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CONTENTS

	Page		Page
Notes of the Week	249	Social Credit Motifs, VIII.—The Personal Aspect of	
The Essential Issue.—By W. A. W.	252	Centralised Control.—By Demos	257
Those "Hungry Sheep."—By J. S. Kirkbride	253	The Emotional Assets of Social Credit.—By Arthur	
The Case for the National Dividend, VII.—The		Reade	258
Mobilisation of Intelligence.—By Hilderic Cousens	254	The New Creed.—By A. C. P.	258
Has Father Christmas Turned Tyrant?—By Henry		Bank Clerks' Salaries.—By N. Meshed	259
Wright	254	By the Way	259
Nationalisation versus Social Credit	255	Correspondence	260
What Is In The Name?	255	The Value of Local Newspapers	262
"Rigging the Judicial Bench."—By J. Desborough	256	Same To You.—By Yaffle	264

NOTES OF THE WEEK

TO MEN OF GOODWILL

LAST week a man was prosecuted for cruelty to a hen. There is something worthy of pride in the knowledge that the weight and majesty of the British judicial system stands always ready at the service of the humblest and most brainless farmyard fowl.

There is an obvious and permanent goodwill in this country towards dumb creatures. There is not such an obvious goodwill towards men, nor even to their children. A week or so after a police court trial of a man for beating a dog and shutting it up without food, a *Times* leader argued that the difficulty about dealing with the ill-fed children in the "distressed areas" was that there was no official definition of mal-nutrition.

This is a seasonable topic. Christmas is the time for feasting. Neither the persistent propaganda of that great English heresy that "one should eat to live, not live to eat," nor the most rationalistic exposure of mythological origins, have succeeded in eradicating from the English mind (the Scots are not on in this act) the instinct that once a year it is a pious duty to eat a lot, and grant priority, above all other emblems, signs and symbols, to a pudding.

Even when people do denounce Christmas as a pagan custom and a mere excuse for over-indulgence, they frequently say it with their mouth full.

Further, not even a century's devotion to the development of that "basis of our national life"—the export trade—has quite removed Santa Claus from the calendar of childhood.

Surplus Toys and Empty Stockings

The callousness with which a modern government, in possession of the means of distributing unlimited abundance, considers the welfare of ill-nourished people from the point of view of financial economy alone, and the stupid economic principles which keep children's Christmas stockings empty while heaps of unsaleable toys lie waiting for the scrapheap, merit a particular degree of execration this week.

At no time of the year, then, is the appeal for consideration of Social Credit principles more timely than that when material abundance takes on a special and seasonable significance.

Social Credit may indeed be described as a method of enabling people to keep Christmas properly. It is a means

by which all that abundance of good things and the enjoyment of giving and receiving gifts with which Christmas is associated can be realised, here and now, by the entire population of this country.

Further, Christmas has a democratic significance with which Social Credit is concerned. Its symbology has a domestic implication. It presents the home as the basis of civilisation. It emphasises the rational barriers between the family circle and the world outside. The Yule log, though present only in spirit, warns us that the most efficient central heating system may become a symbol of bureaucratic interference with domestic autonomy.

Christmas reminds men that the home is their castle. And the true democrat, however fussy an hygienist he may be for the rest of the year, will ritualise his faith for one day in the year by shutting out the fresh air along with all other trespassers, proclaiming the inviolability of his sacred hearth, and drinking to the day when the nation will be a collection of domestic republics and the national dividend shall replace the income tax.

And he will stand proudly on his hearth rug and tell his family, or if they won't listen tell the cat, that the strength of democracy is the strength of the front door.

The Ideal of Domestic Security

It is not accidental that Christmas which celebrates the Birth round which history swings, should have come to be associated with domestic security and the enjoyment of abundance.

The Social Credit Movement is not alone in insisting that these things can be made possible, not for one day a year, but for all days. But it is alone in insisting that they can be achieved easily and immediately and without strife, as soon as simple economic facts are realised.

It is the emotional impulses of men which make history—the irrational insistence that the right thing must be done, however impossible it appears. Thus, economic realities are not revealed through intelligence and economic study, but through the readiness of man to feel the needs of his fellows and insist on them.

In short, through the Goodwill of men toward men. And it is to that which Social Credit appeals.

PRIDE OF ACHIEVEMENT

A poster campaign in support of the National Government (to use the name commonly applied to the Bank of England's Westminster Agents) is being organised by a group of business men. The first poster is now on the hoardings. It shows a workman doing something with a screw-driver, and is headed "1931-1934, Britain's great recovery. Three years of National Government. 900,000 more at work."

There are also half a million more destitute people than there were four years ago. Nevertheless, give the Government credit for having despite the sinister menace of labour-saving devices, set 900,000 more men to work producing more goods. It is not the Government's fault that the extra goods (those of them which are not armaments for foreign powers) cannot all be purchased, and that other organisations are hard at work preventing goods from being produced and destroying those that have been.

Why drag that up? Leave our rulers to enjoy the reputation for truthfulness and intelligence which history will accord them for applying the term "Great Recovery" to a merely microscopic change in the level of widespread poverty.

INDUSTRIAL REVIVAL (OFFICIAL)

If the Government spokesman would confine themselves to the bold statement that they are a bunch of marvels, they would make a better show than when they attempt to prove it. Such attempts, viewed in the light of economic potentialities, only result in ludicrous self-confessions of failure.

Sir Robert Horne, at the Manchester Constitutional Club recently, made one of these characteristic attempts. His chief argument was that we had done better than other countries, as if slowness in dying were a sign of bouyant health. We are expected to rejoice, for instance, because: "Our industrial production was 2 per cent. more than in 1928"—a curious boast, seeing that we have industrial machinery capable of several hundreds per cent. increase, but refuse to use it because our banking system withholds the necessary pieces of paper. So might the driver of an express locomotive boast that he had caught up to the cow again.

WHAT IS A FINANCIAL CRISIS?

We have previously mentioned Sir Robert's warning that "a Socialist Government would produce a financial and monetary crisis and something like civil war." We can't imagine what "monetary crisis" could be worse than a shortage of purchasing power so calamitous that a nation capable of producing abundance can barely buy enough of its own goods to keep the mass of its people alive. And could "civil war" do worse than starve the population in the midst of potential abundance?

"Whatever the shortcomings of the National Government," adds this statesman, "at least there was nothing to hope for from anybody else." To assume that the British people will never be able to distribute the wealth they have created, is to assume they will never reach a standard of intelligence higher than that of Sir Robert and his colleagues, and is unduly pessimistic.

Sir Robert proceeded to warn supporters of the National Government not to be complacent about the maintenance of its majority: "That majority was obtained almost in the twinkling of an eye, and could vanish almost as rapidly." It was not tactful thus to recall the means by which the Government was elected. On that occasion the people of this country had not yet questioned the working of the financial system. Since then the paradox of poverty amidst plenty has become a household phrase. The nation's education has begun. It will not believe the same lies twice.

THAT INTERNATIONAL POLICE FORCE

Last week the General Council of the League of Nations Union discussed the question of an International Air Police Force. The official executive attitude was in favour of it. Sir Austin Chamberlain opposed it, on the grounds that the League Covenant was designed to maintain peace, not to wage war, and that it would turn the League into a belligerent power whenever war breaks out.

The danger of arming the League does not lie simply in the possibility of it becoming a belligerent power in a war. It lies in the authority to which such a power would be responsible. And who would control such a force, for what purposes and by what principles would it be used? What

are the safeguards against it becoming merely a super-tyranny responsible only to extra-national interests?

The League of Nations could not control it, for the simple reason that *the League has no more control over the creation and destruction of money than have individual nations.* Without such control, no nation or group of nations can achieve supreme power. They are themselves controlled; their decisions and activities are subject to the dictates of Finance. If the Bank of International Settlements became a truly international bank, the Money Monopoly would be centralised at Basel with its armed executive within easy call at Geneva.

"God save the King" and "Rule Britannia" would be as obsolete as a Treasury note.

If, on the other hand, the international bank does not materialise (and since the decline, through repeated default, of the practice of foreign lending, the banks seem to be turning again to the exploitation of their own countries), then there will be no international police force. There would be no effective authority to direct it. For it is the banks who direct the policies of nations.

The Governments of the world have a few years left in which to realise that it is a waste of time attempting to settle any major problem, nation or international, until each of them controls the issue of its own credit. If they do not realise that soon, the League will be swept away by the world war towards which modern banking policy, by withholding from each nation the means to purchase its own production, is inevitably leading.

In this country we hold to the tradition of our unarmed police. We find it more effective, for its power lies less in physical force than in a moral force based on the appeal to popular respect for social order. That is, in the last resort, the only force that can maintain peace. If the League of Nations wishes to wield that force, let it turn its attention, for once, to the cause of modern war—the principles of "sound finance."

NOT TO BE CONTEMPLATED

Referring to the proposal for a national "water grid," the chief Engineering Inspector of the Ministry of Health reported that such a solution of the water supply problem was not practicable, because "its cost would run into figures which could not be contemplated."

The remark is a perfect symptom of the mental disease which is undermining civilisation. It is a clear and concise statement of the fact that civilised men, having solved all the practical problems necessary to secure their material welfare, have decided that they are unable to take advantage of their own miraculous achievements because they cannot provide themselves with enough pieces of printed paper.

If such a statement were read by anyone unacquainted with current ideas and practices, it would be regarded either as a joke or a sign of certifiable lunacy. The engineer in question could not have stated the matter more clearly. He has unwittingly confessed defeat, not by the physical difficulty of carrying out an enormous engineering feat, but by the thought of figures on paper.

We thank him for publishing such a brief and pointed statement of the Social Credit argument. *Money is created by writing figures in a book.* The nation is suffering want in the midst of wealth solely because it won't demand the writing of a few more figures.

A FEAST OF REASON

Mr. Malcolm Macdonald, Parliamentary Under-Secretary for the Dominions, is visiting New Zealand. On his arrival he and Mr. Ransom, Minister of Lands, made speeches at each other. Mr. Ransom said his country could carry a population of 5 million, but that "development was necessary." This would "involve smaller imports from British manufacturers." To develop primary production, New Zealand must find markets for her products. This is to say, New Zealand must import less from Britain and export more.

But, we are told on this side, Britain must export more and import less. Therefore, we cannot agree to New Zealand's development.

Mr. Macdonald, however, in reply, said Britain did not desire any policy likely to check New Zealand's development. Therefore, either he changed his mind on the ship, or else the Mother Government has different ideas as to what is good for her children than they have.

Anyhow, the banks will decide. Meantime, the Empire is doing nicely.

