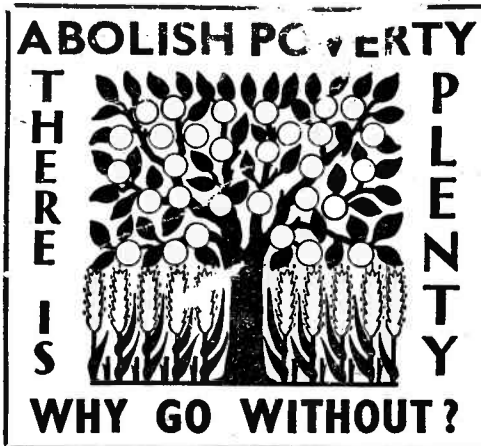


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Weekly Twopence

A WARNING—AND A HOPE

GOVERNMENTS DRIFTING TOWARDS WAR

But a Great Hope Appears

ITALY is wealthier than ever before. She cannot reduce her unemployed below a million though she undertakes more and greater public works with each year that passes. In the first ten years of the Fascist régime more money was spent on public works—all of which have added to the permanent wealth of the country—than in the whole time previously since Italy was united. Nevertheless, in spite of these great labours, Italy cannot reduce the numbers of her unemployed.

Work For All Means War

Something *must* be done to find them work—for is not work that for which man exists? Would it not be sheer madness that a nation which has denied itself, which has worked desperately hard, and which has amassed enough wealth to lie back and enjoy a little leisure—would it not be madness to do so?

Well, the Italian people seem to think so. They seem to agree that their destiny is always to toil and never to enjoy the results.

But there is no longer enough work to do at home, and there is a surplus of things now which the Italians decide they themselves should not consume. This surplus must be exported.

But how? What about using those great undeveloped spaces in Africa for a dumping ground? They are mostly earmarked already by other great nations that stole a march on Italy.

But Abyssinia might do; and, since she won't agree willingly, a preliminary war will be necessary. There is nothing like a war to solve the unemployment difficulty, and, indeed, the problem of how to dispose of surplus production as well.

Hence the tragedy of Abyssinia.

The League of Nations

But Italy and Abyssinia both belong to the League of Nations whose other members cannot quite sit back and let them fight it out. There are pledges that it would be unwise to break, at least without a show of resistance.

Hence the present trouble with the League of Nations and its most prominent members.

Our Own Danger

Meantime Great Britain has been quietly pegging away, trying to secure for herself the great market of China. Great Britain *must* export the product of her industries, or her industries would languish and die (for her self-denying people would not care to consume the product themselves).

Great Britain sends an emissary from her Treasury out to the Far East with certain proposals which are like a key to lock the door of China against the exports of other countries.

But Sir F. Leith Ross (our emissary) is not welcomed by Japan which has the same designs as ourselves. He receives such a rebuff that it looks as if we should not merely not be able to lock the door of China, but that the door would be locked by Japan against us—against all comers, in fact.

Well, that is serious, when we have decided that we must export the things we really should rather like to enjoy ourselves. Some-

one whispers that this is folly. Someone blurts out an idea that we ought to leave these far countries alone and enjoy our own riches—wealth almost untold, built up by self-denying labour over many years.

A Risk Worth Taking

But surely to give way to such an idea would be greater folly than the dangerous game we are playing abroad?

We should almost certainly go to the dogs if we all had enough to eat, drink and be merry!

A risk, perhaps; though many have faith enough in the original virtue of man and the goodness of God, to regard it as a negligible risk—a risk, anyway, that is as nothing to the vast, inestimable perils of another war.

Hence the bother about National Dividends.

Well, to sum up, we have France and England making desperate attempts to patch up any sort of compromise of the Italian-Abyssinian war so that a united Europe may be ready to face a powerful Japan. Japan is now the great danger. It is Japan that has lately been flooding the markets of the world with goods so cheap that all the old industrial countries are finding the door closing against their surplus output.

The position is serious. Without foreign markets the nations cannot get rid of their surplus goods—except by consuming those goods themselves (or amicably *exchanging* the surplus of one country for that of an-

other—yes, *exchanging*, not exporting it and refusing equivalent imports as they do now).

Choose

The choice, therefore, is between WAR and the greatest and most permanent PEACE on earth and GOODWILL to all men.

It is for the people to choose. By letting their governments drift without direction the nations are like bodies without souls; and a body without a soul is a lunatic. Lunatics armed with the weapons of modern war will make war.

By giving their governments direction, which the people of any democratic country can do by expressing their will, the situation could be saved, peace and plenty assured, and the way cleared for that universal goodwill that is uppermost in men's minds at this season of the year.

But the time is short. Great is the responsibility of those who understand.

Rule, Britannia

The impregnable strength of the financial industries [sic!] of Great Britain has been demonstrated by the "events" of the past twenty years. Out of successive crises, British banks emerge with *increased reserves* and enhanced prestige, and British insurance companies with a record, over the whole period, of *continued growth in assets*, in profits and in the capital value of their shares. The foregoing is quoted from an advertisement of the Trust of Bank and Insurance Shares.

THE EXPERIMENT IN ALBERTA

Debt and Social Credit

Under the above titles *The Times* published a special article on December 19, the following extracts from which show how orthodox finance regards the position:—

Alberta is discovering that a Social Credit Government, in its early stages at least, is essentially a "sound money" Government. Probably the most significant development . . . is the engagement of Mr. Robert J. Magor, an outstanding Montreal actuary and industrial expert, for a six months' survey of the financial and administrative situation, and the postponement until next spring of the return of Major C. H. Douglas. . .

Mr. Aberhart, it is now clear, is proceeding along fairly orthodox lines. His re-assurances immediately after his election that his Government would see that Alberta's credit was maintained, that all obligations

TRANSFORMING THE WORLD

IF the public of this or any other country is really desirous of once and for ever freeing itself from the power of the economic machine, and using the immense heritage which science and industry have placed at its disposal, it has to throw up and place in positions of executive authority men who are technicians in so broad a sense that they understand that the very essence of perfect technology is to devise mechanism to meet the requirements, the policy of those who appointed them.

There are thousands of such men in every country, disgusted with the policy to which their abilities have been prostituted; but so long as the super-producer appoints and supports the man who delivers the goods—i.e., profits—while the public elects and supports the man who only talks, just so long will the tail of production wag the consuming dog. There is no hope whatever in the hustings; but a modified credit-system could transform the world in five years.—Major C. H. Douglas, "Credit-Power and Democracy" (page 85).

would be met, and that the Budget would be balanced meant just what they said . . . But reduction of expenditure is only one side of the picture. Taxes undoubtedly will be increased. The first step along this line was a small increase in the price of beer and liquors . . .

What other taxation increases Albertans may experience are still unknown. It is expected that levies in the income-tax will be considerably raised. In the meantime Mr. Aberhart is asking the Federal Government to take over the collection of income-taxes in Alberta . . .

An early Government measure to provide some additional relief for farmers is the institution of a scheme whereby single men will be paid \$5 a month if they work for a farmer, while the "employer" will be allowed another \$5 a month for "hiring" the man.

Certain classes of the population who voted Social Credit into power are restless over the failure of the promised \$25 monthly dividend to make its appearance . . .

Appeals for co-operation are heard daily. The Premier, in addressing a convention of teachers recently, asked for their "co-operation in reporting persons able to pay taxes but refusing."



A Real Christmas That is Coming One Day.

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SOCIAL CREDIT

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Christmas 1935—and After

WE wish to all our readers a Happy Christmas and, to all who can bear the thought of it, a merry one. We are not unmindful of the fact that many of them are victims of the system which we, and they, are determined to end; a system which, for the majority, turns into a bitter mockery the festival at which everyone, even the most morose, and even the non-Christian, expands, at least in imagination, with thoughts of peace and goodwill to all men.

At no other season does such a phrase as "the good old days" convey such an idea of contrast as the present. Contrast on the one hand with the spacious festivities of the past, conveyed in the writings of novelists of the 19th century and earlier, with their wassail, punch and capons, and oxen roasted whole, and contrast on the other with the possibilities of a liberated future, so lusciously depicted upon the opposite page.

It is difficult to decide which is the more remarkable, the actual change for the meaner and stingier that a defective financial machine has imposed upon us in the face of the ever-increasing productivity that has proceeded simultaneously, or the patient toleration of such a monstrous situation by the people of this country, great in history.

But though at this Christmas, 1935, our feelings must be mixed about the festivities which we hope to enjoy, we hold in our hands, jointly and severally, the instrument which can make it possible in the next year, or the next, for us to wish our readers with genuine conviction, a Merry Christmas and a Happy and Prosperous New Year.

Great is the Will of the People, and it shall prevail.

* * *

Brass Tacks

HARD upon the cable, published in our last issue, from Captain Rushworth on the New Zealand election result, comes a significant and encouraging note in *The Times* of December 19. Labour Ministers, it is reported, are beginning to talk freely of monetary reform in terms of a revolutionary change in the system so that the people can receive the benefit of the nation's credit.

There is a familiar ring about this, reminiscent of our own pet phrase "the beneficial ownership of credit" by the community.

The Minister of Finance, whose appointment was received "with general satisfaction" in "business circles" only a week or two ago, is in danger of blotting his copybook in these self-same circles by his remarks about protecting New Zealand "as far as humanly possible against oversea economic or financial influences," and insulating it from outside forces.

These are shrewd blows, straight from the shoulder, and they have behind them, not the usual froth and ballyhoo, but a united people.

Most important, from two angles, is the utterance of the new Prime Minister, Mr. J. Savage, consisting of two short sentences:

"The Government certainly will control the currency and credit of New Zealand."

No word of nationalisation here; the New Zealand Social Credit Movement has done that job well.

"We will begin to give effect to that policy early in the New Year with the least possible delay."

That means business. Good luck to you, Mr. Savage, and look out for squalls.

Beware of the Cloven Hoof

We call the special attention of all our readers to the important article entitled PRINCIPLES OF ORGANISATION which is inserted in this issue as a special supplementary feature.

Written by Mr. L. D. Byrne, Director of Organisation of the Social Credit Secretariat Limited, this article shows conclusively that collective responsibility for individual action is not merely obstructive and dangerous, but bears unmistakably the mark of the beast.

From a Seat in the Stalls

Production A1, Population C3

According to Lt-General Sir Harry Knox, "more than fifty per cent. of those applying for enlistment in the Army are registered as C3."

The system which produces this horrifying result—the money system—also makes it essential that our armed forces be maintained at a high pitch of efficiency, as current events demonstrate.

The main cause of war to-day is the bitter struggle for export markets, in which to sell goods unsaleable at home, owing to the inability of the population to buy all that can be produced or obtained by exchange with other countries. This inability in turn results in a C3 population, for that part of it which is unemployed is more than half-starved, and that part in employment is subject to constant strain due to dread of becoming unemployed.

We have an A1 productive system able to provide directly, or by friendly exchange with other countries, a high standard of living for all; but the distributive, or money system, is not even C3; it is more like Z13. It is a system which says in effect: "You must not eat unless you work and [to an increasing extent] we don't want your work."

By demanding the abolition of poverty and the issue of National Dividends, we are demanding that the money system be made A1 in keeping with the productive system; that, in fact, the wages of the machine, which constantly displaces human labour, be issued as an income to all, derived from the work of past generations. This is the first and essential step to secure an A1 population, and the removal of the main cause of war. This will put an end to the degrading of people as cannon fodder.

Leisure or Unemployment?

"Looking into the future it appears to me that, owing to man's greater efficiency and to the advent of machinery and other inventions, an increase of leisure is coming to the people of the country, and it would be well to suggest to people how to amuse themselves when not at work.—*The Duke of York, speaking at the opening of the De La Warr Pavilion at Bexhill.*"

We would humbly suggest to his Royal Highness that the very reasons he gives for the increase of leisure are depriving his people of the purchasing power which will be necessary to them to gain admittance to the pleasures of the pavilion. For the full enjoyment and use of leisure it is necessary that individuals first have economic freedom—which cannot be attained without reform of the credit system.

"Man with the Queerest Hobby"

Under this heading the *Daily Mail* for December 19 reports the case of a Mr. A. P. Beatty who was summoned for income tax arrears. When interviewed, this recalcitrant pigeon told the reporter, "I began collecting summonses in 1931 when Mr. Snowden introduced the new scale of taxes . . . I maintained that the tax was out of all proportion, meaning a far greater sacrifice for the man with the small income than for the wealthier man. . . . I kick up as much fuss as I can about paying it. When I am summoned I send small sums like two or three shillings. I have more than fifty receipts for income tax since 1931."

