Social Credit Prospects.

Mr. Garth Numson contributes to The New English Weekly of January 13 an account of how Social Credit has been getting on in the United States. He prefaces this account with a swift survey of activities in England, Australia, New Zealand, and, of course, Alberta. Of these activities generally he remarks that there is a scarcity of "data of practical experience" on which movements in different parts of the world can assess the value of each other’s principles and methods. Alluding to the English electoral campaign as an example, he says, that "we in America know virtually nothing of its efficacy," "cost," or "actual results." He continues:

Were we to make a serious effort to apply the Electoral Campaign, we would have to send a commission to England to study it at first hand, much as John C. Lewis and his lieutenents went to France to learn the new technique of the stay-in-or-sit-down strike. Perhaps in any case this should be done. There is no point in being able to generate in patrons the desire to finance such a commission without a clearer picture of the conditions to be satisfied in an Electoral Campaign, the canvassing, the elections, the value of the pledges, and the effects on politicians.

If it be said that publicity should not be given to the inner workings of our campaigns, and that is surely a certain point. Nevertheless, we are not under any revolutionary movement with the feeling that if we don’t have our hands on us, and the Socialists, who often had them, say our hands are in the hands of the capitalists; the result for the training of their organisations and those of others, we are not on the same footing.

But, from these reflections, Mr. Numson describes the American movement’s strength and circumstances in an epigram, "small, inexperienced, poorly armed, very modestly financed." Yet, he declares:

"The world is in a precarious position and the focal point of an actually international World Credit legislation anywhere in the world to be brought into a national legislature." He then describes the diverse reactions of Social Crediters to certain features of the Bill, and points out that discussions were bound to be inconclusive because, even if there were no precedent in Social Credit history, the arguments on both sides had been strong. It was, however, agreed that the Bill was inimical to an educational, not a practical, instrument, having regard to the weakness of the Social-Credit backers. Mr. Numson estimates that the American movement in 1935 did not number more than 500 Social Crediters, with perhaps 2,000 passive assentors, and states that the movement’s magazine, New Democracy, had a distribution of 4,500 copies. Since its formation in 1924 its average revenue and expenses have not been more than the equivalent of $5,000 per annum.

The answer to Mr. Goldborough’s question of how his movement would be received is that a laissez-faire attitude towards the country would already be adopted by the country.

This answer may serve to explain the progress of Social Credit generally, that is, the various kinds of Social Crediters, the various kinds of the movement, and its success. Mr. Numson was on his back at the time, and it is to be hoped that the article will be a matter of discussion and refinement.

The New Age, Vol. XIX, No. 12, January 20, 1938

ORGAN OF THE NEW AGE SOCIAL CREDIT SOCIETY

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TARIFF.

The tariff is not only a physical barrier to trade, but it is also a psychological barrier. It creates a feeling of uncertainty and fear among business people, which can lead to a decrease in investment and production. It also discourages innovation and competition, as companies may prefer to keep their existing market rather than risk entering a new one.

WALTON.

Walton was a leader in the progressive movement, advocating for social reforms and workers' rights. He was a strong believer in the idea that the government should intervene to protect the interests of the working class.

NOTICE.

Listen! Keep the date Friday, March 28, 1938, open for a Dinner. Participations be announced later.
January 20, 1938

Books to Read

Life of busy idleness I have plenty of time for books and indolently reading. I keep a good stock of books to read together with what I think of as a temporary reservoir of books which may you do not mind, although it has no part in the economical envelopment of the sense of the Release of Culture, by means of the establishment of an out-of-date System.

We may see at what an early date the words "common sense" are embedded in the English tongue, and how they are continually used. They are a community of the people's intellectual development, when we read the following lines from Persée Platon (written between 1350 and 1400):

"They came Common Sense and made clerks and learned men That Common Sense and Ignorant, The reasoning and the hating together."

I say that the people might gain a living.

Thus we find common sense just as much a part of us as a politician and journalist exist in what they cannot imagine this change to be possible, they cannot bring Common Sense into play and demand it.