KITE FLYING AT CHURT

Churt is the centre for kite-flying, though the field is preserved, and rather weedy through disuse. We naturally button up our pockets, when M. Lloyd George sends up a new kite, for we have memories of great Land Campaigns dropped; of Nine-pences missing where Fourpences have been collected; of dramatic settlements in industrial disputes which quickly came unstuck; of the Versailles Peace Treaty.

But with the Labour Party offering stale fish, any voice raised in support of what claims to be a Recovery Plan must be examined with as much hope as we can muster. We shall await the Plan advertised on the kite, and only register meanwhile that the brave talk of National control of the Bank of England does not inspire much confidence, read in association with the announcement of prolonged "consultations with bankers and economists."

Was it but a quip when Mr. Lloyd George was reported to have called the bankers together upon his appointment as Chancellor of the Exchequer in the early days of the Great War, and demanded that the credit of Britain should be raised by *putting up* the rate of interest on Government Debt? Anyhow Sir Edward Holden, then Chairman of the Midland Bank, reported with satisfaction to his brother bankers that "Mr. Lloyd George did everything we advised." Even, we may add in parenthesis, to the putting up of the rate of interest on National Debt!

The emphasis upon employment, chalked on the tail of the kite, affords us another warning that every palliative appears to be added as seasoning to the mixture, but nothing constructive of a new world is likely to ensue. More control instead of more liberation appears to be the programme; which must indeed be the case if the object be employment instead of employment. Nor does the passing frown at Mr. Montagu Norman add such reassurance to our anticipations.

THE VALUE OF LOCAL NEWSPAPERS

We need not remind propagandists of the difficulty of obtaining publicity for unorthodox views.

The freedom of the press, once the boast of this country, has almost disappeared with the absorption of independent papers into the big combines, and the press as a whole tends to become less and less the expression of genuine public opinion.

The attempt to get a letter or an article on an unorthodox economic theory, for instance, into a paper like *The Times*, is like the efforts of a peasant to gain audience of an emperor. An account of some such attempt, with all the attendant diplomacy, wire-pulling, interviews and red tape, often extending over weeks, would make laughable reading.

We may still find, however, in certain provincial and suburban weeklies, a comparative freedom and independence which afford a noteworthy contrast. As an example we commend the enterprise of the editor of the *Golders Green Gazette* in throwing open his columns to the discussion of Social Credit. We refer to this on page 262.

While orthodox authority still tries to boycott the subject it is gratifying to find that there are still editors independent enough to realise the value to themselves and their readers of giving prominence to a question of primary national importance and preserving that "open forum" which was once recognised as an important function of the press.

BLAME THE PASSENGERS

The P. and O. Company's annual report announces that the trading results are again insufficient to meet the annual charge for depreciation and that the company regrets its inability to recommend the payment of a dividend on the deferred stock. Provision for depreciation at 5 per cent. has been made at a cost of £1,387,918 . . . and so forth.

In fact, passengers have been guilty of not contributing to the cost of new steamships in addition to paying their fares in the old ones. It is hard on the shareholders to have to pay for the shortcomings of the passengers. But in the absence of a National Dividend, based on the nation's credit—that is, upon its ability (amongst other things) to transport passengers by P. and O. as, when, and where required, the shareholders will continue to miss their dividends, the steamers to lie up one by one, and the shipyards to remain idle.

Meantime, the only "remedy" proposed to help shipping is the Government subsidy, by which the non-travelling public are to be taxed to compensate the shippers for the lack of passengers and freights, and Mr. Runciman, President of the Board of Trade (the genius who recently said that what we needed to improve trade was more inventions)

tells us how this wonderful implement for prosperity will be used. "We shall use this (shipping) subsidy against subsidy-paying powers," he says.

Which means, in effect, that the people in each country who cannot afford to travel will pay their shippers for not carrying them; and the traders who cannot undercut foreigners abroad will pay their shippers for not carrying their goods.

ONE OF THESE IS TRUE

"I have personally seen cases of rickets within the constituency of the present Prime Minister much worse than I saw in post-war Vienna. Between the Tyne and the Tees there is, in spite of what Sir George Newman says in his last two reports, a substantial and progressive deterioration in public health."—From a letter to *The Times*, by G. F. Walker, M.D., of Sunderland.

"This remarkable maintenance of health was largely attributable to the six great measures of social welfare now in vogue in this country—health, unemployment, widows and orphans and old-age insurance, public assistance and the public health services."—Sir Hilton Young, Minister of Health.

One of these statements is official.

The Times, as we have observed elsewhere, recently complained there is no statutory definition of the condition of malnutrition. There seems to be the same difficulty in discovering what is meant by "health."

THE ELECTORAL CAMPAIGN

Some weeks ago we published an article in which the writer expressed the opinion that, before Social Credit could be achieved by popular demand it would often be necessary to explain *how* it could be done. In the following issue Mr. W. L. Bardsley wrote an article to explain that this was not so, and subsequently there has been some correspondence upon the subject in our columns in which the views he expressed have been challenged. This week we publish an article calculated to assist in clarifying the issue.

At the National Social Credit Conference at Buxton in June, Major Douglas proposed, and received almost unanimous support for, an Electoral Canvass to urge everyone to vote at the next election for no candidate who would not promise to demand, before everything else, a National Dividend.

The Secretariat of the Social Credit Movement, whose official organ this paper is, was thus charged with the duty of organising this Electoral Canvass, and the preparations which have been in hand ever since, will shortly bear fruit by the launching of a national campaign. It was not possible to do so before the election of the new executive board of the Secretariat, but this is now virtually complete. We therefore urge all our readers who are anxious to *do something*, to look out for instructions in an early issue. They will soon have their opportunity to render active service to the most urgent cause in modern times.

BUT GIVE THEM TIME!

Last week a new star was discovered in the sky. It has been named *Nova Hercules*. It was first discovered without the aid of a telescope by an amateur astronomer, named Prentice. Although the outburst actually occurred several years ago, it is so far away that the light of it has only reached the earth.

Such things have happened before. A new means of abolishing poverty was recently discovered. It has been named *Social Credit*. It was first discovered by an amateur economist named Douglas. Although the invention of power-driven machinery by which man could satisfy all his material needs with ever-decreasing labour actually occurred nearly two hundred years ago, the meaning of it has not yet reached the intelligence of the expert economists. Their thoughts are so far away from reality.

THE CHRISTMAS HOLIDAYS

The office of the Social Credit Secretariat, 8/9, Essex Street, W.C.2, will be closed from Friday, December 21, at 5 p.m., until Thursday, December 27, at 10 a.m.

The editorial and publishing offices of SOCIAL CREDIT, 9, Regent Square, W.C.1, will be closed during the same period.

In thus recording with great pleasure the abandonment of his desk for several days and his consequent entry into the Leisure State, the Editor, on behalf of himself and his staff, takes this opportunity of wishing all readers

A HAPPY CHRISTMAS.

THE ESSENTIAL ISSUE

Scarcity Is Out Of Date, and Poverty Can Be Ended Now

SINCE the world began mankind has struggled against poverty, and now at last permanent victory is within reach. Until the Machine Age the effort to produce enough for bare subsistence absorbed all man's energies.

It is true that there has nearly always been a small section in every society which, through good fortune or outstanding ability in one way or another, has managed to avoid the struggle for existence and to combine leisure with the ample satisfaction of want; but, for the masses, there has never been any prospect but to-morrow's work.

It is, of course, necessary to work in order to produce, for production is the conversion of one thing into another by the application of energy. The bread we eat comes from seeds that required energy to sow them in soil prepared as a result of work done to it. The seeds grew by the energy of the sun's rays into wheat that was reaped, ground into flour, baked into loaves, and finally brought to the table.

Every one of these processes (or conversions), as well as the necessary intermediate transportations of the material from place to place, was achieved as the result of applying energy in certain ways to certain things. By a similar string of events houses are evolved from raw materials: such as clay (to form bricks), ores (for the iron and other metal work), trees (grown from seeds in the earth).

An Unlimited Power of Production

Thus food and shelter are provided, and thus is every other sort of production achieved. There has never been any shortage of the necessary raw materials, but for ages almost the only form of energy available in any quantity to convert them into useful things has been the muscular exertion of men and their domestic animals.

With the discovery of the energy of steam and its use to drive machinery, a new era opened, and men were quick to make use of this energy to increase production. In the last hundred years the scientist, the inventor and the engineer, with the co-operation of the community as a whole, have made it possible to harness energy to an extent which is virtually unlimited.

There has never been, nor is there any prospect of, a shortage of raw materials (essentially earth). Therefore, since production is the conversion of raw materials into finished articles, there is now practically no limit to productive capacity. Yet, despite the facts of modern productive capacity, poverty, which is simply unsatisfied want, is with us still.

Who Would Tolerate Avoidable Poverty?

In face of the destruction of "superfluous" foodstuffs, and the deliberate limitation of production (by the restriction of wheat acreage, the breaking up of cotton and other machinery, the closing down of shipyards, and so on), there are still many who persist in saying that enough cannot be produced to make the abolition of poverty possible.

It is these people, who by their involuntary but unfortunate blindness, make the perpetuation of poverty amidst plenty possible; and these people at the present time form a majority of the population of the world. If only their eyes could be opened to the tremendous possibilities of the present time, is it conceivable that they would tolerate poverty? If they could be made to understand that abundance could be produced without any difficulty, would they remain content with scarcity?

Yet, although the only problem of the people as producers is how to get rid of their produce, as consumers they still do not grasp the significance of the situation. All through the ages they have been accustomed to going short—far short—of satisfying their wants. Now that such self-denial is no longer physically necessary, they cannot realise it.

The Means to Plenty Are Known

If the people were to realise the possibilities of the present time, would they not immediately demand that they should be allowed to have and enjoy abundance? Would they bother themselves about the method of its distribution?

Imagine a city which, since its foundation, had suffered from a shortage of water, and whose inhabitants had been told of a great underground reservoir which it was possible to tap by means of a bore hole. They would surely demand

that the bore should be sunk and the water laid on to the houses. They would not be put off for a moment merely by statements that it was impossible to sink a bore, while there were those among them who asserted the contrary and were willing to try. The people would urge them to justify their confidence, and would give short shrift to the opposition who said they would fail. They would not worry about *how* the bore was to be sunk or the water laid on. They might be mildly interested in the process, but their sole concern would be to get the water.

The People Must Demand Results

So it is with the world to-day. Since time was, the people have suffered from scarcity—poverty. As soon as they are persuaded that abundance is at hand, and that there are among them those who know how to tap it and lay it on, they will surely demand it. They will no longer be put off by statements that no one knows how to make this abundance available. They will not be particularly interested in the means by which the abundance is made accessible to them, so long as it is made accessible, and they will not believe it impossible while there are those who say they know how to do it.