It cannot be said too often that **there is no need for taxation at all.** But if there were more like Mr. Beatty the present system of legalised robbery of rich and poor alike would soon become so tiresome to administer that drastic measures would be taken against them. Mr. Beatty, striking his blow for freedom, must feel like the man who kicked the gasometer—a little lame and lonely. He and all like him who object to being mulcted to pay the banks for sitting on the nation's credit should join in the Electoral Campaign to make their will known and to make it prevail.

5d. a Yard C.I.F.

A report from Jamaica states that Japanese artificial silk is being sold to importers at prices ranging from 5d. to 7d. a yard C.I.F., whereas similar British goods cost at least 1s. a yard. C.I.F. means that the price includes cost, insurance and freight, therefore the factory price of these silks must be extraordinarily low.

Some eighteen months ago the British colonies, which were not precluded from doing so by treaties, were forced by Great Britain to restrict import of Japanese textiles by quotas. Jamaica limited such imports to 600,000 yards a year, and now Japan, instead of using this allotment partly for cotton and

partly for artificial silk, has stopped shipping the former and has secured two-thirds of the market for rayon, which it is claimed is more profitable.

This is only a news item from the economic war that is being waged the world over. Japan can undersell the world in an increasing range of products, and in rayon has risen in the last ten years from sixth place to the second largest producer. Wages form an insignificant part of the cost of rayon, so that sweated labour does not account for low Japanese prices. Everything points to the use of the national credit to subsidise Japanese exports, an inversion of the Douglas proposals, which provide for the use of national credit to subsidise home consumption.

Britain's Dangerous Diet

So much hot air is talked about our national diet that it is refreshing to read a little commonsense from a man like Dr. G. Arbour Stephens, of Swansea, who is back from the recent world tour, organised by the B.M.A.

He thinks that China is the best fed nation, Japan has the best balanced dietary, while our own diet he calls actually dangerous! "The national palate has been disturbed," he says. "In my opinion nothing but a national crisis will bring the people back to their senses."

The causes of this, according to him, are two. Our animals are being fed on exhausted soils so that their vitality is lowered and disease germs are given every chance to flourish. At the same time we are eating large quantities of white bread and cheap imported foods.

Both these things arise from there being a chronic shortage of money in our pockets. Nobody in his right senses would prefer meat out of tins to home-killed beef, or tinned milk to fresh milk. But the task of living on the B.M.A. standard of 5s. 10½d. a week with only 5s. to do it, often forces people against their wills. Furthermore, the initiative in industry being always at the producing end of it, manufacturers are able to put over on us white bread, Filboid Stodge, Bloggs's Breakfast Food, or any other money-making dietary they like.

A Professor's Outburst

Professor H. E. Armstrong, the oldest Fellow of the Royal Society, bitterly attacked "so-called scientific progress" in a recent London address.

"We glory in having achieved the most marvellous scientific progress, as we call it," he said, "but what is it being used for? We are so steeped in commercialism that we cannot for a moment see what are the real needs of our time. There is no science being made use of in governments except in the departments concerned with the army and navy. There has, for instance, been the greatest possible neglect of the nation's food. The nation's food is growing steadily worse because it has been taken over by commercial interests without any consideration of what is right or wrong in what is being eaten."

What is science? Knowledge. The Hindus have a fable about a number of blind men who were arguing about an elephant. One of them felt its tail and deduced that it was a creature like a large worm, fixed at one end; another felt its tusks and declared that it was a small, hard, bony creature; and so on. Each blind man formed his opinion from a part of the animal.

This sort of knowledge is exactly like our scientific knowledge of to-day. Professors of Economics and others are like moles, each blind outside his own burrow.

The Small Potato and the Big Potato

Mr. F. A. Secrett, in a lecture before the Royal Society of Arts, said that the Potato Marketing Board, by enforcing the use of a minimum riddle, is keeping small potatoes off the market and encouraging all growers to produce a big potato which the public doesn't want. He said he had recently dined at a restaurant where the small potatoes served had been purchased as seed.

People don't like big potatoes, they demand little ones. Yet little potatoes are being deliberately kept off the market! Every month we seem to be getting further away from the true object of Industry, which is surely to provide us all with the things we want.

Instead of keeping this simple aim in view, we concentrate entirely on the financial aspects. The potato growers have somehow or other to make profits. Unfortunately, if matters are left to themselves, they don't. Very well, then, let us set up a Potato

Board and man-handle the circumstances. Obviously we can't get very far without disciplinary powers. Let us, then, make it into a sort of Fascist institution which can court-martial an unfortunate farmer if he grows too many potatoes, or potatoes which don't comply with official specifications. After that let us court-martial a few middle-men for obstructing the general working of the scheme.

What about the people who eat potatoes? Are they satisfied? What has that got to do with the finances, anyway?

Invisible Eggspoints!

According to the press a German poultry farmer has been sent to prison for failure to pay duty on some millions of eggs. The farm is on the border between Germany and Holland, and the farmer finding feed cheaper in Holland, and eggs dearer in Germany, tried to make the best of both countries' economic systems by feeding his birds in Holland and driving them back to lay in Germany. He will now have time to reflect on the absurdity of a system which penalises him for bringing wealth into Germany—not, be it noted, for taking it out of Holland.

This is a typical result, though a minor one, of a system which by failing to distribute sufficient purchasing power in the home market, makes it necessary for each country to export all that it can and refuse imports in exchange. A major result of this system is war, to which the bitter fight for export markets inevitably leads.

The old saying that "you cannot make an omelette without breaking eggs" could be rewritten, "You cannot get export markets without breaking heads." The Abyssinians could testify to this.

Mightier Than the Sword!

Speaking at the annual banquet of the Corporation of Certified Secretaries, Judge Kennedy said:

Some might appreciate and some deplore the increasing Governmental interference in the affairs of men, but it was increasing, and no one could see what might prove to be the limits of that interference. With that increase of Governmental part in administration there must be a corresponding demand for men qualified to take important secretarial posts.

His remarks were underlined, in a significant jest by Mr. N. K. Lindsay, who referred to secretaries as "parasites producing nothing and living upon other people."

We have nothing against secretaries, who frequently have a hard and thankless task, but we simply see another signpost to the card index state.

Bankrupt Shopkeepers

A survey of the retail trade indicates that there are now about a million shops in this country. This represents an enormous increase since the war. Yet a high authority calculates that no less than 250,000 shopkeepers have gone out of business in the last ten years.

About four per cent. of the shops comprise some ninety big combines and just under 1,200 co-operative societies, which do about thirty per cent. of all the retail trade. The remaining ninety-six per cent. of the shops employ on the average less than one assistant per shop, and their average turnover is only £1,700 a year.

In many of the big industrial cities there are tens of thousands of tiny shops turning over only a pound or two a week. Most of these sell food. Instead of the well-established, efficiently-run family grocer or butcher which our grandfathers knew, we have the ill-lit, inefficient parlour-shop, which is often the product of congested areas and slums.

So just as the financial-industrial system saps the life-blood out of the countryside and produces gigantic, overloaded towns, so it concentrates the bulk of the retail trade in a handful of great combines and co-operative societies, ruining independent shopkeepers by the ten thousand and leaving a vast number of poor, struggling, inefficient parlour-shops.

It is just one more example of the centralising tendency of "Sound Finance."

Murder by "Sound Finance"?

The reasons for the high death-rate and low birth-rate of the previous two years [1931-32] are obscure, but it is believed to have been due to depressed economic conditions aggravated by a severe cyclone in 1931. The drastic cuts in personnel [on the railway] made in 1931-32 have been fully justified.—*Annual Report on the Social and Economic Progress of the People of Mauritius, 1933 (H.M. Stationery Office).*

The SECOND SCROLL of the SCRIBE BEN-AMISH

ALBEIT the priests of Mammon were very powerful in the land of Bri-Tain and in other lands, and skilled in magic so that the people believed whatsoever they told them in the Da-ili Nus-Papyri, even that abundant harvests were a curse and should be destroyed, yet were the people's sufferings very great and they murmured more and more among themselves.

And the Magus Dou-Glas who sought how he might deliver the land from the oppressive rule of Mammon, said within himself: These men are crafty. They know that the number of those who listen to my words increaseth. It shall come to pass that when they are no longer able to keep knowledge of my teachings from the people, they will feign to yield to them. Whereas formerly nothing was permitted to appear in the Da-ili Nus-Papyri concerning the doctrine of Soci-al-Kredit, presently they shall be full of it and all the scribes shall be instructed to write of it, saying that it is worthy to be studied and that all should know of it, and that they who know nothing of this teaching are worthy to be counted among those who have been and are not.

The House of Deceit

There are now the Torihs, the Li-Berals and the Laborites who sit in the House of Pahl-Ament. Presently there shall peradventure be also the Soci-al-Krediters, and among them will be the servants of Mammon even as they are also among the Torihs, the Li-Berals and the Laborites, feigning to serve the people but in their hearts plotting how they may destroy the fruits of the ground; calling the bitterness of unending labour "the blessing of work" lest the people shall see that the mighty machines their forefathers invented are good, and be liberated by them to live each according to his desire, working at that which seemeth good unto him, being a free man and not a slave.

The Torihs, the Li-Berals and the Laborites all serve their master Mammon and not the people—though many among them know not that they serve him; and the proof thereof is that in the midst of abundance the people starve and suffer lack.

It happeneth in this wise. The people desire food, clothing, houses to dwell in and their children may be taught and nurtured. Their servants whom they appoint to sit in the House of Pahl-Ament promise that they will obtain for them what they desire. After a little while the people read in the Da-ili Nus-Papyri: These things are indeed to be desired, and who desireth not that all should be well fed, well housed and that the little children should be well taught and nurtured? But, alas, there is no money. Where is the money to come from seeing that we have been impoverished by the Great War?

The Great Lie

And the people perceive not that it is a lie, for how indeed can there be at one and the same time poverty and over-production? And if the land had in truth been impoverished, corn and milk and fish and cattle would not be destroyed; neither would looms be destroyed that no more cloth be made, nor two millions men stand in the market place while none hireth them. If there were indeed any lack they would all be hired to make more.

And certain of the people say: Yea, we know that there is no lack of these things, but there is a grievous shortage of money, and what availeth it that there is plenty of wheat, of wine, of milk and of honey, of woollen and of silken cloth if there be not the money to buy them?

And they bow their heads and tighten their belts and consider not that those who keep the nation's accounts must be keeping false accounts if there is a lack of money while at the same time there is abundance of real wealth.

Confusion

Some say: It is because we are impoverished by the Great War; others, it is because the merchandise that cometh from abroad is not taxed and, therefore, the merchants of Bri-Tain cannot sell their goods at a profit.

The poor say: It is because the rich take all and there is nothing left for us, and they

grind and oppress us that they may live in luxury.

The rich say: The country is poor because the workers demand high wages and it profiteth not to employ them, thus there is no work.

Yet others say: It is because there is no peace in the world but all is strife and rumours of war, and men cannot carry on their business where there is no peace and no stability. Let us, therefore, bring about peace by international agreement and all shall prosper.

The poor see not that the rich have not taken all, although there is still left an abundance that profiteth none, for it is called "surplus" and destroyed. The rich see not that that land is not poor that can produce "surpluses" without using all its manpower. Those who cry for peace see not that there is no peace because men suffer lack in the midst of plenty, and that men do not suffer lack because there is no peace.

And the Magus Dou-Glas and many others who were not deceived by the magic of the priests and of Mont-i-Normon, pondered on these things and considered deeply how the people might be delivered from the evil enchantment and live and enjoy the plenty of the earth.

D. BEAMISH.

(To be continued)

CHRISTMAS DIVIDEND YEAR X

"What think ye of Christ," friend? when all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

(R. B. Bishop Blougram's Apology.)
—the emergence into the full light of a day of such splendour as we can at present only envisage dimly. (C.H.D.)

ON a most drear December Sunday evening a popular preacher broadcast from a well-known London church. He was making his annual appeal for funds to bring a little yule-tide comfort into the homes of certain poor subjects of the King.

Why, thought one hearer at least, should their comforts be restricted to Christmas, when a National Dividend would banish chill penury from every home in the land for 365 days in the year, and leave a bit over for February 29. Indeed it would set the warm-hearted dispenser of creature comforts free to devote all his energy to the spiritual needs of his flock; for we shall still be sinners, though not quite so miserable perhaps, and with little temptation to break the eighth commandment.