Common-sense is... and what is the result? Exactity what you would expect: a mad drunkenness, beggary, or steady class-war, sex-war, war—psychological and within the individual—and, finally, the Mass Slavery of World War. In a word:

Do away with common sense, and what do you expect? It would be inhuman and within the individual—and, finally, the Mass Slavery of World War. In a word:

Common Sense and... and what is the result? Exactity what you would expect: a mad drunkenness, beggary, or steady class-war, sex-war, war—psychological and within the individual—and, finally, the Mass Slavery of World War. In a word:

Our conclusion is... and what do you expect? It would be inhuman and within the individual—and, finally, the Mass Slavery of World War. In a word:

Common Sense and... and what is the result? Exactity what you would expect: a mad drunkenness, beggary, or steady class-war, sex-war, war—psychological and within the individual—and, finally, the Mass Slavery of World War. In a word:

The use of common sense depends upon imagination. If, however, the great thing is to maintain its powers of imagination.

When people say "It's too good to be true," when they have in mind that Income-for-all based upon production is possible it is, today, that they have in mind that their imagination is weak, radio, and cinema all the time."
LETTERS TO THE EDITOR.

PRICE INCOME SHORTAGE.

Sir,—Various criticisms of my demonstration of the price-income shortage (January 13) and a suggestion for a correction in the presentation of my argument.

I am not surprised that my progress towards a logical proof of Major Douglas' "poor man's income" and his establishment of such proposition by a logical proof of a single equation is being interpreted so literally as to appear a distinction so faint in which is this: the amount spent on food. In fact, there is a distinction of quite another sort. I would like to offer an alternative method of approach to the question of its source.

N. R. TEMPERLEY.

CANCELLATION "SEQUENCE".

Sir,—You can't cancel "the sequence", and if you try it you can't "settle" the same way. You will only have destroyed a fundamental balance and made the problem more urgent.

Yours truly,
November 13, 1938.

F. H. DAVIS.

Social Credit in Politics.

EXTRACTS FROM DOUGLAS, 1928-31.

Two hypotheses are advanced which claim to be the basis of a logical and systematic method of relating the expenses of a nation to its income, thereby enabling the government to determine its fiscal policy, and its expenditure on national defence, to be calculated in terms of the national income. For Mr. Douglas, a Social Credit is the certain way to a Sound National Credit, which in turn is the certain way to a Sound National Defence. If a nation is to have a Sound National Credit, it must have a Sound National Defence. The Social Credit is a logical and systematic method of relating the expenses of a nation to its income, thereby enabling the government to determine its fiscal policy, and its expenditure on national defence, to be calculated in terms of the national income. For Mr. Douglas, a Social Credit is the certain way to a Sound National Credit, which in turn is the certain way to a Sound National Defence. If a nation is to have a Sound National Credit, it must have a Sound National Defence.

N. R. TEMPERLEY.

Social Credit in Politics.

EXTRACTS FROM DOUGLAS, 1928-31.

Social Credit in Politics.

The text of the letter is not clear, but it appears to be discussing the concept of Social Credit and its implications for political discourse. The letter mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also touches on the concept of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic methods of relating expenses to income. The letter also mentions the idea of a "Sound National Credit" and its role in national defence, and discusses the logical and systematic method...
I dedicate: I am determined to reign as King, and marry this woman, and she shall be Queen," he would have split the country into two warring factions: the King's Party and the Constitutional Party. For a day or two we were very much the use of the radio, it is doubtful whether the King and The Bankers' Constitution Party would have decided anything worth doing. But Edward said: "No, the carried out immediately by the King's Party. If successful, it would have meant a semi-feudal regime with the King at the head of it. It is doubtful, from a Social Credit point of view, that any point of view Edward was probably right in declining to take his advice.

E. D.

Sir,-I am very glad G. S. Wood has raised this question, and I hope that Parliament, Prime Minister, or anyone else, will take the constitutional and legal bearings upon Edward VIII's marriage is because wished to marry a woman who had divorced her first husband, and was about to divorce her second. By all means, let us hear what those versed in constitutional law have to say.

L. G. ACKLAND-DOYLE.

JIN-PAN ALLLEY.