In Great Britain the people can express their will by the democratic method of voting. The stage has been reached at which it is only necessary for them to express their will to enjoy abundance, which is the abolition of poverty, and the representatives they elect to Parliament for this purpose must demand of the Government that the people's will shall be obeyed. If that will is, that they shall be given the means to acquire what they want of the plenty they know to exist, it will be useless for the Government to reply that it does not know how to do it.

The Vote Can Achieve It

The Social Credit Movement, which knows the means of distributing abundance and so abolishing poverty, must therefore now concentrate on making the people realise that abundance is at hand, that poverty can therefore be abolished, and that it is only necessary for them to demand of the representatives they elect to Parliament that they shall be given the means to enjoy plenty.

That is the only thing worth voting about. It is a clear issue—plenty or poverty. All the existing political parties confuse the issue by promising to provide work for all. That is not what will interest the people when they realise that abundance does not depend on everyone working. The energy necessary for production can be applied in other ways, to which there are no known limits.

There is propaganda and explanatory work to be done, but it is only to make people see that abundance is available and that if they demand it—and *nothing else*—they will get it. It will merely confuse the issue to attempt explanations of the monetary mechanism necessary to fulfil their demand.

That can be studied by those who, being satisfied of the physical facts of abundance, are specially interested.

W. A. W.

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THOSE "HUNGRY SHEEP"

Observations on a *Times* leader which deplored the tendency towards sermons on Social and Economic Problems

BY J. S. KIRKBRIDE

ON Thursday, December 6 there appeared in the *Times* an article entitled "The Hungry Sheep." The "occasion" was the plaint of a correspondent that the pabulum dispensed from the pulpit did not provide him with the spiritual food for which his soul craved.

It is, however, by no means certain that the cause of the article is not elsewhere to seek. It is just possible that the powers who have easy access to Printing House Square may have dropped a hint that it would be expedient to deflect the eloquence of the pulpit from homilies on "economic problems," such as the anomaly of poverty amidst plenty—hungry sheep and turnips rotting in the next field, so to speak—to an older type of preaching which would "help to interpret life" and "put heart and resolve into men and women for the coming week's work." A most laudable objective. The two millions who have no work are not mentioned.

Now there is much in the article with which a willing hearer of sound doctrine can heartily agree. There is no particular pleasure or profit to be gained by listening to a sentimental eulogy of the League of Nations or in sitting out a solid twenty minutes of vague chatter about the blessings of internationalism and the wickedness of the munition makers. It is possible to sympathise with the correspondent of the *Times* who objects to that kind of preaching; which, by the way, is fatally easy, for it does not call for the strenuous study and accurate thinking demanded by the preparations of a sermon on some definite point of doctrine or article of faith.

The Church Should Not Interfere!

If that were all we need not worry any more about the article, but could turn to the city page and market reports with a quiet mind. But it is not all. A careful re-reading leaves the impression of a subtle under current of depreciation, especially in such passages as the reference to the pastor's "not very well-informed reflections about India, disarmament, and housing;" and the final verdict can only be that the pulpit is receiving a gentle hint that certain topics are not suitable subjects for sermons, that "when temporal affairs are more than usually difficult and unstable, the best work which the pulpit can do is quietly and persistently to emphasise those truths of religion which do not change." Quite so,—but truth requires re-stating as times and conditions alter; when,

"A breath of God made manifest in flesh
Subjects the world to change, from time to time,
Alters the whole condition of our race
Abruptly, not by unperceived degrees
Nor play of elements already there,
But quite new leaven, leavening the lump,
And liker, so, the natural process."

Well, that new leaven is working. We can feel the great change coming. Parties are beginning to sort themselves; the line of demarcation is becoming clearer every day, splitting society diagonally, and gathering into the Social Credit camp members of every class and creed; sapping all the old political loyalties.

The Modern Mrs. Partington

As for Mrs. Times-Partington and her editorial broom, she will be powerless to stem the rising tide of resentment, even when backed by the limitless financial resources of her old gossip of Threadneedle Street.

And that is why sermons on social and economic problems are suspect. It also explains the suppression of the boycott and the substitution of subtle suggestion; which is far more dangerous.

But let us return to our muttons, "the hungry sheep" who "look up and are not fed." If the lambs whom our Lord thrice adjured Simon Peter, son of Jonas to feed are to be a healthy flock and do their shepherds credit, both physically and spiritually, their food becomes a matter of some importance. Both quality and quantity require attention. You cannot raise good human tups and ewes on

5s. a week per head, to say nothing of the poor, little lambs at 3s. each. Browning's "Prince" knew better:

"The bodily want serve first, said I;
If earth-space and the life-time help not here,
Where is the good of body having been?"

Where indeed! Our poor brother the body, whose privilege it is to house the soul during its earthly pilgrimage,—and that pilgrimage might be as joyous as the one that wended its way over the Hog's Back to Canterbury in Chaucer's day—cannot give its immortal guest adequate shelter and sustenance unless it be kept in good repair and well stored. Moreover as the relationship between host and guest is both mystic and sacramental, destined to last through all eternity, the importance of the temporal material welfare of the body cannot well be over-rated. Hear what the Lady Margaret Professor of Divinity had to say on this subject in Westminster Abbey on a Sunday in April last:—

"The body is not a thing, not a tool distinct from ourselves which we use for a time and then throw away, not an animal partner to which we are temporarily shackled, but the sacramental expression, the living time-garment, of our deepest selves."

Care for the Living Garment

If then there be any institution, system, or group of men whose activities, policy, or ambitions befoul that living time-garment and make it impossible for millions to realise their deepest selves, surely we have here subject matter to inspire a Savonarola and send another Peter the Hermit crusading across Europe.

The pity of it is that most of the sermons that deal with economic evils fail to come to grips with the final cause of the sorrows and miseries they deplore. Therefore although we welcome more and yet more topical sermons, especially from those eloquent divines whose exhortations are selected for broadcasting on Sunday evenings, we want them based on a deeper knowledge of the *fons et origo malorum*.

Perhaps before long we shall get one of those great sermons which herald the dawn of a new era. It is just a hundred and one years since John Keble preached that notable assize sermon in the University Pulpit at Oxford which was published under the title of "National Apostasy." That was what Robert Browning described as "a breath of God made manifest in flesh." The appearance of Economic Democracy was another; and the Oxford Movement and the Social Credit Movement have this in common: they are both based on re-statements of truth and owe their inception, in each case, to the courage and insight of one man.

Awaiting the Church's Help

The time is ripe for another great fulmination from the pulpit. It may even now be taking shape in the heart and mind of some unknown priest in a remote country parish—and the text of his sermon will most likely be taken from the second chapter of the Gospel according to St. John. But we must not be over-sanguine.

It is well to remember that the majority of the priests and nearly all the higher ranks of the clergy of the Church of England are on the side of sound finance; as is also the religious Press, and probably for reasons very similar to those which keep their illustrious compeer the *Times* loyal to the orthodox financial faith.

Only the clarion call of a great appeal, a fearless denunciation by an inspired prophet can rally the forces of the Church to the rout of the money-mongers; but it is no use blinking facts. There is no mass movement of the Church towards Social Credit. No hint of an offensive and defensive alliance; not even an entente cordiale. At present it is a layman's battle, and will be until the Church realises in whose cause we are fighting. As for the "Hungry Sheep" they are being fed by the Army of Social Credit,—the A.S.C. After all it was to a simple, rough, warm-hearted fisherman that Our Lord said, "Lovest thou me?"—not to a Levite.

THE CASE FOR THE NATIONAL DIVIDEND

VII. The Mobilisation of Intelligence

THE more memoirs and histories of Europe from 1900 to 1918 are published, the more it appears, that when any government had managed to arrive at a policy or strategy either in war or peace, it pursued its ends with extraordinary stupidity, while its higher-grade subordinates tended to rate their personal prestige or professional interests higher than the general interests of the nations they were supposed to be directing.

The governments, also, were at the beck and call of vested, chiefly financial, private interests. The weapons most available against these various forces were likewise matters of intrigue, as can be seen, for instance, in the works of Lord Fisher. No reform of any account in governmental services and their policies appears to have been carried between 1790 and 1918 without endless combinations of blackmail and lobbying.

The Renewal of Intelligence—Oblivion

Among the sceptical critics of the present day (exemplified by Capt. Liddell Hart and Major-General Fuller) it seems agreed that in the armed services a very large proportion of valuable ideas have come from civilians and junior officers who regularly suffer contempt and oblivion for their pains. For example, Mr. H. G. Wells had a story about tanks, which he called "land ironclads" in the *Strand Magazine* for December, 1903, and in 1911 a Nottingham postman sent designs to the War Office for a machine almost identical with the first type of tank actually made, which designs were found in a pigeon-hole there after the War had ended.

This sort of thing is a special type of that suppression of inventions of which I have already made mention in SOCIAL CREDIT. There are rumours about that at the present time sundry cheap but effective defence devices are being sabotaged by the financial and other interests that fancy they are threatened by their adoption.

It seems obvious that the national interest, especially in view of the growing inefficiency of the ancient defences of these islands, requires that such things shall be considered and experimented with from a disinterested standpoint.

They Can't Afford To Say What They Think

Now, the difficulty in getting intelligence put in practice is, as often as not, the insecure economic position of the innovator himself. If you are going to make yourself a nuisance, you must see that you cannot be starved out. In discussion of a (non-economic) question, a short time back, a friend of mine said that his real views of the policy were such-and such, but that though he had some considerable influence and felt that serious injustice was being done by the established contrary policy, he could not say so except in strict confidence as he was too poor to stand the partial loss of income which the announcement of his real views would entail.

The ancient city-state democracy of Athens prided itself on *parrhesia* (free speech). What with the libel laws and the lack of economic security, our *soi-disant* political democracy has altogether too little free speech as distinct from subdued scandal-mongering.

A newspaper editor told me recently that he would really like one day in the year when his paper could say what it liked of what it knew to be true without fear of libel actions. An engineer sometime back said that when he worked in Lincoln before the war the quickest way to lose your job was to try to stop some jack-in-office from ruining a piece of work. And so, to get the brightest brains either in service of national prosperity or national defence to produce and promote useful ideas, the first step is a National Dividend. It will encourage the progressive and do no real harm to the old stager.

Leisure and Independence Encourage New Ideas

Leisure is the seed-bed of civilisation, both in the past and in the present. The anthropologists, for example, who think that civilisation began in the Nile Valley and, perhaps, in the plains of Iraq, observe that the flood-plains of the Nile and the rivers of Mesopotamia afforded such heavy crops that part of the population were relieved from unremitting toil and so could turn their energies to other things than winning their daily bread.