Now it is more than likely that the learned and discreet priest in question has heard of Social Credit. That being so let me in all humility and with the deepest reverence

(fully aware that I may be misunderstood) venture to adapt, and address to him, the question which "Sylvester Blougram, styled in *partibus Episcopis*," put to Mr. "Gigadibs the literary man":

"What think ye of Douglas," friend? when all's done and said,
Like you this Social Credit or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?

Well, let us assume that after a period of hesitation the answer is in the affirmative and that he and all the rest of the hierarchy of the Church Militant have marched, horse, foot and artillery into the Social Credit camp.

Victory having crowned the allied forces and poverty, with all its train of crime and suffering, banished from the King's dominions for ever and a day, let us try for a moment to "envisage dimly" what Christmas fare will look like in an average household in the year of Plenty N.D.X. Let us drop in at "Mon Repos" on John and Mary who married on the strength of their first Dividend and lived happily ever afterwards.

One of the minor problems of the earlier days, when Christmas festivities were freed from the taint of charity, was how to get a 20 lb. turkey into the oven of a gas-cooker.

This was before the Divioven, which could accommodate anything from a baron of beef to a batch of bread; but as half the houses and flats had inadequate kitchens it took a year or two to make the necessary adjustments.

In the meantime a brace of pheasants had to deputise for the turkey, but the chatelaine of "Mon Repos," being a lady of infinite resource, decided to give John a real surprise.

After taking counsel with Eunice the cook, who gave it as her considered opinion that it could be done if they both got down to it and didn't mind a bit of extra trouble, they set about the preparation of a Pheasant à la Braise, according to the rules laid down in an old cookery book dated 1751 found in Aunt Lavinia's lacquer box when the poor lady died of undernourishment and cold in her lodgings at Bath, December 25, 1935.

Pheasant à la Braise

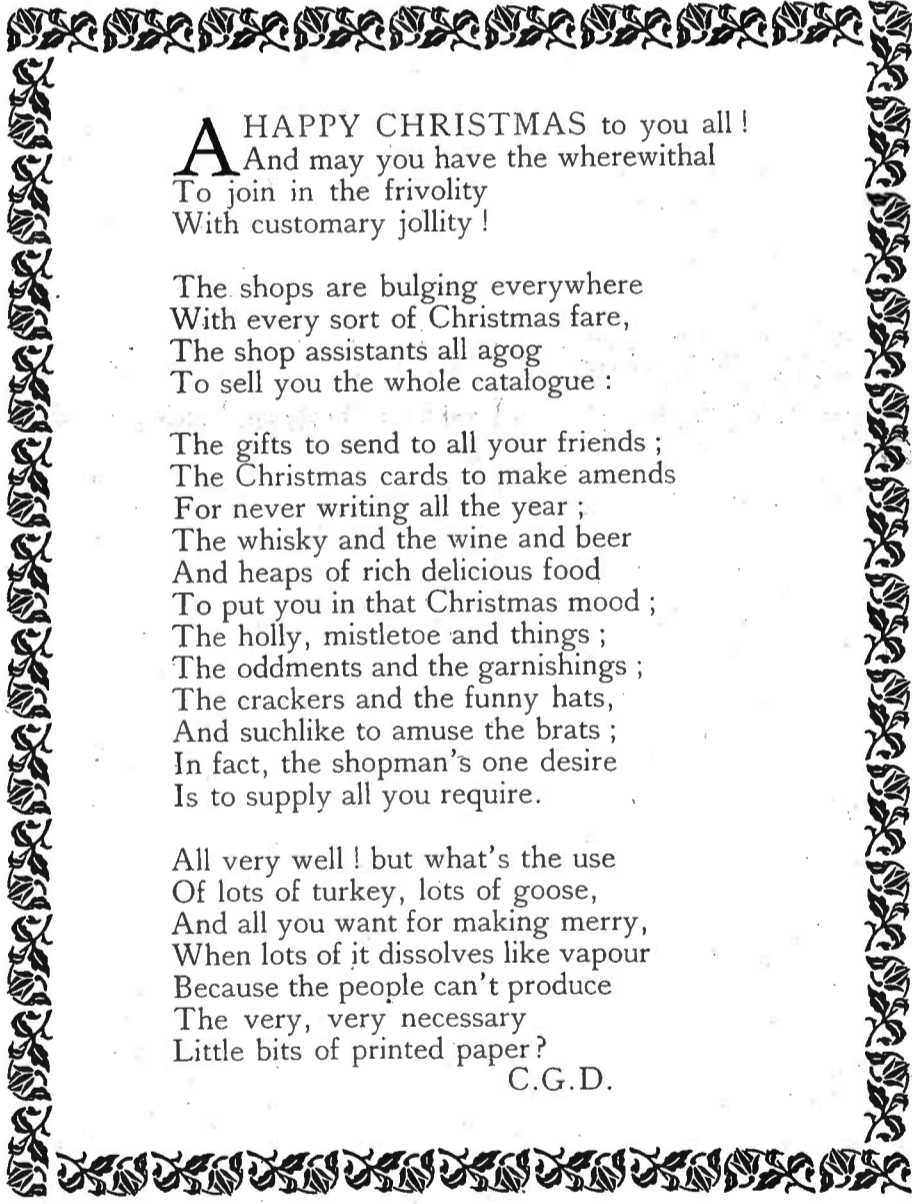
"Lay a Layer of Beef all over your Pan, then a Layer of Veal, a little Piece of Bacon, a Piece of Carrot, an Onion stuck with six Cloves, a Blade or two of Mace, a Spoonful of Pepper, Black and White, and a bundle of Sweet Herbs; then lay in the Pheasant, lay a Layer of Veal, and then a Layer of Beef to cover it, set it on the fire five or six Minutes, then pour in two Quarts of boiling Water; cover it close, and let it stew very softly an Hour and a Half, then take up your Pheasant and Keep it hot, and let the Gravy boil till there is about a Pint; then strain it off, and put it in again, and put in a Veal Sweetbread, first being stewed with the Pheasant, then put in some Truffles and Morels, some Livers of Fowls, Artichoke-Bottoms, and Asparagus-Tops, if you have them; let all these simmer in the Gravy about five or six Minutes, then add two Spoonfuls of Catchup, two of Red Wine, and a little piece of Butter, rolled in Flour, shake all together, put in your Pheasant, let them stew all together with a few Mushrooms about five or six Minutes more, then take up the Pheasant and pour your Ragoo all over with a few Force-Meat Ball. Garnish with Lemon. You may lard it if you chuse."

It was a triumph, and the turkey was not missed. The pheasant was preceded by turbot with lobster sauce and followed by plum-pudding with brandy butter. The dinner concluded with John's favourite savoury; angels on horseback. So pending the installation of a Divioven the Smith household did not do so badly.

Happy Ending

Before breakfast John had placed on the dining-room mantelpiece two bottles of vintage Volnay, and later in the day, when Mary, flushed with the final supervision of the pheasant and feeling a trifle braised herself was in her room applying velocité to her nose, a solemn ceremony was conducted in the pantry with a corkscrew and a silver wine strainer bearing the hall-mark of George III.

Dinner over and the cloth removed, the decanter began its stately progress. After the loyal toast and "absent friends" had been duly honoured there was a moment's silence. Evidently the little company was expecting something. Rising to his feet, glass in hand, John said, "I give you the toast which is being honoured to-day wherever the English tongue is spoken; the health of the man to whom we owe so much — Clifford Hugh Douglas. J. S. KIRKBRIDE.



AHAPPY CHRISTMAS to you all!
And may you have the wherewithal
To join in the frivolity
With customary jollity!

The shops are bulging everywhere
With every sort of Christmas fare,
The shop assistants all agog
To sell you the whole catalogue:

The gifts to send to all your friends;
The Christmas cards to make amends
For never writing all the year;
The whisky and the wine and beer
And heaps of rich delicious food
To put you in that Christmas mood;
The holly, mistletoe and things;
The oddments and the garnishings;
The crackers and the funny hats,
And suchlike to amuse the brats;
In fact, the shopman's one desire
Is to supply all you require.

All very well! but what's the use
Of lots of turkey, lots of goose,
And all you want for making merry,
When lots of it dissolves like vapour
Because the people can't produce
The very, very necessary
Little bits of printed paper?

C.G.D.

Rich Youth Running into Debt

This pamphlet* advocates the effective colonisation of Rhodesia by white races by means of subsidised immigration. Most of the gold which Rhodesia produces would be retained by a state bank, which would create loan funds for capital development, which includes the increase of population. There would also be a state mortgage bank to lend money at 2 per cent. on immovable property.

The author has not adopted the "Social Credit scheme" of Major Douglas, "much as he admires him," because (1) "It is doubtful if Southern Rhodesia is yet, as a State, sufficiently mature," and (2) "Because although it is agreed that consumption must be subsidised, yet it appears that these proposals to subsidise immigrant consumers achieve that aim, and at the same time achieve the other aim of inducing a largely increased population here."

But the author's proposals amount to an orthodox system at a low rate of interest, for under them Rhodesia would still create debt against itself, due on an account already

paid. The subsidy itself is a debt to the State bank.

National Dividends and a subsidy to secure the Just Price would not be debt: they would extinguish debt. Rhodesia, producing gold in quantity, is in an ideal position at the present time to adopt these two measures of Social Credit for it could defend itself from outside attack by paying for necessary surplus imports with gold.

ARTHUR WELFORD.

The Heart of Finance

IDO not know where the heart of international finance is to be located, nor even if such an organ exists, but I strongly suspect that if it could be both found and cut open, the words, "Divide and Rule" would be found there engraved in letters of gold. To put it at its lowest, Douglas has been right too often for his advice to be disregarded now without the gravest reasons for doing so.—J.D.B. in "Social Credit," November 8.

NATIONAL Dividends are money to buy goods that are now destroyed and production that is restricted.

* Rhodesia A Nation, by "A Rhodesian." Salisbury, Rhodesia: The Herald Office. 2s. 6d.

Overseas Notes

From Four Continents

South Africa

THE Union of South Africa is faced with special problems of race and language which are likely to make propaganda for National Dividends a rather ticklish business. First there are the Dutch and English populations, whose apparent interests do not invariably coincide. Then there is the coloured population in the Cape, and finally (excluding smaller blocs) the Kaffirs, whose cheap labour goes far towards enabling the Transvaal mines to show profits.

From our detached position we may feel convinced that National Dividends would, in fact, be the only ultimate solution to South Africa's difficulties, but "colour" questions, although admittedly springing to a great extent from economic distress, can take on a life of their own, as anyone who has lived in a country with a mixed population is bound to admit. It is not a realistic approach to Social Credit to thrust the pure "milk of the word" down all throats, regardless of circumstances, and then express scorn for the "prejudices" of the hearer because he is not prepared to swallow it at a gulp. There are, as the saying goes, more ways of killing a cat than choking it with cream. National Dividends are the simplest, and we believe the best, form in which the essential implications of Social Credit may be distilled to a mass political demand, as far as English-speaking countries are concerned. But it is quite possible that a demand for results should take other forms where there are special problems to face.

"Produce to Consume"

These considerations have been brought to my mind as a result of reading the programme of The Economic Reform Association of South Africa, many points of which have a strongly Social Credit flavour. National Dividends are not mentioned specifically, but "bridging the gap between production and consumption" is, as also "the freeing of the increasing productive power of our country for the benefit of our people," and "the rendering unnecessary of the destruction or export of those products of our country which are needed by our own people." The Association's slogan is "Produce to Consume."

All questions of limited propaganda of this nature really boil down to a matter of personnel. "The right thing in the hands of the wrong person," said the Chinese philosopher Lao-Tse, "is more dangerous than the wrong thing in the hands of the right person." (I am not suggesting that there is anything wrong in this case!) A Social Creditor whose principles are second nature to him, whose approach to politics is realistic, and who has to deal with special conditions such as those of South Africa can safely employ methods and tactics which would be red herrings in the hands of those who have not firmly grasped the basic idea. My knowledge of the personnel of the Economic Reform Association gives me confidence that they know very well what they are about, although their tactics are, at least in their early stages, rather different from ours. It is quite possible to imagine the establishment in the future of some specifically "Social Credit" organisation whose methods might prove as disastrous to true reform as those of other bodies not labelled "Social Credit" may well prove fruitful. The only safe course is to decide what results you are after, and then apply suitable pressure to get them from those in control.

