side, to showing that the objectives of the Social Credit Movement are reconcilable with those of cultural and religious bodies whose support will widen the public. On the same time, we see a danger which this effort to win their support may betray the Chande.

London Social Credit Club.
Ricecoat Road, Ealing, S.W.
PUBLIC MEETING.
November 6, 8 p.m.—The York Conference.

SUBSCRIPTION RATES.

The Subscription Rates for "The New Age," to any address in Great Britain or abroad, are 30s. for 12 months; 18s. for 6 months; 7s. 6d. for 3 months.
Communications.

"SEVEN HETERODOX THEORIES OF MONEY."

Dear Sir,—You have done another great service to the Social Credit Movement, whose purity from compromise has been your constant care, by luminae heavy with both fresh and ancient wisdom to be edited by Mr. Butchart. I congratulate you and your worldwide circle of readers that your torch still burns with purifying flame.

It cannot be too strongly borne in upon us all, especially now, when we are being depicted as a dangerous sect from the financial press, that the Social Credit Movement is an isolated Order based upon a philosophy of life, not a monetary theory. The monetary aspect of the Social Credit Order has nothing to do about it at all. That is but the part which puts the stamp of authority on the philosophy by revealing the error inherent in the traditional aspect of community control. The financial analysis is a pure statement of fact which can only be disposed of by producing a factory in which A does equal A + B. No critic has questioned the designs and descriptions of the A and B process or asserted that the latter are zero. No one denies the result, which appears in price; or that money to meet and pay prices is contained only in the descriptions under A. If, therefore, the A + B Theorem be a fallacy and not a fact, let the H.G.M. Government produce the factory in which A equals A + B. Or, since the owners of The Times newspaper have taken the responsibility of informing their readers that "all economists of standing agree that this is a theoretical fiction," let them show us the factory and it will suffice us.

The Lord Chief Justice of England informs us that the crisis of the barons is a very ancient common law system, which we analyze, the Social Credit Order commanding the production of the body corporate as it is personified and contained, is an Error. Those Economists, Bankers, and Statesmen upon whose prestige the present system rests and continues, should be sent to the factory to produce the factory where the error detected by the Economic Order no longer exists. No error, no pack duel. If error, then cause must be shown for its further detention, because, on the authority of the analysis, the Social Credit Order declares and claims it to be a case of unlawful detention. Should this test fail we will ever hold our peace and leave the field to the monetary theorists. For any section of the Social Credit Order to be associated in any way with the publication of a book from the nature and aims described by you in a dangerous, degenerate position. As you rightly emphasize, Sir, it had best be left to the Press organized and canvassed by persons outside the Movement; To represent Douglas as one of the several types of monetary reformers, or leaders, it to completely misrepresent him as the one open type of mind that can without effort distinguish the difference between a circle and a globe; between a solid and a hollow.

His original Thesis and infallible Theorem, confirmed as they are by mathematical principles and natural law, constitutes a challenge to a world-wide system of Government based upon an error concealed in the cost accounting industry and the keeping of the Banks. That challenge will not mix well with anything else. Fusion is sure to mean confusion in the end; an intellectual ennui, instead of a satisfied solution. A rabble of theorists will be easily rallied, but it will just as easily be routed: whereas a Royal Order cannot be so easily confounded.

The fact that Mr. Winston Churchill's literary skill and great influence was recently exploited in the "Sunday Chronicle" to misrepresent Major Douglas as only one of the Huxley Longs, the Dr. Townsendes, and the Father Conighns of America who would "just imagine that the sunshine into gold," should operate as a warning to these British fissionists. Mr. Churchill's methods are a good guide to the policy of Mr. Churchill's masters, and in that they are consistent: that their formula of Government has been consored and has reconciled any gentleman holding office under either of the "factions", the easiest, if not the bravest, method to avoid specific performance of reasonable repairs to the "system". A "reform" is a "reform" with doctrines capable of acquiring widespread support in the political arena, and thus submerging the Douglas Theory, and thus submerging the social credit system of schools so easily frosted by the philosophy of the Churchillian brand.

I certainly hope the York Conference is not being exploited for this sort of fission. If it is, the Groups will be better advised to get back to the People's Campaign, adding such elements as an action in the district in which "Life Without Reserve." Like you, Sir, I prefer the Douglas Dimmitt" to the Butchart Second World Almoner.

Sir,—I wish to endorse and emphasize your criticism of "Seven Heterodox Theories of Money," which appeared in "Montague Butchart. Whatever the merits of these discussions, democracy is now fighting to preserve, in the High Court of Justice commanding the production of the body corporate as it is personified and contained, the errors of the Economists, Bankers, and Statesmen upon whose prestige the present system rests and continues. The Socialist Order declares and claims that there is no error. No error, no pack duel. If error, then cause must be shown for its further detention, because, on the authority of the analysis, the Social Credit Order declares and claims it to be a case of unlawful detention. Should this test fail we will ever hold our peace and leave the field to the monetary theorists. For any section of the Social Credit Order to be associated in any way with the publication of a book from the nature and aims described by you in a dangerous, degenerate position. As you rightly emphasize, Sir, it had best be left to the Press organized and canvassed by persons outside the Movement; To represent Douglas as one of the several types of monetary reformers, or leaders, it to completely misrepresent him as the one open type of mind that can without effort distinguish the difference between a circle and a globe; between a solid and a hollow.