It is hard to estimate how much of the modern electric age is due to the fact that Clerk Maxwell was a rich man who could indulge his inclinations to mathematical and physical speculations to the full, or, to take the chemical age, how much the same endowed leisure contributed to the fruitful genius of the eccentric Henry Cavendish.

The most acceptable after-dinner orators have in the last few years begun to talk about education for leisure and the age of leisure. They have not yet included the necessity for some endowment of that leisure. But from the point of view of the progress of culture or the security of the nation by the use of intelligence, it is precisely from the endowment of leisure that most is to be hoped. It does not weaken the other conditions from which such progress comes—inter-communication of ideas, professional and personal pride in one's work, patriotic feeling, the sense that one should do well a job one is being paid for, etc. It strengthens them, in fact, and provides the basic condition for further development.

HILDERIC COUSENS.

(To be continued.)

Has Father Christmas Turned Tyrant?

ONE hears rumours that Father Christmas has turned tyrant? Many people, they say, are finding him hard and exacting.

Among these grumblers are the unemployed millions. He drops in upon them and in severe tones says, "Now then, why don't you laugh, don't you see *I'm* here again?" But they only cower down before him. The father of the family scowls, the mother weeps, and the children shrink away behind her skirts in fear of the strange old bearded man who scolds but has now no gifts in his hands.

Next, the old man turns up at the doorsteps of the long rows of houses whose dwellers are just on the borderland between poverty and plenty. He calls out, "Here, you people, buy, buy, buy. I've filled the shops with all that's good. Why don't you go and empty them?" But his voice sounds hard and *metallic* to the listeners. Even when he gets a few to listen and drags them down to the glorious shop windows, he sees only sad faces wistfully gazing. Their purses will only buy needs, not gifts.

Then the old Father comes to himself again and goes, in kindly fashion, among a new class who have now to take and not to give gifts, and tells them, in cheery tones, to be thankful. But they counter him with the Christmas Founder's own saying—"It is more blessed to give than receive"—and their despairing faces prove it.

But the children? Surely the old Father is to them good and kind as ever. They know nothing of his stern ways with their elders! Well, let us leave it at that as the one ray of sunshine behind the darkness of our decayed economic system, which brings sighing and crying the year round, and accentuates it for millions at the once Merry Christmas season.

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Nationalisation versus Social Credit

THE peculiar characteristic of Social Credit is that, while effecting a complete economic revolution, it does not interfere with property rights.

Social Credit is not primarily interested in ownership. Under modern conditions of mass production, ownership has lost the meaning it had to Adam Smith and Karl Marx.

The ownership of a machine is now really a liability unless the products of the machine can be absorbed by a public armed with purchasing-power. This purchasing-power is what Social Credit aims to provide.

If the consumer is furnished with purchasing-power sufficient to constitute a claim upon all the products of industry, he will himself determine the policy of industry without any change of legal title and without any governmental "partnership."

It is obvious that if industry actually produces the goods that are needed and delivers them to the consumer, it is immaterial whether it is privately or publicly owned. On the other hand, even if industry is owned by the community, that ownership will not necessarily benefit the consumer if industry cannot produce the required goods.

The Old and the New Economics

The two opposite points of view illustrate the radical difference between the old economics and the new economics. The old economics held that when goods are produced, an amount equal to the "price" is paid out in wages, dividends, rents, interest and profits and is available to purchase the goods produced. Therefore all nationalisation and socialisation proposals aim to secure a more reasonable division of the rewards of industry.

The new economics, represented by Social Credit, says that a new division of wealth and the rewards of industry would not solve the problem because there is a chronic shortage of purchasing-power whatever the distribution.

It maintains that even if labour were given all the profits of capital in addition to its own wages it still would be unable to buy the products of industry.

This is because under the necessities of machine production a large part of the costs of goods must go back into raw material and plant upkeep and is either never distributed for the purchase of consumable goods or, as in the case of

raw materials, is not distributed at the same time that the ultimate product is offered for sale.

No Interference With Ownership

Therefore Social Credit does not propose interference with ownership, but contemplates merely the assurance of consumer credit representing the additional purchasing-power, thus making up the discrepancy between total financial costs and the portion of those costs which is distributed as wages, salaries and dividends and which alone is available as purchasing-power.

The policy of Social Credit is to transfer the command over industry (now exercised by the banks through the medium of debt) from the credit monopolists to the proper sphere—the community.

It will establish the consumer as the creditor of industry instead of the banking system.

Public ownership of industry is not essential if the Social Credit policy of credit ownership and operation be adopted. The productive system may be likened to a penny-in-the-slot machine which gives us what we want provided we have the pennies to insert; and the product of the machine is what we want—we do not want the machine.

To clamour after socialisation of industry is to clamour for slot-machines; if we have enough pennies we can get all the machines have to give without owning them.

No Need To Nationalise Banks

For similar reasons, Social Crediters say there is no need to nationalise the banks. The banking system is highly organised and probably as technically efficient as human brains can make it. The mechanism of Social Credit would merely restore to the Crown its prerogative to create all money, leaving the administration to the banking system, the policy being laid down in the interest of the whole community.

The proposals of C. H. Douglas, therefore, are not political, but purely economic; they involve no additional bureaucracy beyond the purely statistical department needed to calculate the data by which the amount of money would be regulated; they involve no expropriation; they are not partisan, but are offered as a basis for co-operation between all men of goodwill.

(EDCOM, in the *New Era*, Sydney.)

What is in the Name?

The following is the reply of **New Democracy** (New York) to the query: "Please describe the significance of the name Social Credit. In what way do these two words describe the new proposals?"

THE title Social Credit is meant literally: it describes a monetary system in which credit (which is the basis of money) is socialised.

This has two sides; first, that National Credit shall include those factors arising from social activity (embodied in the term, "the unearned increment of association") as well as those due to individual activity; and, second, that credit power shall be socially diffused.

The first of these has been summarised by Douglas in the following two axioms (the first two of three given in the pamphlet, "The New and the Old Economics," a reply to Professors Copland and Robbins):—

(a) That financial credit pretends to be, but is not, a reflection of real credit as defined in (b).

(b) Real credit is a correct estimate (or, if preferred, belief) as to the capacity of a community to deliver goods and services as, when, and where required.

Now, the capacity of a community to deliver goods and services is determined not only by the old triumvirate of land, labour and capital, or these with management added, but also by the social factor known variously as the cultural heritage, or the state of the industrial arts.

The skill of the worker, the productivity of the land and capital, and the wisdom of the manager, all depend on the accumulated culture present in the state of the arts.

The Significance of Patent Rights

The social nature of the cultural heritage is implicit in its constitution and is even recognised in existing law—in the provision, for example, of a definite time period after which patent rights become common property.

How shall this credit be distributed? The answer is in the second statement with which we started, namely, that credit power shall be socially diffused. The reason for this is that, since real credit arises in part from co-ordinated activity, the corresponding financial credit should be associated with general activity and hence should be socially diffused.

This means that the credit should be issued so that people in general may get their hands on it simultaneously; or, otherwise stated, that its issue and recall should be determined by general activity, rather than by the judgment of a delegated monetary authority.

Some kind of co-ordination is, of course, necessary, since society is a concept applying to groups, not to individuals as such; but the co-ordinator, the National Credit Authority, has a purely impersonal and mathematical function—his relations are to society as a whole and are expressed only through his collection and calculation of the figures in the National Credit Account and his determination through them of the National Dividend and the Price Discount.

The National Dividend is a percentage of the national capital appreciation; it is distributed on a very broad base, and it is inalienable. The credit power arising from it thus goes to almost the entire community without the intervention of any arbitrary dictum.

The receipt of credit through the retail discount requires only that you spend your money at retail shops; the amount you have to spend comes both from your participation in production (wages, salaries and ordinary dividends) and from your participation in the nation (the National Dividend).

Hence in both the amount of credit and its distribution, the Douglas proposals pay particular attention to social factors, and may thus be summarised as Social Credit.

"RIGGING THE JUDICIAL BENCH"

A Further Step Toward Bureaucratic Government. Lord Chief Justice's Protest

THOSE who still believe that there is something worth saving in the British Parliamentary System will have welcomed the sudden crisis which arose in the House of Lords last week, even though they are depressed at its final outcome.

A Bill entitled the Supreme Court of Judicature (Amendment) Bill, hardly seems of sufficiently controversial a nature to cause a first class crisis, nor does it seem possible that one man, alone and unsupported, could raise such a storm. But the man in question had not only the courage of his convictions and a burning sense of injustice; he also realised—and he alone apparently—the implications of the Bill under discussion. Furthermore, he is Lord Hewart, the Lord Chief Justice of England.

It may seem strange to speak of injustice to the Lord Chief Justice, but, in his speech in the House of Lords on December 11 when opposing this Bill, Lord Hewart made it clear that he, the chief administrator of justice, is himself a victim of unjust treatment.

It appears, in fact, that efforts are being made to force Lord Hewart to resign, for not only is he slighted by the Lord Chancellor and his department, which should work in closest touch with him, but rumours are put about that he is going to retire, suggestions made that the work of the King's Bench is badly behind, and, on the morning of the day this Bill was to be considered, a daily paper carried a headline, "Harassed Judges meet in Secret . . . Greatest Legal Hold-up for Years. S.O.S. for Help."

This, Lord Hewart described as nonsense, and quoted figures in support of his statement.

The New Despotism

All this and more may be found in *Hansard* for December 11. What is behind it, who wishes to get rid of Lord Hewart, and why?

Lord Hewart has shown uncompromising opposition to what he has described as "legislative lawlessness," that is, the granting of powers to Ministers to legislate by the issue of regulations having the force of law, which in effect, means the granting of such powers to permanent officials all of whom are controlled by the Treasury. In 1929 Lord Hewart published a book on this subject—"The New Despotism"—which exposes the increasing tendency of Parliament to pass such legislation, and the manner in which it is induced to do so.

Twice in his speech Lord Hewart mentioned that his difficulties—rumours of his retirement, etc.—have occurred during the last three years. Is it a coincidence that they have arisen subsequently to the publication of his book, and during the rule of the so-called National Government, which, as is now generally recognised, was put in power by the bankers?

Further, is it a coincidence that only a few days before this debate, *The Times*, in an advance notice of a new book by Lord Hewart—his autobiography—suggested that it would contain nothing which the public ought not to be told?

Strengthening the Power of the Bank

No Social Crediter needs to be reminded that Mr. Montagu Norman has described the relationship of the Bank of England and the Treasury, as that of Tweedledum and Tweedledee; nor that it is the Treasury which has the final say on all legislation requiring the expenditure of money. Thus the convenience to the Bank of England—given a subservient Treasury—of legislation by regulation is obvious, for it saves time and publicity. But, in the case of this Bill, as will be shown, the matter goes deeper; it was not for nothing that Lord Hewart suggested our title as a possible poster at the next election!