Danger Signals

In this connection, it may be worth pointing out once again that any proposals for an increase in taxation, however plausible the case made out for it, may properly be regarded as a danger signal for the electors to be "on guard." In *The Times* for December 19 the Edmonton correspondent refers to an increase of taxation in Alberta as if it were a foregone conclusion. No doubt in this case the wish is father to the thought, as may have been known before even in those august columns, but the fact that it should have been suggested at all shows that all is not yet held to be so ill as it might be, from the point of view of finance.

Father Coughlin Again

A recent issue of the *Peekskill Daily Union* carries in its daily "Social Credit Section" an outline of Father Coughlin's second broadcast of the new season. In the course of it he discussed the vexed question of the two million dollars due to the returned soldiers as "bonus," which the Patman Bill now before Congress proposes to pay by

printing it from the national treasury instead of paying the banks to do it.

"The banking system has stolen a part of our constitution," said Father Coughlin. "If we pay the bonus in the constitutional way, the way provided by the Patman Bill, we can re-assert the sovereignty of our Government . . . if we use the unconstitutional way, the Bankers' way, we (who ought to be a sovereign people) will be going to the bankers with 'tin cups in our hands and dark glasses on our eyes' and begging them to lend us something they haven't got." The Social Credit Editor concludes, "Father Coughlin is coming further and further into line with Social Credit, in this question of money. Whether you agree with him or not, you will find him stimulating and illuminating. He may be heard every Sunday at 4 o'clock over station WOR." And, may I remind those with adequate sets, he speaks from Detroit, which brings it to about midnight in this country.

Western Australia

Mr. H. K. Watson, Chairman of the Dominion League of Western Australia, and a leading member of last year's Secession Delegation, is angry with the British Government for its delays and discourtesies in the matter of the secession petition. This is not in the least surprising; the Western Australian delegation, with an overwhelming proportion of the State solidly behind them, found in London something more difficult to get round than open opposition—evasion and delay. They were eventually forced to return home without having succeeded in extracting anything much but numberless official banquets coupled with an exasperating refusal to discuss business. The economic grievances of Western Australia are, of course, not different in kind from those of the rest of the States, but its isolation from the rest of Australia combined with its really desperate economic plight has driven it into taking extreme action first. The present constitutional position (quoting from "Whither Australia? Whither Western Australia?" the pamphlet published by Mr. Watson in Perth last month), is as follows:

"The petition has not been rejected by the Imperial Parliament. An opportunity for the House to consider the Report of the Joint Select Committee and decide whether it would accept or reject the petition was steadfastly refused by the British Government . . . The present position is that the petition lies upon the table of the House of Commons without having been either accepted or rejected by the House."

The Moral Is—

This, then, is a year later, and in spite of an overwhelming vote, an elert and determined delegation, and an admittedly strong case. It is no wonder that the electoral campaign now being undertaken by the West Australian Social Credit Movement is increasingly recognised as the only way the unfortunate electors will get results.

Benevolent Despotism

General Chiang Kai-Shek would not endorse the slogan "Guineas are good for you," he believes in work and plenty of it. *Industrial and Labour Information*, the organ of the International Labour Office, outlines his proposals for the "improvement of the economic status of the Chinese people," which include "compulsory public service . . . regulation of consumption . . . financial readjustment."

The People's Economic Reconstruction Movement (thought up by the General himself on the best democratic principles of government of the people.) is to be the vehicle for his benevolence. I am sorry to say that the whole programme is too long to quote, but it is a real beauty, and shows that Utopianism and dictatorship make a pretty pair, in whichever corner of the world they get together. Here are one or two of the snappiest bits, they should delight the heart of Sir Josiah Stamp-on-Plenty: "To regulate consumption, statistics of production and consumption in cities, towns and villages should be compiled. Trade organisations and co-operative societies should co-operate in regulating consumption. In the meantime, the way of living of the people should be modified, so as to rationalise consumption and eliminate waste." You belong to a co-operative society, evidently, so as to eat less.

Starving the Hungry

"Efforts should be made to encourage savings among the rural population." 250,000,000 people in China get one meal a day. And

best of all: "For the successful enforcement of compulsory labour, adequate publicity should first be organised, so as to convince the people of its significance and induce them to contribute their labour readily." Something tells me that the people will be convinced of its significance all right, without any propaganda. But we will do the General the credit of assuming that in thus caricaturing the processes of modern "democratic" government, he had his tongue in his cheek.

More, Please!

Those who send me complete issues of local overseas papers or cuttings from them, have my sincere gratitude, though not always, I fear, my prompt acknowledgment. The smaller papers are very often the fairest, the most interesting, and the most truly representative; others, while not small, may come from comparatively isolated parts of the English-speaking world where fair discussion of controversial questions is still welcomed. A copy of the *Te Rau Weekly News* (New Zealand), full of Social Credit, and a batch of correspondence from the *Malay Mail* (Kuala Lumpur) on the same subject have prompted these belated thanks for many and appeal for more.

J.D.B.

SHOT AND SHELL

Middlesex County Council adds £81,000 to relief budget, the two reasons given being that an anticipated increase in employment had not materialised, and the rapid increase in population.—*Daily Express*, November 29, 1935.

One person in four is living below the poverty line in the United Kingdom.—*Government Blue Book, Miscellaneous Publications No. 2.*

Blind cripple robbed of 3s. 1d. Very serious, as family income is only 4s. a week.—*Evening News*, December 5, 1935.

Dr. Schacht, President of the Reichsbank, and Minister of Economics, said at Leipzig, "Hitler will never allow inflation of the German currency. I guarantee to you that I will never take part in such trickery, if it should be in any way recommended."—*Daily Mail*, December 5, 1935.

Ex-captain cabman's plight. Home sold up to buy food. Captain C. P. Fox at the end of his tether.—*Daily Mail*, December 6, 1935.

The most interesting thing about the rubber film was that part which showed the effect of the neglect of weeding. The jungle was obviously growing up rapidly around the rubber trees. Neglect of weeding had saved money for a time, but I believe it costs £6 or £7 per acre to uproot weeds brought on through enforced economy . . . Those weeds have been good for Imperial Chemical Industries. There is nothing like weeds for taking the nutriment out of the soil. And Imperial Chemicals has been putting it back with fertilisers. I imagine they have done big business with the rubber plantations.—*S. W. Alexander*, *Daily Express*, November 29, 1935.

Mr. Hay is the most successful figure in the rubber industry to-day. He has a bigger influence on the rubber restriction position than any other individual.—*S. W. Alexander*, *Daily Express*, November 29, 1935.

Jersey potato ban sought. It is hoped to prevent Jersey potatoes from coming on the English market after June 30 next year. After June Jersey seldom sends more than 4,000 tons, but they arrive just as our crop are ready. They are large and inferior, and sell cheaply so depressing our prices.—*Daily Express*, November 29, 1935.

Spindles Board to be established with power to acquire and eliminate redundant plant, and authority to borrow £2,000,000 for this purpose. Bill introduced by Dr. Burgin, Parliamentary Secretary to the Board of Trade.—*Evening News*, December 12, 1935.

A mechanical cotton-picker which may cost 2,000,000 negroes their jobs has been tested successfully in Arizona.—*Evening News*, December 9, 1935.

New York scientists have bred an insect, three inches long, almost as big as a sparrow, to devour the millions of pests that infest food supplies. The breeders fear it will be more dangerous than useful if set free.—*Daily Express*, December 10, 1935.

ARCHER'S DREAM

THE following passages, extracted from "Warning Democracy,"* a series of addresses and articles by Major Douglas between 1920 and 1931, have a special significance in view of the recently published book "On Dreams," by the late William Archer, a quotation from which is given later.

. . . it is our contention that the industrial, international, and, to a large extent, the social difficulties with which the world is plagued at the present time do not arise either . . . from anything in the nature of physical scarcity . . . or any lack of what is commonly called goodwill in any of the parties concerned in the actual processes of industry.

. . . we say that the danger of international conflict, which is insistent and growing, also does not arise from any desire on the part of the populations of the world to fight each other.

We point . . . to the half employed factories . . . to the farms going out of cultivation . . . to the shops and stores full of goods . . . to the millions of unemployed and half-employed working people asking to be allowed to make more goods, and, on the other hand, to the millions of people . . . whose one idea of the better life is that they should be able to obtain more goods, food, clothes, housing and services, which as producers they are not allowed to create.

. . . it is not goods which are scarce, it is money, or, more accurately, purchasing power, which is scarce . . .

. . . if it were in the nature of things that . . . the quantity of money in the world was fixed by the laws of nature, our case would be desperate, but we find by technical investigation that it is not so fixed, that the amount of money in the world is almost entirely dependent upon the action of . . . banks, that . . . the banking system can, and does, control the prosperity of every country in the world . . . that the banking system is a man-made system controlled by men and can be altered by men.

The method by which this . . . can be rectified . . . is technical, and . . . I do not propose to inflict it on you. I . . . ask you to . . . accept the statement . . . just made as correct.

Taking this for granted, . . . you would naturally assume that the great majority of people would regard such a matter as being not only of the greatest possible interest, but as in the nature of a very happy discovery.

But speaking generally, the information to which I have referred is not received with the enthusiasm which at first-sight you would expect.

. . . criticism of the money system, and the suggestion that it could be improved, provokes the most furious resentment, akin to the resentment aroused by religious heresy in the Middle Ages.

In the late William Archer's book "On Dreams," a very remarkable dream, the date of which is given as March 22, 1922, is recounted.

The gist of the dream was the participation of the dreamer in a great rejoicing, over a

discovery . . . of some secret which appeared to solve the riddle of existence and removed the drawbacks and imperfections of life. The discovery was not an invention, but rather a realisation which seemed to lie close at hand, yet to have been hitherto overlooked . . .

. . . the thing was not a revelation from above; it was not a gospel to be preached; it seemed to be simply the realisation of a beneficent potency . . . which came into action . . . as soon as attention was drawn to it.

I seem to recall a sort of thankfulness that a thing which might have gone on escaping notice indefinitely had at last leaped to light to transform and magnify life.

We . . . felt it to involve a glorious revolution in life and were enormously happy about it.

The similarity of these two statements is extraordinary. William Archer dreamt of the discovery in March, 1922. Major Douglas had published his epic, "Economic Democracy" in 1920. There is no evidence that either had heard of the other—though they may have.

The fact remains that Major Douglas regards the basis of his work as a discovery and expected it to be regarded as "a very happy discovery."

If it be denied that he discovered anything, that others were on the track before he wrote his book, that the idea of Social Credit was in the air, then the fact remains that it was the analysis in "Economic Democracy" "which made possible" the REALISATION which seemed to lie close at hand and yet to have been hitherto overlooked. M.D.C.

* See *What To Read*, page 160.

Sound Finance

Although the Allies extracted about one thousand million pounds worth of assets from the Germans, the United States, and to a lesser extent Great Britain, lent Germany at the same time over two thousand millions more than she had paid.—*The Right Hon. Winston Churchill, P.C., in an article entitled "The Truth About Hitler," Strand Magazine, November, 1935.*

WHO SAID SLAVERY?

AS a salve to the prickings of the public conscience in handing the Negus the dirty end of the stick, we shall probably be told, with much thumping of shirt-fronts, that the Abyssinians are slave-owners and therefore scarcely fit to be treated as Christians, even coloured ones.

If I remember aright, Sir Austen Chamberlain has already said that Abyssinia's acceptance of any peace proposals which the League agrees to is unnecessary. Not long ago, he said, she had not even been thought qualified to join the League.

What is this frightful slavery system which brands Abyssinia as a nation of almost sub-human status? Miss Rosita Forbes, who has actually travelled with a slaver's caravan in Abyssinia, says she has never seen a slave ill-treated.

In "Women Called Wild," she describes how the slaves get the best of everything, because they represent hard cash. A slave girl she questioned said that slavery meant exchanging the mastership of a half-starving father or husband for that of a man who would give her food, clothing and a certainty of existence.

When an Englishwoman tried to explain that there were no slaves in her own country, the reply was: "What do you do in your country when there is no grain and you're hungry?"

Rich men in Abyssinia are surrounded by hosts of slaves bred in the house and scarcely distinguishable from the innumerable relations of their master.

All this raises some very interesting comparisons of chattel slavery, like that described by Miss Forbes, and economic slavery, subject to the inhumanities of Finance, as endured in the Western World.

The coercive aspect of economic slavery was pretty well illustrated by the evidence given at the "Crescenta" enquiry. When the master, Captain Upstill, received orders to overload his vessel, he wrote to his wife that he was not going to overload for anybody.