Prospects of the Movement.

By J. Fyett Parry.

[Address given at the York Conference.]

When the course is set and the sails are hoisted well, the lookout keeps his eyes fixed on the future, in times of doubt and discouragement, it is useful to look back and think of the lessons of the past.

This week we are celebrating the 29th anniversary of the foundation of "The New Age". It was a man with a mission.

A devout son of the Church, he conceived it his duty to make the Bible the basis of his religion—the Bible.

His mission can best be described in his own words, written in 1916 and quoted in the Scotsman of October 21, 1932: "I am thoroughly convinced that the Church can never be restored to its true status as a great living force among men until the Bible is put into the hands of the people and is used as the chief weapon of Christian propaganda in this world, and that the Church will not be able to do this until it is reformed on the lines of the Reformation of 1543, when a new Bible was issued."

I totally dissent from those who are unwilling that the sacred Scriptures, translated into the vulgar tongue, should ever reach the individual, as if Christ had taught such subtle doctrines that they can with difficulty be understood by the average individual, as if the Christian religion lay in men's ignorance of it. The mysteries of kings it were perhaps better to conceal, but Christ wishes his mysteries to be published as widely as possible.

I wish the wishes and the epistle of St. Paul were translated into all languages of all people that they might be read and known, not merely by the Scots and Irish, who are read and known, but by the Turks and the Serbians who have no knowledge of them at all, that the Buddhas may come into the world, that the faithful may come into the world, that the faithful may read and understand the Scriptures, that the peoples may scan the scrolls and the epistles and the letters of the Church.

The attack on the British Constitution is the battle division and the battle against the Church, and I am passionately eager to institute the Church in the hearts of the people.

DANGER OF DIVIDED PROPAGANDA.

Today, where propaganda is so manifold and so widely scattered, we cannot expect the Church to gain the propaganda advantage over the new dogmas of Lucifer. If we desire to see the triumph of the Church of Social Credit, we must prepare to work the Church on which we build it in the vulgar tongue. The basis of our propaganda, the basis of our efforts in the Church of Social Credit is common sense; that is the one thing we can teach the people; that is the thing in which the Church of Social Credit is common sense; that is the thing which we must teach the people; that is the thing which we must teach the people.

"DAILY EXPRESS" LABOUR REPORTER, OCT. 7.

This morning there was a breakthrough in the Social Credit movement by groups of Major Douglas, his son and supporter. The movement, of being an edited and transmitted to the people. The Times of this morning have held conferences in the United States, and they have been attended by Major Douglas's associates. In the North of Yorkshire have held conferences in the United States, and they have been attended by Major Douglas's associates. The organizers of Major Douglas's London headquarters described their meeting as "a meeting of the literary folks" anxious to launch a national propaganda campaign for Social Credit. Major Douglas's speakers said: "We are all united in the same movement. We are all united in the same movement. We are all united in the same movement." We are all united in the same movement. We are all united in the same movement." We are all united in the same movement. We are all united in the same movement. We are all united in the same movement.

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Even such an unbiassed man as Francis Bacon never accepted the new conclusions in which he found some minor miscalculations.

But Galileo found that when science failed to disprove his theories, he came up against the implications of the round world idea.

Science accepted the idea, sees it used, but the religious authorities realised that it cut at the very roots of their authority.

A round world confines Hell to measurable dimensions. And how can mankind be expected to live a pious life and seek the intercession of the Church unless there is unlimited room in Hell for all evildoers?

The idea was assailed by Protestants and Catholics alike. Galileo tried to show that his views were of universal interest only, not affecting the authority of the Church, but the churchmen knew better, and in 1616, long after the world had been circumnavigated, he was excommunicated in Rome, that supreme instrument for gaining assent to any proposition, for ever or otherwise.

Religion Then—Finance Now.

The Church came to terms with the round-world idea, and constituted its dogma to meet the difficulty, but there was one class of men who never appreciated what had happened. The financiers thought that now the new world was still flat, but larger than they had imagined.

For the system of finance which was established then, and has held to this day, is the result of required of each country an offset, an excess of exports over imports as a condition for internal prosperity.

Galileo was up against the authority of the Church. We are opposed by the authority and the will to power of the financiers.

You will find today that the resistance which you meet to the New Economics are not direct resistances to the doctrine, but arise from fear of the social implications of Social Credit teaching, and I think that we shall have to give in to their logical conclusions and not squabble with them.

(To be continued.)

LETTERS TO THE EDITOR.

MISCHIEF, INACCURACY, AND NONSENSE.

Sir,—As a Socialist Social Credit advocate (and, therefore, a successful one—I am not in the chorus of wholesale Douglasite failure recorded at York and in London), I occasionally encounter misrepresentation and sabotage from opponents of the case I urge.

Your mischievous, inaccurate, and nonsensical footnote to that part of my letter torn out of the text of the New Age (October 20) comes under a more serious category. I do not think that your statement that the effect of taxation on the price of a family of four in obtaining the lowest possible household expenses is due, in whole or in part, to the fact that my views are of universal interest only, not affecting the authority of the Church, but the churchmen knew better, and in 1616, long after the world had been circumnavigated, he was excommunicated in Rome, that supreme instrument for gaining assent to any proposition, for ever or otherwise.

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