This Bill, which has brought so much into the light, is as its title infers, intended to amend an existing Act—The Supreme Court of Judicature (Consolidation) Act, 1925—which provided that authority had to be obtained, from both Houses of Parliament, for the appointment of additional judges. The first Clause of the new Bill deals with the appointment of four additional judges, and contains the same proviso, to which Lord Hewart expressed the strongest opposition for, said he, "it puts into the hands of the Government Whips the decision from time to time of the

question, what shall be the composition of the King's Bench Division—in my opinion an intolerable situation. The amount of intrigue, the amount of tacit rebuke or encouragement which that fact renders possible, is something which I cannot describe, but I know it—I know it."

Ignoring the Lord Chief Justice

Lord Hewart stated that he had discussed this proviso with Lord Cave, when he was Lord Chancellor, who had agreed with him, and before this Bill was drafted, he had communicated his views and those of the late Lord Cave to the present Lord Chancellor, and received the impression that "the proviso was dead." "Imagine my surprise," he said, "when on Friday afternoon I found the very same proviso in this Bill." He protested that, although Lord Chief Justice of England, he had not been consulted regarding the Bill, and stated that had it not been for his clerk, who drew his attention to it on December 7, he might not have known about it in time to attend the debate, for the Bill was sent him not as Lord Chief Justice, but as a member of the House of Lords!

Lord Hewart also protested that, in the same way, he had not been consulted with regard to the appointment of the Royal Commission to consider the state of business in the King's Bench Division of the High Court, its personnel, or its terms of reference, but was advised of these facts by a letter from the secretary to the Lord Chancellor's Department.

Clause 2 of the Bill provides for the appointment of a Vice-President of the Court of Appeal. Lord Hewart pointed out that the result of this new appointment would be the displacement of the Senior Common Law Lord, who in practice is President of the second of the two Courts of Appeal. This position is at present filled by Lord Justice Greer and the next senior man is Lord Justice Slesser.

"This Affront"

Lord Hewart reported that Lord Justice Slesser had recently been informed that he was not to preside over this Court, and that, lest he should do so, the composition of the two Appeal Courts had been varied, contrary to the practice of the last sixty years. "The next chapter of the story," said Lord Hewart, "was this Bill, which means that the Lord Chancellor, or one of his secretaries, or the secretary of one of his secretaries, by a stroke of the pen or a telephone message to me, or somebody, can say 'The person to preside in the Second Court of Appeal is So-and-So.' Why? What has Lord Justice Slesser done that this affront should be put upon him? Is somebody going to tell me someday: 'We are going to have a Vice-President of the King's Bench Division'? Is somebody going to say to the Revenue Judge: 'We do not quite like the way you decide your cases, you decide them too often against the Crown, we shall have another Revenue Judge?'"

In closing his attack, Lord Hewart said that there was something deeper behind what has occurred than appears on the surface, that, in fact, the Bill, and the Royal Commission are all part of a "scheme, ruthlessly, ceaselessly, persistently carried on" for the setting up of a Ministry of Justice, for which Clause 2 was to pave the way. This, he said, would make it unnecessary to have a lawyer as political head of the Judiciary and the Minister appointed might well be ignorant of the personnel of the Bar, and thus forced to rely on the permanent officials for advice on appointing new judges and other matters.

"As to the rest of this Bill I shall say nothing, but I only hope—this is quite serious—that we shall have timely notice, if this Bill is to be given a Second Reading, of the Committee stage, and when that Committee stage comes on, if these, forgive the expression, odious features are not removed, then I will adjourn my Court every day in order to be present here to take part in fighting the obnoxious part of this Bill, not only clause by clause, but as I used to do in happier days, years ago in the House of Commons, line by line, and word by word."

Lord Hanworth the Master of the Rolls having made it clear that he was not responsible for the "interpolation" of Clause 2 in the Bill, the debate was adjourned at the suggestion of Lord Hailsham.

J. DESBOROUGH.

(To be concluded.)

SOCIAL CREDIT MOTIFS—VIII.

The Personal Aspect of Centralised Control

"The individual efficient in his own interest . . . will possess characteristics which completely unfit him for positions of power in the community . . . The very qualities which make for personal success in centralised control . . . are quite deadly to any originality of thought and action. (And this) quite irrespective of the ideals of the founders of centralised organisations."

C. H. DOUGLAS.

It is remarkable that any man should have been able in 1918 to perceive the far-reaching truth that personal success in centralised control petrifies the mind of the successful person, and induces in him a care for his own power superior to every other consideration. Centralised control had never attained so near to absolute authority as during the Great War. Never had its esteem stood so high.

Nor did any man see more clearly than Major Douglas, that for the achievement of specific and material objectives, previously agreed upon, centralised control, directed as nearly as possible by one man, is the way to achievement. "In respect of any undertaking," he writes, "centralisation is the way to do it, but is neither the correct method of deciding what to do nor the question of who is to do it."

The individual who attains to success in centralised control, tends to become mechanistic and to lose sight of any objective but the maintenance of himself in that position. The rigidity of the mechanical device whose very perfection lies in its limitation to a single objective, is typical of the mind which is strong enough to attain a commanding position in the disposal of men and the utilisation of power in the modern world.

The Enemy of the Common Will

The concentration of authority in the hands of such an one, feeds the craving for power which his attainment of that position betokens, and thenceforward his real objective is to retain his position by resisting all forces likely to undermine it. The common human wishes which the man of power purports to serve, sink to unimportance in his view, or even become malignant in his eyes. He cannot yield to the incalculable tide of men's desires. He feels assailed by every breath of change. He calls the forces of moral suasion and legal restriction to his aid, no less than of physical force, in crushing to his will those whose will it is the rationale of his position to fulfil.

It is idle to meet this universal characteristic with moral condemnation. The concentration of force which it exhibits can be of great value to society. But it is properly a functional activity. And so important is this simple fact, that the future of civilisation depends upon the arising of a democracy wise and strong enough to use the natural force of human power as it uses the natural forces of the earth.

A Power That Defeats Its Own Ends

The hope is of a democratic control of policy, subordinating the whole range of natural forces to the service of the human will in all its richness of desire. And never again allowing policy to be determined by "an irresistible and impersonal organisation through which the ambition of able men, animated consciously or unconsciously by the lust of domination, may operate to the enslavement of their fellows . . ."

We are witnessing the apotheosis of the Will to Domination in the world to-day, when the industrialism which afforded immense scope for the centralising mind, is falling—killed by its own overwhelming success! And the political organisation, built up as instrument of that

industrialism, is exposed as a hollow sham. Each suffers eclipse by the same alien power. For at this point we discover the real centre of the "lust of domination." The moment of triumph in production and in administrative ability, exposes the whereabouts of the will to power. Its fierce drive has reduced those citadels of Industry and elected Government to impotence. Those who wish to exercise real power to-day must abandon industry and politics, and sit in irresponsible control over human affairs, amongst the makers and destroyers of money.

Beside the insolent domination of the Will to Power expressed in those who control the activities of the world through the money system, the laborious over-lordship of the captains of industry and of the political organisation of the country, dwindles to insignificance. Their "iron front" has been rusted almost to paper by the corrosion of "depression." The public they have exploited, the workers they have coerced, are seeing at last that they are but accessories after the fact in the downward trend of the standard of life and the circumscription of men's liberties.

In this sloughing of the skin, the movement of the serpent is discernable. He is wise who looks for Power where it is to-day, not in the skin where it once resided. The flowing nature of the world, and the endless resources of the Will to Power in man should lead us to expect just such an emergence. For Power is not resident in any man, or even in any machine. It resides in those imponderable forces upon which man and machine draw: for man, the national credit, the cultural inheritance; for the machine, steam, electricity. The dynamic quality is not inherent in the individual man or in the machine. It lies in the mysterious relationship of any man to the whole, as it lies in the application of volatile elements to the machine.

Control For The Sake of Control

For this reason, the assumption of power over men for personal gratification is a falsification of the nature of the world. And whether the instrument of centralised control through which this craving works be benevolent or callous in intention, the end is the same: control for the sake of control. The power that is exercised is a communal product, one of the natural resources of the world; and because these are in their nature common property, "the means for their exploitation," as Major Douglas expresses it, "should also be common property."

Power is no-thing. Money is the perfect instrument of that no-thing by which all things are controlled. Its might is purely psychological; it occupies no space, time does not confine it. And Money has, in establishing proprietary rights over the people's Real Credit, captured, in service of the will it represents, a fluid magic as certain of continuance as of constant transformation.

Humanity goes on; its "credit" is the one constant. Thus the imponderable and the collective, the mysteries of life itself, constitute the last "stronghold" of the money monopoly. And merely to mention them is to show the tragic absurdity of allowing the Will to Power to lay claim to them.

But the human spirit is greater than the Will to Power, for it is capable of perpetual regeneration; it is not for an instant rigid. It is Power with discrimination. The day has come to confine in servitude the imperious, self-seeking Will to Power; to use it, well and happily, as servant of that greater will whose purposes are common, that is to say divine.

DEMOS.

THE CHOICE

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

JAMES RUSSELL LOWELL, *The Present Crisis*, December, 1844.

"ABSORBING THE UNEMPLOYED"

Both Governments and oppositions of all countries continue to talk of the necessity of "absorbing the unemployed." The following figures give some idea of their impossible task:

Between 1924 and 1929 the output per worker increased by 11 per cent. For the U.S.A. it increased by 50 per cent. in 25 years, and in 35 typical American factories the output per man-hour between 1919 and 1927 rose by 74 per cent.

The increase in industrial production in various countries between 1925 and 1929 was as follows: Canada, 54 per cent.; Poland, 38 per cent.; France, 30 per cent.; Germany, 22 per cent.; U.S.A., 14 per cent.; Great Britain, 13 per cent.

The Emotional Assets of Social Credit*

THE MOTIVE POWER BEHIND EFFECTIVE ACTION

YOU cannot generate effective action without emotion. This is borne out by one look at the movements which have been made good in other countries of recent years.

Observe, for instance, the extraordinary emotional drive behind Italian Fascism. It is fantastic to suppose that this movement, however much financed by interested persons, could have achieved such immense popularity unless it drew upon some deep well-head of emotion, some fundamental instinct in the Italian people.

A rough analysis of the contents of this emotion shows it to be compounded of two main elements, hatred and idealism; or, if you like, repulsion and attraction. The hatred, in Italy, of the old order which, in the opinion of her present rulers, "let down" Italian interests and prestige, has to be experienced to be believed.