But later he thought better of it. "Such a refusal," said Lord Merrivale, drily, in his summing up, "would probably have resulted in his becoming unemployed."

So the "Crescenta" is now at the bottom of the Pacific with her crew of twenty-nine.

Faced with the alternative of unemployment on a beggarly scale of relief, there is little that normal men will not do to hold their jobs. The compulsive force behind economic slavery is plain enough.

Exactly how Finance regards its economic slaves is neatly put by Sir George Newman, formerly Chief M.O. of the Board of Education, in one of his annual reports.

"If the business man looks again and more closely at the School Medical Service he will discover that it is part of the educational organisation of the State for the purpose of raising a strong and healthy man He knows that prosperity depends upon efficiency, efficiency on training, on diligence, on creativeness. That is why he is anxious that the State should prepare the child for industry."

He then goes on to ask: "What is it that the employer needs in his workpeople?" and catalogues the various points, such as "a large measure of health resistance to disease, so that there should be little absence or lost time owing to sickness."

"This type of man," he says, "will always earn his wages and make a profit for his employer."

So now we know why the State troubles about our children's health! Lest there should be any uneconomic wastage when they grow up, learned scientists, like Professor Kenneth Moss, have worked out the exact amount of food intake, in calories, required to enable workers to carry out specified amounts of labour.

All this reads remarkably like treatises on feeding horses or stoking engines. We need not quarrel with it unduly. It's just plain, straightforward dynamics. But I am afraid we still have a lot to learn from horse-breeders, stokers and Abyssinian slave-owners, all of whom keep their motive power

How To Get What You Want

SPECIALLY written by G. W. L. Day and G. F. Powell to bring home to electors their responsibilities and their powers, this

2d. Pamphlet

will serve as a very powerful Education in Social Dynamics.

Price to affiliated groups in minimum lots of one gross (144); One Penny each, smaller orders at 1s. 6d. a dozen, carriage paid. Retail price of single copies 2d.

in good running order, whether working or idle.

In all traditional systems of slavery, the owner assumes responsibility, and the slave is assured of being properly housed, fed and clothed. But in our "civilised" system of economic slavery the slaves gain their "liberty" but lose these assurances. If Industry does not need their services at any moment, why, they are free to go on the dole, in those countries where there is a dole.

Meanwhile propagandists talk speciously about "our glorious British (or American, or Italian, as the case may be) liberties."

It is said that slaves who are born into slavery do not feel the loss of their liberties. Perhaps some ancestral memory is stirring in us, taking us back to the sturdy, independent days of our great-grandfathers. However it may be, I believe there is a very real desire in millions of us for some means of escape.

How can we break away from the system which regards us simply as profit-making material and disowns us when the profits vanish? Only by signing our own Charter of Emancipation.

Nobody can sign it for us. The most that others can do is to make out the declaration form.

G. W. L. DAY.

YOU AND PARLIAMENT—VI

A Floating Notion for a Sinking People

By Dr. Tudor Jones

This is the sixth of a series of articles on True Democracy abstracted from a new book by Dr. Tudor Jones which has just been published at 1s. by the Figurehead Press, London.

A HUNTER might be expected to distinguish between a man's dinner in the forest and the trade mark on the bullet that secures it. Modern electors have been brought to confuse a man's dinner in society with the trade mark on the bullet which misses it.

John Stuart Mill probably did more to achieve this result than any other man.

Only the corrupter features—the jazz figures on the bars of the "trap set by knaves to catch simpletons"—have been added to the design of this diabolical mechanism since Mill outlined it; and, since the ideas of parties and politicians are still dominated by Mill, it may be well to examine some of his passages.

Mere reading of Mill's words often suffices to evoke ridicule; and while it may be a melancholy reflection that what excites the instant derision of sensible but untutored persons has nevertheless the power to control their lives, there is no deadlier weapon to defeat Money.

Says Mill:

There is a floating notion . . . which has considerable practical operation on many minds, even of Members of Parliament, and often makes them independently of desire for popularity, or concern for their reputation, feel bound in conscience to let their conduct, on questions on which their constituents have a decided opinion, be the expression of that opinion rather than of their own.

But in this country (and "most other countries," says Mill):

Law and custom warrant a Member of Parliament in voting according to his opinion of right, however different from that of his constituents.

A "floating notion" has not yet saved a sinking people; nor is the reason far to seek if we follow Mill carefully and critically. Mill did not stop to consider when it was that "electors" had decided opinions or what their decided opinions were about, moving the conscience even of Members of Parliament. He posed a question which he thought to be a moral question; and was full of anxiety about the answer. But it was the morals of electors that attracted his attention—not the morals of rulers.

For, let the system of representation be what it may, it will be converted into one of mere delegation if the electors so choose. As long as they are free not to vote, and free to vote as they like, they cannot be prevented from making their vote depend on any condition they think fit to annex to it.

Naughty people!

They might even, when their "representative" is no longer willing to represent them,

COMPEL HIM IN HONOUR to resign his seat.

This was not before the days when Members of Parliament had become, so Ostrogorski says, "commercial travellers for their party in the employ of the Associations," ceaselessly emitting an "oratorical electricity which they discharge on the masses," steeping them "in the party spirit with which they themselves are profoundly imbued."

"Alas!" thinks Mill; and he says:

The laws cannot prescribe to the electors the principles by which they shall direct their choice.

It is so important that the electors should choose as their representatives wiser men than themselves, and should consent to be governed according to that superior wisdom.

There may be those who, impressed, as Mill was by this "requirement" of representative government (as they understand it), ascribe the perils of our time—and its denser ignorance and poverty—to the pertinacity with which the damned have chosen men less wise than themselves. But, have they? Surely there are many among us who have received the confidential humilities of Members of Parliament on this matter?

Mill, in any case, did not pretend to foresee that there could be any lack of superior wisdom. The electors filled the picture:

It is impossible that conformity to their own opinions, when they have opinions, should not enter largely into their judgment as to who possesses the wisdom, and how far its presumed possessor has verified the presumption by his conduct.

But a single word suffices to describe how the unwise, wisely discarding unwise, etc., etc. It is the word DEFERENCE.

Superior powers of mind and profound study are of no use if they do not sometimes lead a person to different conclusions from those which are formed by ordinary powers of mind without study.

So, to this opinion, oftener right than his own, the elector is to "defer."

When the electors have marvellously and deferentially elevated themselves by pulling upon the shoe-strings of their wisdom, there remains, and Mill recognises it, the "no less" necessity "that this wiser man should be responsible to them: in other words, they are the judges of the manner in which he fulfils his trust: and how are they to judge, except by the standard of their own opinions?" asks Mill. "When they HAVE opinions!"

Then political realism intrudes, for a moment, even upon Mill:

If they could ascertain, even infallibly, the ablest man (able, now: not wise), they ought not to allow him altogether to judge for them, without any reference to their own opinions. The ablest man may be a Tory . . . !

One may be tolerant of Mill if one grasps the fact that the wisdom so necessary yet so impossible of attainment to mere electors was, in practice, impossible of attainment by the elected. Even Mill did not attain to it. He shared his failure with Solomon. Consulted on essentially the same issue that confronted Mill, Solomon—wisely?—referred it to the decision of natural affection. Reputed wise, Solomon was at least, one might say, wiser than Mill. In those days God had not descended to the Bank of England.

Consider: to whatever party wheel you are chained, whatever mutilation your mind has suffered to render you adaptable to the unnatural environment created by misguided human government.

If there is enough to go round, is it wise that you should go short? Is your wisdom enough to determine the answer to this question? If not, whose wisdom is? And how are you wise enough to know?

STAMP on PLENTY

Fears Glut Might Overtake Plenty

This is the fourth instalment of a commentary by W. L. Bardsley on Sir Josiah Stamp's paper before the British Science Guild, under the title "The Calculus of Plenty."

If all industries supplying other industries, and not the final consumer's demand, were perfectly integrated and exactly matched, it might be possible to get a flow of production which fully employed them all . . .

It is obvious that the maximum flow of production or measure of unproduced plenty must be determined by the maxima of key positions—bottlenecks, if you will—and the surplus or maladjustments cannot properly be reckoned in possible plenty. Nor does it mean that the constricted supply points should always be widened out—that depends on the demand schedule. For example, even in 1929 the physical equipment of flour milling in the United States was twice as great as that needed in any recent year, and "the industry has a greater amount of excess capacity than any other in the food products industries." It could not be said from this that acreage under wheat ought to be doubled, and consumption also doubled per head, just to fit the middle machine capacity. This industry has been slowly contracting its capacity since 1905. I term this class of excess capacity "unco-ordinated surplus capacity."

IN the first of the two passages quoted above, Sir Josiah Stamp suggests, without committing himself to it, that the natural objective of any reform is the maximum employment of all industry. Alternatively, he suggests that such an objective is what reformers have in mind.

Busy-ness versus Well-being

Now it should not matter a bit, though unfortunately it does, what Sir Josiah Stamp's idea of the objective may be, but it is certain that this has never been the economic objective of the Social Credit Movement, which has been clearly defined as "the production and delivery of goods and services as, when and where required."

It would be childish to suppose that Sir Josiah Stamp is not fully aware both of the importance of stating clearly the objective, and of the vital difference between the two objectives which have just been contrasted, but it seems opportune to remark that the objective suggested by him, if not openly stated, certainly lies behind practically every movement for economic reform except the Social Credit Movement.

Plans, expedients, schemes of all kinds, monetary and otherwise, appear to be directed towards "raising consumption to the level of production and keeping it there."

The picture of mankind wading through gigantic piles of gramophones, radiograms, motor cars, loaves, meat, fruit and vegetables

and being forced to consume them in order to make the system work is worthy of the worst kind of dream which a large Christmas dinner can produce.

Fighting His Own Shadow

Although Sir Josiah Stamp postulates this objective in such a sidelong manner, he proceeds for a considerable space to dilate upon the difficulties standing in the way of its achievement—thus conveying in his own inimitable manner the impression that the idea of plenty being available is synonymous with the ridiculous objective he has put forward.

The second of the two quotations illustrates this method, although it will be seen that the argument is further confused and vitiated by the ambiguous and misleading use of the words that I have italicised.

How can we possibly know how much flour is needed when at least twenty millions of the population of the United States have been continuously destitute since the financial collapse which ushered in at the advent of President Roosevelt? To suggest excess in such circumstances is either stupid or insolent.

The passage printed in bold type presents a fresh and ingenious loop in his tortuous argument. It suggests that reformers are so absurd as to advocate the doubling of consumption per head in order to fit middle-machine capacity. It implies that the doubling of consumption per head is a rational objective regardless of how much wheat people might wish to consume and that as people are really consuming enough wheat (save the mark) that, therefore, to consume twice as much would give them indigestion!

The Exploitation of Privilege

The wording of the whole of the passage quoted is a brilliant piece of special pleading which has to be closely examined to be detected, and is calculated to deceive nine people out of ten, probably even in an audience composed of The British Science Guild.

The dangerous thing about it is that, whilst it is extremely unlikely that such arguments will be closely and critically examined outside the pages of this journal, the influence of what is said carries all the weight of so eminent a personage as Sir Josiah Stamp, G.C.B., G.B.E., LL.D., D.Sc., F.B.A., Director of the Bank of England, Chairman of The London, Midland and Scottish Railway Company, and Chairman of the Abbey Road Building Society.

(To be continued)

ACTIVE SERVICE

The West Country

FOR long enough there has been little to record of progress in the West of England. But following his broadcast to farmers earlier this year, Lt.-Col. J. Creagh Scott has recently addressed a public meeting at the Bath Guildhall. We hope soon to record steady progress with our campaign in surrounding areas.

The Chertsey Constituency

At a recent meeting of the Addlestone Social Credit Group it was suggested that efforts be made to enlarge Social Credit organisation in the district, particularly in the Chertsey Constituency. It was thought

that there must be in the other towns and villages supporters of the Social Credit movement who, while ardent supporters, have for various reasons been unable to start a group in their own particular community.

If there are such supporters, it was further felt that if they would treat the Addlestone Group as a temporary organisation the Addlestone Group could do some very useful work, such as putting supporters residing in the same locality in touch with each other, co-operating in the formation of additional groups, and providing speakers.

Those interested should write to the Hon. Secretary, W. Knight, Grangemead, Addlestone.