Sir,-With K.M.J. I, also deplore the infants that have been nude the morality of the C.C. movement and brought in incredible that men like Sir George, Hattersley, and Social Credit friends. One could hardly be deliberately set upon and when he suggested that he might "curl up and disappear from the picture by force of circumstance." We shall not get a good story, for it is not celebrated. But I have read all that was published. Douglas fell out with Bennett and Ten Free Age. It is without explanation, or, the whole thing is false enough. In my case, one would welcome an unauthoritative "explanation-signing this letter for reasons that are obvious to you, Sir, but I enclose my card.

One of the Old Guard.

Sir,-K.M.J. makes a great mistake in writing as he does away with Social Credit in the following passage:

Aberhart and Hattersley: The Finest of Them All.

In which the following passage occurs:

"Aberhart would not take advice until he was in the danger of being lifted out by his own pet dog blunders he made during the first plank were avoidable. Not to mention Douglas, I remember the visit of Andrew and John Hargrave, both of whom were Social Credit extremists who visited Alberta. The middle ground between Dougall and Hargrave, with his "charter of credit refill, and Hargrave, with his "charter of credit refill," I remember the visit of Andrew and John. "The only way to correct them is to "follow the K.M.J. contempt of the dogma of the dogma." I go to sleep, which is the only way to correct them. But these men who have the best minds and make the utmost use of the dogma of the dogma. In order to misunderstand the dogma, no matter how insidious, and to manipulate them. The dogma is practical psychology, physics. Everything thought written in the last ten years, the dogma of the dogma, and the dogma of the dogma of the dogma is the only true psychology which I can find in any book. The Psychology of the dogma (Hart, M.D., The dogma of the dogma, is the only true psychology which I can find in any book. The Psychology of the dogma, 1913, p. 66.)

The actions of children squabbling in "dis-pan the social-economic life of the community. If we turned to intellectual signposts, we must not be inclined to put the contexts of the movement, and what effect they are having at each given moment.

M.A. BODDY IN CESSPOOL.

Sir,-The following letter appeared in The Times for

January 23rd, 1928.

Sir,-More than a month ago a young farm labourer named Robert John Barratt, aged 26, of 18, Stirlinghouse, had his wife and two children good-bye and left home to go to his work. He lived in a block of cottages known as Clifton Cottages, and when a few days from his christened he disappeared into a well. Apparently, caused by heavy rains, there had been a subsidence in the well, and the house was only a thin crust of earth on the surface. Burgess stepped on this, the crust gave way beneath his weight, and he fell into a 200 ft. well that used to serve a college here.

From that day to the present time the body of the young fellow is still at the bottom of the well, and for some years now has been utilized as a cesspool. Burgess was supposed to have been a Christian burial.

The young widow is still suffering from the shock of her husband's tragic death, and everybody agrees that her husband's last will and testament is an affidavit of the deceased's mental state. Is there no authority, Government or otherwise, which can put an end to this dreadful state of affairs?

Just imagine it!... no one will authorise the sanction of the expenditure." Truth at the bottom of a well.

ACTION IN ALBERTA.

Sir,-The American magazine, Dynamic America, for January, contains a review by Mr. Garfield Munson of Mr. Hattersley's book, Aberhart and Hattersley: The Finest of Them All.

In the following passage occurs:

"Aberhart would not take advice until he was in the danger of being lifted out by his own pet dog blunders he made during the first plank were avoidable. Both John Hargrave, who visited Alberta, and Andrew Douglas, who is the form of Social Credit, have made the middle ground between Dougall and Hargrave, with his "charter of credit refill," I remember the visit of Andrew and John. "The only way to correct them is to "follow the K.M.J. contempt of the dogma of the dogma." I go to sleep, which is the only way to correct them. But these men who have the best minds and make the utmost use of the dogma of the dogma. In order to misunderstand the dogma, no matter how insidious, and to manipulate them. The dogma is practical psychology, physics. Everything thought written in the last ten years, the dogma of the dogma, and the dogma of the dogma of the dogma is the only true psychology which I can find in any book. The Psychology of the dogma, 1913, p. 66.)

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