It was the same in Russia with the hatred of Tsarism; in Nazi Germany the same fierce hatred is loosed against the Jew.

Mingled Hatred and Idealism

But in all these movements hatred is accompanied by a large measure of idealism. The Russian has the ideal of a new heaven and earth built up on the basis of the proletarian state; Hitler, like a new St. George, having slain the dragon of Jewry, will release the imprisoned princess of purest Aryan blood, and she will reign for a thousand years. In Italy a tremendous inferiority complex, induced by historical causes too long to enumerate here, has matured in the most gifted people in Europe and released a lava-flood of creative energy which is at once a stimulus and a peril to the world. In all three movements patriotism is an overwhelming force, and in each case the awakened nation regards itself as the chosen vessel of a new order.

In England similar emotions are in process of becoming. Hatred is with us a less powerful motive, but it has its importance. Social Crediters who have tried to win over Socialists or Communists have been met with the objection that they do not propose to penalise the rich.

Social Crediters must, however, dispense with this powerful weapon. Hatred may generate action, but it also obscures the mind, and we need all our wits about us. But if hatred is excluded, there is still the nobler emotion of indignation, of outraged justice, to which we may fairly appeal. Why should people be starving to death or undernourished in the face of the fact of abundance? Why should happiness be ground out of their lives at the bidding of our financial Pharisees? But I need not elaborate so familiar a theme.

If we turn from hatred to idealism our assets are much greater, and in our idealism we shall find a clear echo in the heart of the British elector. Self-interest is not his only motive. The last election showed that. True, he was moved by fear—fear that his currency might become valueless, as that of post-war Germany, for example. But there was something else—the desire to see England great and prosperous, which he believed could be realised by sinking his personal preferences in national unity.

Making Patriotism Creative

This great force of patriotism was twisted by interested groups to serve their own anti-social ends. But it might be harnessed to creative purposes. To-day more and more people feel humiliation because England is making such a poor show in the world and is listening to counsels of despair. Men remember with shame that after the War Europe looked to England for a lead and did not get it. They remember the schemes of reconstruction that were to bring about the more ideal England for which they fought, but which we are now told we "cannot afford."

Conservatives see these things and are sad about them, but they accept the rulings of orthodox finance. The Fascists see them and are furious. But they can do nothing for they have not the necessary knowledge. We Social Crediters have the knowledge, which, if used, would end this humiliating situation.

Let our knowledge be used, and England would take a great position in the world again. India would be saved for the Empire, for we could give her people a taste of real

prosperity. The Mother Country and the Dominions, wedged apart by finance, would be bound together as never before. We would abolish slums, feed our under-nourished children, rebuild our hideous industrial cities.

These things are desired by Englishmen. Can we not present Social Credit as the means to achieve them, and as England's contribution to the solution of humanity's crisis?

Our Instinct for Individual Liberty

If its underlying appeal to the Englishman as patriot is one emotional asset of Social Credit, another is its appeal to him as the champion of Freedom. A fundamental characteristic of the British is their desire to be left alone to live their lives in their own way. They hate regimentation and the authoritative State.

Foreigners have observed with astonishment the strength of the voluntary principle in British life. For better or for worse, things which in other countries are done by the State are in Britain left to private initiative. Think, too, of our uniquely tolerant treatment of conscientious objectors, whether to war or to vaccination.

To-day all this freedom, so dear to the heart of the British, is threatened. *Poverty is forcing us rapidly into the arms of the Authoritarian State.* Without access to the land, without private means, we are increasingly the serfs of those who control money, until we are beginning ourselves to regard the Almighty State, if not as desirable, yet as a safeguard against even worse destitution.

Against the hypnotism of current defeatist ideas, Social Credit can preserve us. It can make dictatorial government superfluous, for *regimentation is enforced to-day on the grounds of poverty.*

Dictatorships are popularly supported largely because they promise a minimum security for the under-dog. But it is our strength that we can provide an incomparably greater measure of economic security with a positive increase of the individual's freedom of action and of choice.

I suggest, then, that another emotional impetus for Social Credit may be found if we can convince the British people that it offers the only practical means of safeguarding that freedom, the love of which is the very fibre of their being, and of consolidating it on a firm foundation. For the first time in history there is a sound economic basis for democracy.

ARTHUR READE.

THE NEW CREED

I believe in the Earth
And the fullness thereof:
In Man and his labour:
In the machine,
Man's supreme masterpiece,
With which he has created,
And is still creating,
Abundance for All.

We are crucified daily and suffer,
Because we haven't the money to buy
That which we produce.

We have descended into Hell—
The Hell of hunger, nakedness
And economic insecurity.

We can arise from this Hell
And ascend into Heaven—
The Heaven of Plenty for All.

I believe in that New Economics,
Which is a communion,
Not of saints,
But a communion, in which
All will partake.

And I believe in a resurrection
From despair, suffering and uncertainty:
And in Life Abundant.

A. C. P.

* Notes from an Address to a Social Credit Group.

Bank Clerks' Salaries

THE current issue of the *Bank Officer* gives a summary of the 15 reductions in salaries and allowances imposed on the staff of Lloyds Bank since the end of 1921. The last is dated October 1 of this year. Similar "cuts" have been experienced in others of the Big Five.

Quite apart from the pernicious effect this continued contraction of purchasing power has on national well-being, the Banks' short-sighted policy must ultimately result in widespread dissatisfaction and growing disloyalty in the very heart of their stronghold.

As a class the Bankman is a loyal believer in the system he is paid to serve. He performs his duties mechanically without questioning the soundness of the theories that lie behind modern banking practice. In a nation that is still politically asleep, he has been the soundest sleeper, because in the past, whatever salary scale he enjoyed, he did have a sense of security. To-day that feeling of security is passing and the bank clerk is beginning to wake up and open his eyes on a changing world.

Where can he look for guidance?

A Policy That Gets Nowhere

The Bank Officers' Guild can only proclaim the milder principles of Trade Unionism, eschewing all political bias, for its members lack the traditional aspect of labour to capital. The Guild lacks a really forceful appeal.

This was apparent at the Guildhall, recently, when over 1000 clerks from the City Banks listened to speeches from Conservative, Liberal, and Socialist M.P.'s exhorting them to unite for self-protection. Each speaker expressed his belief that some form of national control for Banking was imminent; each implied that, as it operated to-day, Banking was not quite in harmony with the modern industrial system; each tried to impress his audience that in the changes pending, they might come off badly, if they had no powerful organizations to protect their interests. But in spite of much eloquence the audience were not visibly impressed.

The real issues were burked.

Tell Them About Social Credit

How differently a Social Credit speaker would have presented his case!

After a brief picture of the effectiveness of modern productive methods on the one hand and widespread poverty on the other, he would have followed up with an outspoken indictment of the financial system which has appropriated the Nation's Credit and turned it into Debt, failed to generate sufficient purchasing power, and finally depends on the over-production of capital goods and goods for export to eke out the deficiency. He could have shown how the system brings want, bankruptcy, suicide, war and revolution in its train. He might have "debunked" national control, not only of the banks, but of other industries, as a dangerous device for perpetuating an artificial scarcity. In conclusion he would have stated the simple changes that Major Douglas has prescribed. He would have assured his listeners that so far from imperilling their position, a Social Credit regime would immeasurably improve it. Not only might they expect higher salaries with the return of national prosperity, but through the National Dividend they would have a direct share in that prosperity. The present menace of mechanisation which affects black-coated workers as it affects all others, would be translated into shorter working hours and increased leisure.

A speech on such lines would have impressed those black-coated workers more forcibly than the milk and water Trade Unionism that was offered to them. Sooner or later the Bank Officers' Guild will have to come out with a bold policy, or it will cease to make headway and lose membership. Before long it may be challenged to state its views on the fundamental principles of monetary theory which it accepts without question now.

At this stage when the banking directorates are still foolishly persisting in economy "cuts," there is much to be said for an appeal to the banking personnel. And it should be made clear at the outset that we have no quarrel with bank clerks—nor, even, with bankers, except in so far as they have arrogated to themselves the monopoly of credit and wish to preserve it.

N. MESHED.

By the Way

THE flour millers of Great Britain, in co-operation with the baking trade, are to launch a five years' campaign to increase the consumption of bread.

Interesting, but vague. Are they going to provide householders with the money to buy more, or to distribute free jam to make it easier, or to dispense free cocktails to stimulate the appetite? Or are they going to reform the baking industry so that the tasteless and anaemic substance which masquerades as bread to-day shall be replaced by something more profitable to the tissues? We await further details. Meantime, let the masses eat cake.

* * * *

On further consideration, we have concluded that the campaign will have the usual enterprising object, consistent with the present financial system, of increasing sales without enabling buyers to buy.

* * * *

Mr. G. Griffiths, M.P., has described the Depressed Areas Bill as "a flea to push an elephant."

Exactly; we can't have these insects running round loose. The banks will supply the Keating's to prevent the flea multiplying.

* * * *

In defence of the Bill, Mr. Stanley said, "the efforts to induce industries to settle in these areas may have a reverberating effect."

Probably. The elephant may step on the flea.

* * * *

"Heated passages followed the assertion that it was time the Government had new financial advisers."—*Times* correspondent in Nairobi, East Africa.

We were about to remark that even rats will fight when they are cornered, but we cannot allow rude remarks like that in this paper.

* * * *

"The native, bewildered at having been first encouraged to get the most out of his land and then discouraged by a refusal to receive his crop, is at once discontented and reduced to poverty."—M. Rollin, French Minister for the Colonies.

Thereby proving that he has reached the same level of intelligence and economic development as the natives of the ruling country.

* * * *

"It certainly is true that, if poverty be a Christian attribute, Mr. Neville Chamberlain is a more potent instrument of virtue than the bench of bishops."—Book review in the *Evening Standard*.

You see, readers, how impossible it is to separate religion from economics.

* * * *

"The fact remains that it would be an abdication of statesmanship to assume that, because the incomes of the unemployed are now sufficient to maintain life, they will be spent on the kind of food which will best maintain physical fitness."—*Times* leader.

Righto. Reverse the advice we gave higher up the column. *Don't* let 'em eat cake.

* * * *

"The incomes of the unemployed are now sufficient to maintain life."

We have repeated this phrase simply because it is so beautiful. When we've a bit of time we'll set it to music.

* * * *

Sufficient to maintain whose life?

We have measured the income of the unemployed and find it would maintain the life of a full-sized field-mouse and wife in complete comfort and security as, when and where required.

* * * *

An experimental livestock marketing scheme evoked by the Ministry of Agriculture, which "cuts out" dealers and market intermediaries, has been brought to such a state of perfection that it will almost certainly form the basis of the impending official marketing Scheme.—*News-Chronicle*.