The Campaign and Social Credit

By the Rt. Hon. the Earl of Tankerville

I AM frequently asked by Electoral Campaigners, many of whom, like myself, are of opinion that the results demanded by the elector when he signs the Campaign Pledge Form can be achieved only by the application of Douglas Social Credit methods, what attitude I take towards the individual who asks the ubiquitous question: "By what method do you think that National Dividends could be issued?"

At public meetings I invariably do risk the appearance of evading the question by answering: "That is a matter for technical experts to decide after you have effectively ordered them, through Parliament, to do so." But private enquirers of the more thoughtful type are usually not satisfied with such an answer, and, in refusing to discuss the matter further, one may lose a possibly valuable or influential worker.

The question really is one which concerns the relationship between Social Credit and the Electoral Campaign. To my way of looking at it, this apparent problem is one only of emphasis—or perhaps more accurately, of priority—and the understanding of the relationship does not involve or imply a repudiation either of the one, or of the other, but only a clear appreciation of where this emphasis should be laid.

To the man who, after a few minutes of explanation, firmly maintains the attitude: "I could not possibly sign this Electors' Demand and Pledge Form unless I am first satisfied as to the method by which National Dividends could be issued," I think that to attempt to explain Social Credit technique is nothing but a waste of time. The interest of such a man is generally superficial, or more probably he has a psychological resistance to the objective

itself, which no amount of explanation will break down.

On the other hand, there is the man who, in effect, says: "Yes, that is the result we all want." He proceeds at once to sign the form, but then says: "But tell me, as a matter of interest, by what method do you yourself think that this could be accomplished? I should be very interested to study the matter further." To the man with this attitude, if time permits, I give a brief explanation of the principles of Social Credit, and in any case recommend to him certain of the more simple books and pamphlets on the subject.

In other words, the man who lays emphasis on, and gives priority to means rather than objective, is in a state of mental confusion, and it is useless to proceed further with him until that confusion has first been resolved.

Something for Nothing

WESTERN pioneers, including Jackson, were intellectually baffled by the operation of the credit system. All of them were only too anxious to make use of the banks to enable them to take up and develop more land, but it did not seem to them that the banks did anything substantial when they lent money. The whole thing was on paper: the banker did not sweat: like a man felling timber or ploughing virgin soil. In return for a mere document, without any work, the banker acquired rights by which industrious men could be ruined: if the crops were bad, or prices inadequate, or merely if there was a currency crisis in the East or in Europe, the banker could call in his loan, and if the farmer could not find the money, all the result of his labour became the property of the bank . . .

Very unwisely, all civilised communities have allowed credit, although it is due to the community as an organised whole, to be appropriated by certain individuals, and used by them to extract money from those to whom credit is necessary . . .

Banks are puzzling and mysterious; an honest citizen devoid of education cannot make head or tail of them. They have so much power that they are politically important, but in a democracy every sane adult citizen ought to be able to judge of all political questions. Therefore, anything too difficult for the plain man to understand is anti-democratic, and consequently wicked. . . . This, I think, fairly represents what Jackson thought on the subject, and in so thinking he was a faithful interpreter of the people's will.—"Freedom and Organisation, 1814-1914," by Bertrand Russell.

All straight thinking leads to the Electoral Campaign. The issue is made plain in a demand for results, the abolition of poverty and the issue of National Dividends to all to buy the goods now destroyed and the production now restricted.

On this issue the people's will can unite and prevail.

SECRETARIAT NOTICES

Back Numbers of "Social Credit." — There is still a quantity of back numbers of SOCIAL CREDIT available in bundles of fifty assorted copies, suitable for free distribution as specimen copies, at 1s. for fifty, carriage free.

Press Cuttings. — Readers are requested when sending in press cuttings, to indicate the name and date of the paper in which they appeared, as well as in the case of photographs, cartoons or sketches.

Public Libraries. — Readers are requested to forward the name and address of the librarian of any public library where a copy of SOCIAL CREDIT is not available.

How To Get What You Want.—Specially written by G. W. L. Day and G. F. Powell to bring home to electors their responsibilities and their powers. This 2d. pamphlet will serve as a very powerful education in Social Dynamics, simply and racy written.

Price to Affiliated Groups in minimum lots of one gross (144): one penny each, smaller orders at 1s 6d. a dozen, carriage paid. Retail price of single copies, 2d. See special announcement on page 123.

Volunteers Wanted. — Speakers on the Electoral Campaign are wanted. The Secretariat is receiving constant enquiries for them.

Will those qualified, or willing to work in order to become so, please send in their names and addresses to The Secretariat, 163A, Strand, W.C.2?

Please state whether available in the afternoon, or evening, or both.



This emblem is available as a poster, 20in. wide by 30in. deep, with a space of 4in. at the top and 5 1/2 in. at the bottom for overprinting with particulars of meetings, etc.

Orders for these posters should be addressed to SOCIAL CREDIT, 163A, Strand, London, W.C.2.

Price 10s. 6d. for 25, carriage paid.

Extra for over-printing in black or colour 12s. 6d. up to 50, or 14s. from 50 to 100.

PORTRAIT OF MAJOR DOUGLAS

Reproductions of the portrait of Major Douglas which appeared in SOCIAL CREDIT for November 29 issue are now ready.

Prices are as follow:-
Postcards 2d. each, postage 1/2d.
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regarded, who will deny that our generation is indeed sinful? We have turned away from true wealth, from God's bounty, we are treading it under foot, we are forbidding its production, and in its place we have enthroned the bond, and figures in a ledger. We consider ourselves poor because the vast majority of us does not possess those bonds and figures, which we have elevated into ends, and we are blind to the fact that in real wealth and in the knowledge and capacity to produce real wealth, we are as rich as Eldorado. Ruskin was one of the few writers of the nineteenth century who refused to be hoodwinked by the prevailing debtmentality. In "Unto This Last" we find these words:—

Consumption absolute is the end, crown and perfection of production . . . The wealth of a nation is to be estimated only by what it consumes. As consumption is the end and aim of production, so life is the end and aim of consumption. There is no wealth but life.

T.V.H.

**National Dividends
Would
Abolish Poverty**

PARALYSIS!

EMPLOY the population in thinking, especially in thinking differently, and you have a doubly powerful preventive of action.—"YOU and Parliament," by Dr. Tudor Jones.

You see? The old technique—

DIVIDE AND RULE!

Satan's seed of doubt—start an argument—conflict—confusion. Result: The financial fetters are fixed stronger than ever, because the WILL to act is paralysed.

DON'T FALL FOR THIS TRICK!

Stop theorising—Stop arguing!

GET ON WITH THE JOB

1. INCREASE THE CIRCULATION OF "SOCIAL CREDIT"
2. ON WITH THE CAMPAIGN!

There is No Wealth But LIFE*

THERE is perhaps no subject which seems to divide so-called Modern History and its values from all former history more than this question of debt. The ancients had no doubt that debt was bondage, and the Book of Proverbs reminds us that "the borrower is servant to the lender." Even in the time of Shakespeare there was no boggling. "Neither a borrower nor a lender be" was accepted as unquestionably as any one of the ten commandments. Ancient History knew debts and mortgages. But no one doubted that they were great evils. It has been left to our generation, by a process of evolution of values which seems to have originated with the establishment of modern banking in the seventeenth century, not only to realise that debt and disinheritance are evils, but to treat them almost as virtues, of which apparently one cannot have too much. It has been left to our generation to attempt to square the circle, and to "borrow itself out of debt."

Perhaps the greatest evil of debt lies not so much in the debts themselves and the bondage they bring, as in the false values which they create. Debt becomes regarded as synonymous with wealth, and the richness of a nation is gauged by the extent of its debt claims upon the estates and labour of its subjects and of its neighbours. Foreign trade becomes a game of beggar my neighbour, a form of collectors' craze for I.O.U.s.

* Abstract of an article by T.V.H. in the magazine of the Anglican Church of St. Boniface, Antwerp, October, 1935.

By some strange mental alchemy we have come to value a nation's wealth by the national and other debt which it can carry. We speak of a nation's credit being good when we mean that it can carry more debt.

We speak freely and even joyfully of the fresh credits being granted to industry, when really we mean that fresh debts are being fastened upon it.

Yet the evil goes even deeper. It can be truthfully said that debt to-day for most people has completely perverted the only true and sane conception of what constitutes wealth. We have become almost indifferent to the deliberate destruction of wealth, to the burning of coffee, the destruction of cattle, the ploughing in of cotton. We do not notice the sabotage and restrictions which enforce the idleness of men, of fields and factories, of power and raw materials. Yet we should probably be horrified at a bonfire of banknotes. "Increase and multiply" has become almost a mockery. True wealth, the only sane and sensible concept of wealth, the wealth of food, clothing and shelter, is to-day held to be a form of non-wealth, a valueless encumbrance which must be replaced by scarcity, so that it may attain financial value. "Poverty in the midst of plenty" is to-day a platitude rather than a paradox. And all because we have taken Debt for Wealth, and Wealth for Valueless-Surfeit.

Saint Athanasius has defined sin as "the elevation of means into ends." Thus

DUCK-EGGS

A selection of genuine contributions to National Thought and Progress. Further contributions are requested.

1. "Young man. You needn't start to tell me there's any poverty nowadays. It's just filth and laziness. When I was a girl of ten, my mother had to raise a family of eight on 2s. a week, and so I know what I'm talking about. I've had to work hard all my life, and I'm not going to help a lot of lazy parasites to get anything. They must have their pictures and fancy clothes instead of doing an honest day's work. They're just lazy and dirty, that's what they are. When you get a bit older you'll have a bit more sense and you'll know that there always have been dirty, lazy parasites, and there always will be. I'm not going to help them nor anybody else. Here's your form back. A young man like you should be ashamed to do a thing like this. Why don't you try to get yourself an honest day's work?"

2. "It's no good you, or anybody else, trying to stop poverty. It's going against the Bible. "The poor ye shall always have with you," says the Good Book. No, we were sent to bear our lot. No, I wouldn't lift my hand against God's will. When you grow a bit older, young miss, you'll see things in a clearer light."

3. "I believe that it all depends on your star. If you have been born to be poor, it's no good you or anybody else trying to alter it. Your life is set by your Star of Providence and you can't alter the world. I'm sorry for you—some day you'll see the Truth and stop trying to alter your life's course and rejoice in your worldly state."

4. "If you do away with poverty, you'll remove God's great cleansing fire. In adversity are the people tried. You are meddling with things greater than you know." E.J.R.

CORRESPONDENCE

Crowbars for Business Men

At the meeting held on March 27, 1935, the Chairman of Messrs. Frederick Lawrence, Ltd., said: "I have every reason to believe that we have managed to obtain a substantial portion of increased trade resulting from the improved purchasing power of the public."

With the aid of a few more crowbars perhaps it will be possible to get into the heads of our business men that Consumption is the primary factor of Production.

Okehampton. J. CREAGH SCOTT.

Times for Fun

A correspondent writes asking for comments of a humorous nature on reprinted paragraphs. Has he by any chance mistaken our movement for the "League to Abolish Misery"?

I would like to assure your friend that this gleaning, classifying and tabulating of facts, from all sources, of the destruction and restriction of foodstuffs and necessities (whilst our women and children are underfed and underclothed) is no humorous matter. A week with my clippings and his conscience would raise a lump in his throat as big as a gasometer!

If he needs light entertainment, what about a spot of canvassing—he'll get plenty of humour out of that!

"SHOT AND SHELL."

The Greater Charity

All of us receive many letters asking for contributions to various charities, etc.; few of us are able to comply with each request.

What I now do, however, is to reply explaining what a National Dividend is and how it will remove the need for charity.

Should you think this idea of use other Social Crediters might see fit to do likewise.

London. BRUNO BARNABE.

Not Guilty

For the nth time I have had to put SOCIAL CREDIT in the W.P.B. At the right bottom corner of last week's first page is a small paragraph about the New Zealand stock Exchange inferring that brokers of the London Stock Exchange sell stock to or buy stock from the public and that the brokers have marked it down. Not one of those inferences is true, consequently I cannot hand that number to any of my friends who are all sensible people. Further, the marking down of the stock was a friendly act.

At other times I have been obliged to throw SOCIAL CREDIT away because of its journalistic stink. It is time some of your so-called friends were fired out. The harping on the burning of wheat is a bad point, one could put communism or fascism through on that, while Social Credit of all things wants a much firmer basis and should be equally valid if no wheat were burnt.

Brentwood. J. H. GREVILLE.

[If our correspondent had fished the offending paper out of the W.P.B., and re-read the passage before writing he would have seen that we were not guilty. The point we made lies in the passage we have italicised in Mr. Greville's letter, though we do not know to whom the act was friendly.

We agree that Social Credit is equally valid if no wheat were burnt.—Ed.]

The Choice—Misery or Luxury?

I would like to draw the attention of your readers to a very remarkable book recently published by Gollancz, Ltd.—"Breakdown," by Robert Briffault.

The book does not deal with Social Credit directly, but here is a quotation to awaken the interest of your readers. "Less than half the labour which is employed to-day in maintaining the world in misery could maintain it in luxury."

Reading. WALTER M. DIMBLEBY.

BOOK REVIEWS

The "New Era" Booklets

THESE booklets are published by the *New Era*, the weekly Australian Social Credit journal, published in Sydney, N.S.W. Their purpose is to act as elementary introductions to various aspects of the Douglas proposals.

No. 1. The A.B.C. of Social Credit

A straightforward précis of the Douglas analysis and remedy. Written clearly and with conviction it avoids technical terms wherever possible, and carefully explains in simple language those Social Credit words and phrases which might be obscure to the new reader.

The only important omission I can discover is that the object of an economic system is not stressed at the beginning of the booklet. As Major Douglas has remarked, one is not in a position to express any opinion at all on economics, until this point has been settled. It is perhaps a pity that this pamphlet bears the same title as Miss Holter's book.

K.M.

No. 2. The Money Trick Exposed

This booklet concentrates attention on money: where it comes from, what it does and where it goes to. As such it is a valuable tract to give to the heathen in the shape of upholders and victims of the propaganda of "sound finance."

Personally, I should like to see included in this pamphlet a short history of money on the lines elaborated by Major Douglas in several recent addresses, i.e. (a) the leather disc stage; (b) the goldsmiths' receipt stage, etc. The latter especially helps people to realise how it comes about that banks create money.

A paragraph on how the War Debt was created might also with advantage be added to the section on taxation.

K.M.

"From Debt to Prosperity"*

I HAVE just finished reading this booklet, which, as far as I am aware, is the first short outline of the Social Credit proposals written by an American and published in the United States.

The author is to be warmly congratulated on his work. It is the product of a man with imagination and a tidy man, characteristics which one would expect from one of Mr. Larkin's business ability. It is an important event when a practical study of current economic problems is written by the head of a great industrial concern capitalised at over twenty million dollars, and, in a country so alive to realities as America, the influence of a book of this description should do much to dispel the fog of false economic

* By J. Crate Larkin. New York. New Economics Press. 25 cents.

theory emanating from the studies of the so-called "experts."

The pamphlet itself is excellently arranged and sincerely written. Mr. Larkin has throughout ably maintained the balance between quotations from other Social Credit writers and his own shrewd comments. He proceeds logically from the analysis of the present economic and financial systems to the proposals for their rectification along the lines laid down by Major Douglas. Some of the following comments may assist Mr. Larkin when he is preparing his next edition. I suggest:

(a) A summary of the contents should appear at the beginning of the book.

(b) The short history of money on pages 15 and 16 should be re-written in the light of Major Douglas's "The Use of Money" (the Christchurch Speech, published by the London Social Credit Secretariat), so as to bring out the fact that the seventeenth century goldsmiths originated the custom of issuing paper "promises-to-pay" ten times in excess of their reserves of actual cash.

(c) The formula at the bottom of page 67 should be amended to read:

$$\text{JUST PRICE} = \frac{\text{The consumption part of production}}{\text{goods consumed}} \\ = \frac{\text{goods produced}}{\text{goods produced}} \\ = \frac{75}{100} = \frac{3}{4} \text{ (reference page 57)} \\ = \frac{3}{4} \times \text{financial cost of all consumers' goods produced} \\ \text{(applied to retail prices)}$$

(d) The final paragraph on page 82, "What Can We Do?" should be expanded to indicate the manner in which a democracy can best bring pressure to bear on the existing financial system through its elected representatives. Major Douglas's Buxton Speech, "The Nature of Democracy," is, of course, the authority for this.

K.M.

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- 1935 S.S.I. 20 h.p. Tourer, 7,000 miles, £195.
- 1927 Phantom 1 Rolls Royce, Limousine body by Hooper, price £295.
- 1935 Austin 10 h.p., 3,000 miles Saloon de Luxe, Blue, £120.
- 1930 Austin 12 h.p. 5-seater Tourer, £33.

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Public Ownership

I HAVE been struck with the hypnotism exercised by such phrases as "Public Ownership."

It never seems to penetrate the minds of the large numbers of people who clamour for Public Ownership of this, that, or the other, that they already have public ownership of such things as the Army, Navy, Post Office and many other services.

I should like to see one of the public owners step upon a battleship of the Royal Navy with a view to removing his bit of property or making some use of it.

The real fact is that the word ownership is quite meaningless when it is applied to the relations between any undertaking and a large number of what the law calls "tenants-in-common."

... Even a Public Park is subject to regulations which the individuals using it are generally powerless to alter as individuals.—C. H. Douglas in "Warning Democracy" (pp. 7-8).

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Announcements & Meetings

Notices will be accepted for this column at 6d. a line, minimum three lines.
Notices must reach the publishing office with remittance by the Monday morning before the date of issue.

Belfast Douglas Social Credit Group
Group Headquarters: 72, Ann Street.
Office Hours: 2.30 to 5.30 and 7 to 10 p.m.
Owing to the Holidays: No Meetings will be held in H.Q. Due notice will be given of the resumption of meetings.

Cardiff Social Credit Association
Meeting at 10, Park Place, on Monday, January 6, 1936, at 8 p.m. A discussion will follow a short address by Capt. W. E. Pritchard entitled "Diverse Views on Social Credit."

Liverpool Social Credit Association
Meetings open to the public held on the first Friday of every month, in Reece's Café, 14, Castle Street, Liverpool, at 7.45 p.m. Hon. Secretary: Miss D. M. Roberts, Fern Lee, Halewood Road, Gateacre, Liverpool.

1936 Club
The next meeting will be held at 6 p.m. on Tuesday, January 7, 1936, in Prince Henry's Room, 17, Fleet Street, Strand, London.
Speaker: Miss Helen Corke.
Subject: Reflections on the Psychological Aspect of a Local National Dividend Campaign.
Chairman: Mr. F. C. Luxton.

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What to Read

- THE WORKS OF MAJOR C. H. DOUGLAS:—
- Economic Democracy (4th Edition) 1934 ... 3s. 6d.
The original statement of the philosophy and proposals of Major Douglas.
 - Credit-Power and Democracy (4th Edition, 1934) ... 3s. 6d.
One of these two books is essential for the serious student.
 - Social Credit (3rd Edition, 1933) ... 3s. 6d.
Contains the philosophical background of the subject and includes the Draft Scheme for Scotland.
 - The Control and Distribution of Production (2nd Edn., 1934) ... 3s. 6d.
 - Warning Democracy (2nd Edition, 1934) ... 3s. 6d.
Two collections of speeches and articles treating the subject from different angles.
 - The Monopoly of Credit ... 3s. 6d.
The latest technical exposition, and includes the Statement of Evidence before the Macmillan Committee.
 - The New and the Old Economics 1s. 0d.
Contains an exposition of the A + B Theorem.
 - These Present Discontents: The Labour Party and Social Credit 1s. 0d.
 - The Nature of Democracy ... 6d.
The Buxton Speech.
 - The Use of Money ... 6d.
The Christchurch Speech.
 - Money and the Price System ... 3d.
The Oslo Speech (reduced price for quantities).
 - Social Credit Principles ... 1d.

- By OTHER WRITERS:—
- The Douglas Manual, by Philip Mairet ... 5s. 0d.
 - Economic Nationalism (3rd Edition, 1935), by Maurice Colbourne ... 3s. 6d.
 - The Social Credit Pamphleteer ... 3s. 6d.
 - Money in Industry, by M. Gordon Cumming ... 3s. 6d.
 - The A.B.C. of Social Credit, by E. Sage Holter ... 2s. 6d.
 - Ordeal by Banking, by Allen Young ... 2s. 0d.
 - You and Parliament, by Dr. Tudor Jones ... 1s. 0d.
 - What's Wrong With the World? by G. W. L. Day ... 1s. 0d.
 - An Outline of Social Credit, by H.M.M. ... 6d.
 - Banking and Industry, by A. W. Joseph ... 6d.
 - Introduction to Social Credit, by M. Gordon Cumming ... 6d.
 - Poverty Amidst Plenty, by C. F. J. Galloway ... 6d.
 - Poverty Amidst Plenty, by the Earl of Tankerville ... 6d.
 - Social Credit and the War on Poverty, by the Dean of Canterbury ... 6d.
 - Why Poverty in the Midst of Plenty? by the Dean of Canterbury ... 4d.
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From SOCIAL CREDIT, 163A, Strand, W.C.2.

The GOLDEN JOURNEY to PROSPERITY

PROLOGUE

We who with gold beguile your every age
And swear that cash is short though goods
pile high,
We bankers of the proud old lineage
Who lend to heap up debt, we best know
why.

What shall we tell you? Tales, marvellous
tales
Of bills and gold and budgets, balanced all,
Where nevermore the reign of finance pales
And cranks and Douglasites are banished all
in all.

And there the land's millions, lean half-
naked things,
In dim slums starving, murmur in their sleep,
And closer round their throats our dread
debt clings,
Cutting its pathway slow and red and deep.

EPILOGUE

(A Majority Demand National Dividends)
The People (together)
Away, for we are ready to a man!
Our goods are here and new machines as well.
Lead on, M.P.'s, with all the haste you can,
We'll have the goods we make but cannot
sell.

The Cotton Traders
Have we not looms and spindles new and fine,
Shirts and sheets and gowns and bows and
veils
And chintzes of intricate design,
And printed hangings in enormous bales?

The Grocers
We have canned fruits, and many flours,
Bacon and eggs and lard and rice,
And ham and soups and jellies which last
hours,
And sugar, bread and herbs and new-ground
spice.

The Bankers
And we have credit which we're pleased to
lend,
And "sound finance" first thought of down
in hell,

Return to us and you'll have cash to spend.
These cranky schemes won't do you half so
well.

The Members of Parliament
The people have had enough of you, away!

The Bankers (to each other)
Brothers, repent, the game is up at last.

The Members of Parliament
But who are ye in rags and poor array?
You look as if your hope was long shut fast.

The Unemployed
We are luckless fellows, long displaced
By labour-saving gadgets and machines,
Always with hunger and starvation faced,
Enduring forced idleness it seems,
Because there was too much of all our needs,
But now all has changed and gone is poverty,
And we'll have dividends; but we are glad,
indeed,
To make the Golden Journey to Prosperity.

The People
Our goal is not yet reached, M.P.'s. Results!
We will not brook with tolerance such delay.

The Members of Parliament
Experts produce the goods, destroy your
mystic cults
And make the Golden Journey to Prosperity.
M. C. BOND
(With apologies to James Elroy Flecker)

The Big Bad Thrush
She counted her chicks before they were
hatched.

Have you heard the story of the Canadian
thrush who left her nest, containing four
eggs, and went for a short flight.

During her absence a cuckoo came along
and laid an egg among the others.

When the thrush returned and saw five
eggs instead of four, she exclaimed in some
surprise:

"What! Social Credit already?"



Christmas 193?

ELECTORAL CAMPAIGN

BELOW is the form Parliamentary electors are being asked to sign. Please read it carefully, sign (if you have not done so already) and send it (1/2d. stamp) to The Only Democrats, 163A, Strand, London, W.C.2. Volunteers to help in the Campaign are wanted.

**We Will Abolish Poverty
Elector's Demand and Undertaking**

1. I know that there are goods in plenty, so that poverty is quite unnecessary.
2. I want, before anything else, poverty abolished.
3. I want, too, national dividends distributed to me and every Briton so that we can buy all we want of the goods that are now destroyed and the production that is restricted
4. These dividends must not increase prices or taxes or deprive owners of their property or decrease its relative value.
5. In a democracy like Great Britain Parliament exists to make the will of the people prevail.
6. So I pledge myself to vote for any candidate who will undertake to support the abolition of poverty and the issue of national dividends and to vote consistently against any party trying to put any other law-making before this.
7. If the present M.P. here won't undertake this I will vote for some other party and keep on changing until my policy has been achieved.

Signed.....

Address.....