And what will happen to the intermediaries? Presumably they will be called upon to disappear along with the other larger and even more aggravative class which gets in the way of all Schemes for trade improvement—the consumers.

Correspondence

Our correspondence is steadily increasing. This is a very welcome sign, as indicating growing interest in this journal and its subject. As, however, our space is obviously limited, we appeal to readers to make their communications as brief as possible.

Major Douglas and the I.E.E.

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—I have received a letter from the Secretary of the Institution of Electrical Engineers stating that, as I have not paid my subscription, my name has been removed from the list of Corporate Members.

Will you please note, therefore, that no reference to the Institution of Electrical Engineers should be made in any description of me which may, from time to time, be necessary in connection with lectures, etc.

Yours faithfully,

8, Fig Tree Court, Temple, E.C.4.

C. H. DOUGLAS.

December 13, 1934.

"Poverty in Plenty" Broadcast

TO THE EDITOR OF SOCIAL CREDIT.

Dear Sir,—Can it be that Social Credit is agitating our "sound economists"; and why all these alarms and excursions?

In the Broadcast talk last week on "Poverty in Plenty," the speaker was at pains to show that the expression was not in accordance with the facts. But although he proved to his own satisfaction that plenty did not exist, he did not go so far in his attempts to make the facts fit the theories, as to prove that poverty did not exist either. But as the poverty of others did not seem to disturb him overmuch, it probably did not matter anyhow. It was noticeable however, that even Mr. Hutton was not able to sum up with his usual fine air of detachment.

Then on Friday we had the pleasure of hearing Sir Josiah Stamp demolish the case that Major Douglas had put, the previous week, that the causes of war were economic. As Sir Josiah Stamp may justly claim to be one of the high priests of orthodoxy, the air of truculence with which he laid about him may perhaps be understood. The idea that emerged from Sir Josiah's talk appeared to be that the causes of war may be any old thing, but they were certainly not economic.

Yours faithfully,

165, Hendon Way, London, N.W.4.

A. S. BENNETT.

December 11, 1934.

"Eat More . . ."

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—I sympathise with Mr. T. H. Story. A pair of scissors (a far mightier thing than pen or sword) and the daily paper are all the weapons the satirist needs to-day. Now "Eat More Bread" has become an actuality the time cannot be far distant when we shall be admonished with ubiquitous hoarding and poster to "Breathe More Air." If Mr. Story goes canvassing among politicians, professors of economics and financial mugwumps generally, I suggest: "Eat More Words"!

Yours, etc.,

Ardmore Lodge, Ardmore Road,

GEORGE RICHARDS.

Parkstone, Dorset.

December 14, 1934.

India and the Bank

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—I should like to draw your attention to the following extract from the Report of the Joint Committee on Indian Constitutional Reform:—

" . . . We agree with the view which, we understand, has been taken throughout by His Majesty's Government that a Reserve Bank on a sure foundation and *free from political influence* (my italics) should already have been established and in successful operation before the constitutional changes at the Centre take place. The Indian Legislature has recently passed a Reserve Bank of India Act, and we are assured that this measure should provide the Bank with a sound constitution. We understand that it is expected that, in the absence of unforeseen developments, it will be possible for the Bank to be constituted and to start its operations during the course of next year. Reliance on the Bank to play its due part in safeguarding

India's financial stability and credit clearly demands that at all events its essential features should be protected against amendments of the law which would destroy their effect for the purpose in view.

"The White Paper proposals require the prior consent of the Governor-General at his discretion to the introduction of legislation affecting that portion of the Reserve Bank Act which regulates the powers and duties of the Bank in relation to the management of currency and exchange; that is to say, they do not cover the constitution of the Bank itself. We feel, however, that so narrow a definition leaves open the possibility of amendment to other portions of the Act which might prejudice or even destroy some of the features of the system which we would regard as essential to its proper functioning. It seems clear that the Act must be considered as a whole and we recommend that any Amendment of the Reserve Bank Act, or any legislation affecting the constitution and functions of the Bank, or of the coinage and currency of the Federation, should require the prior sanction of the Governor-General in his discretion."

Your readers will at once see the significance of this proposal for a privately controlled Central Bank for India. Its Board of Directors will be the real masters of the future Government.

Personally, I regard it is one of the worst features of the Report, but so far little protest has been made against it in the lengthy discussions that have taken place.

I therefore shall raise the matter in the debate in the House of Lords on Thursday, December 13, and I hope very much that the public generally will be alive to this latest example of the private financial stranglehold in all national and international affairs.

Your, etc.,

137, Gloucester Road, London, S.W.7.

STRABOLGI.

December 12, 1934.

This Freedom

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—It was under D.O.R.A. that an Act of Parliament was made law whereby a tax was imposed upon entertainments. At the time, I believe certain safeguards were incorporated into the Act but since then the Act has gradually been amended until it has now become a travesty.

I recently arranged at short notice to give a lecture entitled "Colds, Catarrh and Constipation" and now to my surprise I am informed that such a meeting is taxable under the Entertainments Act!

It would appear that by such anomalies as this our Permanent Officials are gradually filching away from us all the elementary rights which surely should be the birth-right of citizens of this country which we pride ourselves as being "the birth-place of the free."

Yours, etc.,

3, Woodlands Terrace,

Charing Cross, Glasgow, C.3.

R. ERNEST WAY.

An Appeal to the Masses

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—As one who owing to a slight association with the late Mr. Orage, came into touch with Major Douglas many years ago and has remained an advocate of Social Credit ever since, I wonder if you will allow my claim to express my own view on policy, even if it may not be in perfect accord with what I take to be the present policy of your paper.

Major Douglas has initiated a Revolution, an economic, social and, in its effects, a moral revolution. We may avoid the *word*, but the *fact* will hardly, I think, be denied.

And if the fact be admitted, are we to suppose that the many rich who think themselves in power and the mass of the still more or less comfortable middle class, will, whatever the resulting advantages you can promise them, welcome and support any movement which has for its object the drastic change we contemplate?

They will hardly even come twice to your ablest lectures. Nor is there, of course, the slightest chance of getting anything from their parliament without overwhelming outside pressure.

No! Like Paul, when the rich Jews turned him down, you will have to go to the Gentiles—even to the slaves—to the great mass of hopeless workers and to those actually

in the doleful pit. It is from them you will have to get the pressure for which Major Douglas so urgently calls; the intense outside pressure without which, in this matter, no government dare move.

But, as yet, not one in ten thousand of these dejected masses has ever heard of the bright light in darkness which we so clearly see. To inform them by ordinary means with the enemy holding the press and all the apparatus of publicity, is obviously impossible and would in any case cost millions while you have nothing.

To bring the whole matter into the public eye, there has been suggested, as far as I know, only one practicable plan; it is this: To have all who are able and really in earnest, disciplined, law-abiding and peaceful, yet unmistakably visible, marching in the public streets.

This plan, which is even now being followed with success in limited areas, could be carried out on a scale which could not fail to force public attention to what we stand for. It is the only possible way open to us for the necessary wide-spread advertising.

The Green Shirts have the continued blessing of Major Douglas, and I understand there are Social Credit groups in various parts who are ably backing them up. Should not all groups follow suit?

The despairing working masses, weakened by years of misery and again and again deceived by their party officials, have lost nearly all their old independent spirit. They have no energy, no hope, no initiative, no leaders.

But yet everywhere in these islands, and in every class there exists a great reserve of intelligence and independent character.

Is it not then the duty of Social Credit Groups to strain every nerve to call out the best from this reserve, and to train them as the sorely needed young officers in the War to abolish artificial poverty?

PHILIP T. KENWAY.

Enton End, Near Godalming.
December 8, 1934.

The Electoral Canvass

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—Mr. Willans says he is not an armchair critic, but remains seated.

Yours faithfully,

8/9, Essex Street, London, W.C.2.
December 18, 1934.

W. L. BARDSLEY.

Social Credit and the Labour Party

TO THE EDITOR OF SOCIAL CREDIT.

Sir,—With reference to the idea of approaching the Labour Party with a view to including Social Credit in their election programme, I doubt whether this will mature as the Labour Party ideal appears to be in the nationalisation of the banks and industry, which in itself is no solution to the economic problem of to-day. There appear to be two alternatives; firstly, to approach all candidates in the next General Election, irrespective of party, and ask them their views with regard to Social Credit and press for the adoption of it in their programme. The second alternative appears to be for the Social Credit group to adopt parliamentary candidates of their own. I suggest that a society or club be established in each town, with a definite meeting place, say a club-room, where meetings and debates could be held. Party politicians to-day are, or appear to be afraid of discussing in public, the present financial system.—J. BRYARS, 299, Woodseats Road, Sheffield, 8.

POINTS FROM LETTERS

"The Church and the Money Power"

Any organisation which tends to bring happiness to its fellow-creatures and to make conditions on this earth better, is a religious movement in the real sense of the word. Social Credit does this, and in my opinion it is the reason why so many practising Christians are drawn to its ranks . . . Our destiny on this earth is to bring about a Kingdom of Heaven here, and I believe that this can be achieved through Social Credit.—S. J. HARMAN, 24, St. Aubins Avenue, Sholing, Southampton.

It was surely a mistake to print such a letter as that of Mr. Taigel. Your paper is not meant to be a vehicle for attacks on the Christian religion.—B. G. WILKINSON.

(Judging by the replies to Mr. Taigel, it looks more like a vehicle for the defence of it. In any case, the correspondence columns are an open forum.—Ed. SOCIAL CREDIT.)

The Social Credit Movement has neither class, religious nor race distinctions, but makes its appeal to all sections irrespective of party, creed or non-creed. If Christians realise that instead of adopting Christ's words literally, the result He intended can be achieved *in our way*, are we to ask them to stand aside?—F. LONGLEY, 25, Christchurch Road, Totley Rise, Sheffield.

Mr Taigel . . . says "Religion in the past has always retarded progress." I fear he does not know his history. The spread of education was in early centuries entirely due to Christian monks. The real pioneers of the wool industry in England were Cistercian monks who took over the most barren districts and made them "blossom like the rose." Social reform was heralded by the friars in the fourteenth century and it was they who drew attention to the inequities of justice and the division of wealth, as witness John Ball, John Langland, etc. To come to our own day, the present frantic attempt at housing reform sprang from a housing scheme begun by the clergy of Somers Town who destroyed and rebuilt large blocks of slum property before ever the nation and Government roused themselves.—NEVIL TRUMAN, Nottingham.

It is obvious that Mr. Taigel has never tried to understand religion but is quite satisfied in repeating old clichés. I would recommend him to read the article by the late A. R. Orage reprinted in *The New Age* of November 22 last.—CHAS. KASER, 27, The Ridgeway, Gunnerbury Park, W.3.

As a publicly-known rationalist in the anti-theological sense, of more than fifty years' standing, and as an ardent supporter of Major Douglas since 1920, I joyfully welcome into the Social Credit circle the followers of any faith, Christian, Hindu, Muslim, Jewish, or any other. I object, however, to any such Christian (or Hindu, etc.) putting his case in a way that marks Social Credit as a peculiar doctrine of his faith, and implying that non-Christians cannot logically be thorough-going supporters of Douglas. Incidentally, and in the cause of Social Credit peace and charity, I may offer a definition of religion that might bring all brethren of the National Dividend ideal into harmony, namely:—"Obedience and enthusiasm toward the Best in nature without and human nature within." I think Social Credit part of the Best.—FREDERICK J. GOULD, Armored, Woodfield Avenue, Ealing, W.

(We have received a number of further letters on this subject, but must now draw this correspondence to a close. It has, our readers will agree, indicated its importance to many members of the Social Credit Movement.—Editor, SOCIAL CREDIT.)

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Only suitable advertisements will be accepted. SOCIAL CREDIT has an unusual reader value: subscribers read and retain their copies and rely upon the information contained.

The Value of Local Newspapers

THE publicity at present being given to Social Credit in the columns of the *Golders Green Gazette* affords a marked example of the value of the local press as a medium of propaganda—at least in those cases where the editor is alive to the value of the free discussion of urgent questions.

The Hendon Rotary Club recently circularised the district with an appeal to families to go without meat one day a week in order to provide the equivalent for a family of the under-nourished unemployed.

While the public-spirited intention of such an appeal is without question, its incongruity at a time when cattle are being destroyed, fruit left to rot and crops burnt or ploughed in, could not pass unnoticed by recipients intelligent enough to be awake to the economic realities of our day.

A *Golders Green Social Creditor*, Mrs. Cashmore, addressed a letter on the subject to the *Gazette*, calling attention to the absurdity of the situation which made such an appeal necessary. "It is ridiculous," she wrote, "to have to ask any of us to go without when there is abundant evidence on every hand that there is plenty to ensure a reasonable standard of living for all, if only our money system were made to correspond with physical facts . . . money should act as a ticket to facilitate the distribution of the plenty which Providence and the ingenuity of man have made possible, and with the increasing displacement of labour by machinery, purchasing power must be made progressively independent of employment, for the machine receives no wage!"

To this letter the editor gave prominence under the heading, "Poverty Amidst Plenty. An Appeal for Social Credit," accompanied by a leading article asking why there should be poverty in a world where there is a superabundance of goods.

The following week the editor commented upon the large number of letters which the original one had drawn, observing, "strangely enough, all letters reveal the most whole-hearted support for Social Credit. We should have thought that, in a scheme so obvious, the time had arrived to discuss its practical application rather than its theory . . . It may be that some readers have detected flaws in Social Credit . . . if that is the case we are surprised at the apparent disinclination to explain the fallacy; or is it beneath contempt among economists who, so far, have not made an outstanding success of our internal credit system?"

The following issue contained a bold, two-column feature headed, "Where and What is the Snag? Who are the Opponents of Social Credit?" It drew attention to the interest shown in the subject and proceeded: "Why are we interesting ourselves in a matter which does not directly relate to a parish pump? Our answer must be that we are anxious to learn and to assist others . . . Our present economic system has failed . . . to distribute food and clothing which, through the advance of science, have been produced in sufficient quantities to satisfy all . . ."

"Let us put out one thought. In this world, in this country, there is plenty. It is needed by hungry and ill-cared for people. This plenty is unpurchasable—so it is destroyed. Does Social Credit provide the means of eliminating terrible absurdities of this nature? If it does, then indeed the space we are devoting will not be wasted. If it does not, we challenge the opponents of Social Credit to prove their case. We shall be as generous, in the matter of space, to them."

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NOTICES OF DOUGLAS SOCIAL CREDIT MEETINGS

Notices of Social Credit Meetings will be accepted for this column. Six lines 1s., seven to twelve lines 2s.

Liverpool Social Credit Association

Dec. 28th, 7.45 p.m.—Bank Café, 14, Castle Street.—"Scrooge and Social Credit."

Stockton-on-Tees Social Credit Association

Dec. 28th, 8 p.m.—Public Meeting at St. John's Hall, Alma Street. Speaker: The Right Hon. The Marquis of Tavistock on "Poverty and Over-Taxation: the Obvious Cure." Admission free by ticket from J. J. Stout, 5, Springholme, Stockton-on-Tees. Limited number. Guaranteed Seats, 1s.

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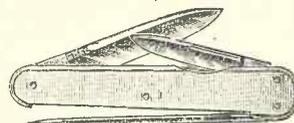
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5, BALDWIN'S GARDENS,
LONDON, E.C.1

SAME TO YOU

THE opportunity for pointing out that the keeping of Christmas is contrary to sound economic principles and constitutes a serious menace to national stability comes but once a year.

To begin with, for the last few days I have experienced the greatest difficulty in getting a seat on a bus.

Further, in passing through the busier thoroughfares I have been jostled and crowded by vulgar people to an extent which is incommensurate with the consideration due to my delicate nurture and the care of my spats.

I pay rates and taxes, after a time, and I protest against these impediments to the smooth running of the day's routine.

I am informed that this inconvenience is due to the extra number of people abroad this week shopping. I would therefore ask the readers of this journal seriously to consider what the state of the streets at Christmas is likely to be after the issue of a National Dividend.

With this preliminary note of warning, let us proceed.

Christmas, I say, together with the customs and ideas associated with it, is detrimental to the encouragement of Right Economic Thinking. And I do not think that the customary and somewhat feeble excuse that it comes but once a year is enough to explain why we should make a regular practice of breaking those economic rules on which our national stability depends.

I deplore particularly the encouragement given to the mass of the common people to spend money in riotous living.

If by any curious accident or oversight on the part of the authorities any member of the proletariat should find himself in the possession of any legal tender, I maintain that it is his duty to put it by against the next occasion when the Government calls for national sacrifices in order that the national assets shall, as

usual, be safely entered on the liability side of the Budget.

Or, if no occasion of that sort arises, he should, as an honourable citizen present it to the nearest Public Assistance Committee as part payment for the relief he is probably getting.

In any case, the general spending of more money on the part of the public is a matter which should be carefully supervised by competent authorities. To begin with, any visible increase in retail spending is symptomatic of a suspicious increase of Consumption, and the first question that will naturally occur to any economic authority is, "Dear, dear, how did that happen?" It will be clear to him that something has gone wrong somewhere, otherwise how can it happen that money is being put into Consumption instead of into Production, which every sound economist knows is the proper place for it.

Money spent in retail trade constitutes one of the chief impediments to the trade revival.

It is money that is not being invested in the production of goods for export nor in the providing of More Work. It is, therefore, in the fullest and most orthodox sense of the term, Idle Money, and ought to be stopped.

It is far from my intention to suggest that Christmas should not be a time of good cheer. I am merely suggesting that our seasonable happiness should be founded, not on the anticipation of gross indulgence, but on the clean conscience which comes from the knowledge that we are contributing to the nation's economic health.

There is, indeed, much being done to-day that is calculated to bring glad tidings of great joy into the homes of the British people.

The Government, with characteristic benevolence, has waited until the approach of Christmas to announce its intention to spend £2,000,000 on the inhabitants of the distressed areas.

It has been estimated that this vast sum will enable every child in Durham and some parts of Northumberland to go shares in a candle for a Christmas tree, if anyone will provide the tree. And the happiness which will illumine these dark areas will be all the greater for the knowledge that the money thus lavishly poured from the coffers of the State will not be wasted on the ill-considered indulgence of passing whims, but in the creation of useful and health-giving toil.

The great advantage of this judicial dispensation of Christmas cheer is that it discourages the maintenance of those Christmas traditions which violate the laws of economics.

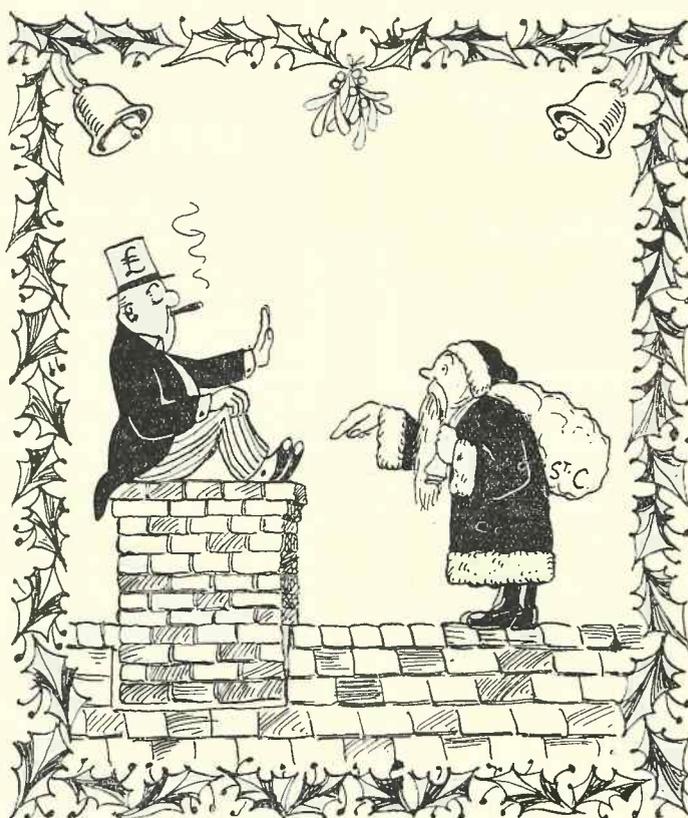
For example, by distributing this bounty through official channels we impede the sinister attempts of the Scandinavian export merchant, Santa Claus, to impede

the progress of our trade revival.

The operations of this foreign competitor constitute a two-fold menace to our stability. For one thing it is absurd to allow him to bring goods into this country by sleigh while so many British ships are lying idle in our ports. If he insists on using his own means of transport, he must use it, not to import foreign manufactures into this country to the detriment of home production, but to relieve us of our surplus goods.

Finally, to allow Santa Claus to go on dumping goods down the home chimney is liable to make the amount of real wealth that goes into the Englishman's home greater than that which goes out of it. And that, as any expert economist will tell you, makes him poorer. For it increases his Unfavourable Balance of Trade.

YAFFLE.



NOT EVEN ONCE A YEAR SHOULD WE ALLOW AN ENGLISHMAN'S HOME TO BE SUBJECTED TO AN UNFAVOURABLE BALANCE OF TRADE.