(Signatures will be treated confidentially)

Auld King's Arms Hotel

Stranraer

(ON SHORT SEA ROUTE TO IRELAND)

THE HOTEL FOR DEMOCRACY
THE HOTEL FOR SOCIETY
THE HOTEL FOR COMFORT

Tel. 20 and 196. Capt. W. MacROBERT
Resident Proprietor

**ELECTORS' LEAFLETS
Demand National Dividends**

Leaflet No. 4
For Recruiting.—Contains a space for address of local group or supervisor. For distribution at meetings, or delivery by post or from door to door after collecting signed demand forms.
6s. for 1,000 (postage 9d.); 3s. for 500 (postage 9d.); 1s. 6d. for 250 (postage 4d.); 7d. for 100 (postage 2d.).

Leaflet No. 5
Elector's Demand and Undertaking.—The instrument of the Electoral Campaign, in purple on orange or purple on white.
(Post free) 7s. 6d. for 1,000; 4s. for 500; 1s. for 100.

Leaflet No. 6
For Personal and Business Friends.—Not suitable for the house-to-house canvass, but for use in offices, factories, or by travellers, or at parties. Space for 24 signatures.
(Carriage extra) 27s. 6d. for 1,000; 3s. for 100; 1s. 6d. for 50; 9d. for 25.

Leaflet No. 7
For Getting Workers and Funds.
A cheap give-away leaflet which should attract buyers of the 2d. pamphlet "How to Get What You Want."
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Combined letter and pledge form.
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Fifty-two reminders of your goodwill spread over a year is good value for ten bob! And who can measure the value of the gift itself in terms of money?
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The way of escape from debt, from poverty, from war, from slavery, and from damnation and material destruction generally.
ACT NOW AND SPREAD GOODWILL AND THE PROSPECT OF PEACE.
"To show a man how to get rid of his burden is better than an offer to carry it for him."

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PRINCIPLES OF ORGANISATION

Beware of the Cloven Hoof

By L. D. BYRNE

WE are taking part in the final stage of a conflict which has raged since the dawn of history. It is the fight of Individual Man to be recognised as an Individual. This, the fundamental issue before the world, is the issue involved in the struggle to establish Social Credit.

The enemy is the theory upon which the present social structure of "civilisation" is erected, that privilege alone confers individuality and, apart from the privileged few, there exist not individuals but conglomerate groups of men. "The proletariat"—"the masses," "the unemployed," "the workers," "the poor"—these are the significant terms for the "ones to be manipulated" as conglomerate masses.

This conflict, whether in the name of freedom, a Christian order, or Social Credit, is basically a struggle for the Real against the Abstract. To the individual the reality is that he or she is an individual. For each one of us life means our own conscious experience from moment to moment. To the individual "group consciousness" has no reality.

Social Credit will establish this claim of the individual to be recognised as such as the basis of human relationship in the emergent world order. In its effort to bring in this social order, the Social Credit Movement cannot but recognise that the means employed will determine success or failure. A right objective cannot be gained by wrong methods. This is of vital importance in organisation.

The Purpose of Organisation

Where recognition of the individual is complete, the sole justification of organisation is the advantage, to each, of the increment of association resulting from the free co-operation of individuals to gain a specific objective which each desires. That organisation is efficient which enables each individual to function as a responsible contributor to the increment derived from association. It is not enough for organisation to be *formed* for this end, for the practical effectiveness of the organisation depends upon individuals.

The form of organisation may be perfect, but if those who have entered into association for an agreed objective do not make themselves each personally responsible for a definite contribution to the common cause within the framework of the organisation, then to that extent is the association impoverished, and the increment due to it destroyed.

Therefore the basis of organisation must be personal responsibility. In proof

of this, the best way of getting anything done by anybody willing to do the work is to tell him what result is wanted, and leave him to take responsibility to produce that result, without telling him how to do it. Any interference in the methods of achieving the result entrusted to him absolves him from responsibility, and usually means failure to function efficiently.

Unless the individuals co-operating within the framework of an organisation are united in purpose—that is, agreed on the objective—there can be no basis for co-operation. It is this unity of purpose as the basis of co-operation that breeds the mutual trust, fellowship, *esprit de corps*, or call it what you will, which knits together the individuals as an organised body.

This does not result in the individuals losing their individuality. They not only remain conscious of their own individuality, but also that of every other individual within the organisation.

The Executive

Individuals associated to gain a common objective by co-operative action are faced with a problem. They are associated, they have surrendered a measure of freedom to gain an objective which each wants but cannot achieve alone. While each individual can perform a definite function, he needs direction. By association he *claims* direction.

The organisation must therefore have "an executive" or "a brain" which will co-ordinate action to mobilise the increment of association. This executive, to be effective, must conform to the principles we have been considering. It will consist of an individual or several individuals who must function as such. Personal responsibility for their functions or departments must be complete if they are to be entrusted with the task of mobilising and directing to the desired objective the increment in association of all the individuals in the organisation.

Moreover, in carrying out their functions, these individuals we term the executive being responsible for mobilising the increment in association of the entire grouping of individuals, will recognise that its enrichment depends upon each individual functioning with responsibility.

In appointing an executive, the individuals who have entered into association are compelled to experiment. They may have opinions but they do not possess the knowledge as to which individuals among

them are best fitted to lead them to gain their objective. But, once having chosen certain individuals, they can judge them by results. If on trial the results are disappointing, then it should be within their power to remove these persons and replace them by others willing to accept responsibility and believed to be better equipped to do so.

Again, when the individuals who have entered into association have placed certain persons in position of authority as an executive and made them personally responsible for results, each one of them assumes responsibility to support these executives and carry out their direction to the best of his or her ability. This responsible loyalty to the executive can alone enable the executive—be it one or several persons—to function responsibly, and for the increment of association to be mobilised effectively. This responsible loyalty to the executive is nothing more than a reflection of the sense of responsibility shown by the individuals who have entered into association. They say by their actions in effect—"We have placed you and you and you in positions in which you are responsible *to us* for directing our activities, therefore we are in turn responsible *to you* for accepting your direction and giving you all the support we can in carrying out your functions."

Now these principles of organisation which we have been considering would be applicable to any form of organisation within the social structure of Social Credit. They would apply to the organisation of the social structure itself. In other words, these principles of organisation are inherent in Social Credit, and, in its endeavour to gain the establishment of Social Credit, the Social Credit Movement should build up its organisation accordingly. A right objective cannot be gained by wrong methods.

The Conflicting Concept

In contrast to the foregoing principles of organisation is the accepted or orthodox principle of "rule by committee." It arises from the established concept of human relationships within the existing social structure. This may be described as the manipulation of the community conceived as a Conglomerate Mass by Privileged Ones. Within this pyramidal organisation of society the individual is for ever struggling for recognition of his or her individuality. The Conglomerate Mass is not recognised as consisting of individuals. Recognition of individuality

can be acquired only by becoming a Privileged One.

The Privileged Ones do not occupy their positions with the consent of the community to administer the social organisation for an objective desired by all. They occupy their positions as manipulators of the Conglomerate Mass because they have acquired Superiority.

This concept of a social structure in which the few control the many, the Superior Ones rule the Mob, the Privileged Ones manipulate the Conglomerate Mass, is as old as civilisation. But this is another story. What is of importance to us is the effect upon the individual of living within such an order of society and how this affects organisation within the social structure.

Treatment as a Conglomerate Mass does not change the individuals concerned to anything other than what they are, namely, individuals. As individuals their objective within the social structure is to acquire personal security so that they may become free to express their individuality and escape manipulation.

On the other hand the objective of the Privileged Ones is to maintain their privileged positions as manipulators of the Conglomerate Mass. Their objective is diametrically opposed to that of the community, for they can maintain their Privilege only as manipulators, and they can manipulate the Conglomerate Mass, as they conceive the community, only so long as its individual members, considered collectively, are insecure.

To counter the threat to their positions which this clash of objectives would entail, the Privileged Ones must impress upon the manipulated that they are being manipulated for their own "good" by Superior Persons. The art of this process of successful manipulation has been perfected during centuries of experience. But the essential feature to be observed is that the Privileged Ones must escape responsibility for the results of their manipulation, otherwise they cease to maintain their Superiority.

Now within such a social structure the individual ceaselessly strives to escape manipulation, and to assert his or her individuality. To rise superior to the Conglomerate Mass — to receive recognition as an individual — to acquire Privilege — is the natural reaction of the thwarted individual. The various organisations in which individuals are grouped together provide a field for the most forceful personalities to pursue this struggle for recognition. Within any such grouping there are those who, by accident or design, attain recognition from the group as possessing qualities fitting them for positions of authority within the group.

Executive Committees

Within the orthodox form of organisation these persons who have acquired this recognition within the group are elected

to the executive committee or whatever the executive body of the organisation is termed. The fact that they are elected to this position to manage the group's affairs confers upon them recognition as Superior Persons. The forceful personality desiring to acquire Privilege within the group soon learns the art of manipulation to secure this recognition for himself. It by chance he finds himself in this privileged position without conscious manipulation of the group, the subsequent tendency will be to acquire the art. For, remember, he is not elected to perform a specific function and assume responsibility for the results of his administration; he is elected jointly with others as being fitted to manage the entire affairs of the group. The executive committee or council is a perfect device for escaping personal responsibility. The individual members do not take decisions. The entire executive takes decisions. Therefore, all persons on the executive are collectively responsible for the results of those decisions. Which means that nobody is responsible, for the group hesitates to sack an entire committee, but cannot pin responsibility on one individual, although the artificial device of the "scapegoat" is sometimes used to conceal the fact.

Consider the scope which this gives the forceful personality who has manipulated the Conglomerate Mass of the group to elect him as a Superior Person to this executive body. He can now dominate the smaller group comprising the executive. He can force his opinions upon the other members by virtue of his more forceful personality. He becomes a manipulator of the executive. He raises himself a step further in the ladder of Privilege, for now by his manipulation of the executive he has become the manipulator of the entire group. For him the organisation exists to enable him to manipulate, and maintain his limited Privilege; and because he escapes responsibility for the results of his domination of the executive, he can maintain it.

The organisation grows or links up with other organisations. A higher executive body is formed, representing the many executives of the many groups. New fields to conquer open to our manipulator. He is naturally selected to represent his group on this higher executive. Who else but he can be selected, for he can manipulate his group's executive? And how long he is manipulating the higher executive. He forces his will upon them, but the decisions are not branded as being his — he never has to face the responsibility of this. The decisions are taken by the higher executive. Soon his decisions on all questions are controlling the nationwide organisation of many groups. He is firmly treading the road to becoming a Privileged One within the social structure. The entire organisation — whatever its objective may be — is conceived by him,

not necessarily consciously, as the means of conferring Privilege on him. Thus the organisation becomes an instrument for a purpose entirely divorced from its original objective.

Beware the Cloven Hoof!

Now it is this form of organisation from which the principle of personal responsibility is absent that naturally thrusts to the top the would-be manipulator of groupings of individuals, the striver after Privilege.

Take the same type of person in an executive position under a form of organisation based on personal responsibility. He has to face the responsibility of the results of his decisions and he is specifically excluded from interfering with or being subjected to interference from his colleagues on the executive, each of whom in turn are responsible for their own functions. If the results are not satisfactory, he is removed from his executive position. Therefore the only manner in which he can retain his privileged position — limited though it be — is to function efficiently in furthering the common objective for which the organisation exists. Instead of becoming a manipulator, he is the manipulated one, for he has no choice between furthering the objective of the organisation, and leaving the organisation for an environment in which he has scope to be a manipulator.

The form of organisation controlled by a committee or council based on the principle of collective responsibility, tends to conform to the social structure which has given it birth. In its struggle to establish Social Credit, our Movement should shun this form of organisation as bearing the imprint of the cloven hoof. During the propaganda stage, when organisation was of relatively no importance, this question could be ignored. Now, however, as the Movement is swinging into action the world over, it is of predominant importance. Moreover, we must face the particular danger within our ranks of established would-be manipulators. The knowledge of Social Credit confers a superiority upon the individual. Many groups have grown around such individuals who have from the outset maintained this recognition of superiority from the group. Willy-nilly they have been forced into the position of acquiring the art of manipulation of the group. Given scope there may be strong personalities among these who are a potential danger to the Movement.

The golden rule for organisation is personal responsibility. In this country the Movement is organised in accordance with this fundamental principle. Rapidly this is spreading to the Movement overseas. Before long it will be firmly established everywhere heralding the world order which Social Credit will create.

L. DENIS BYRNE,
Director of Organisation,
Social Credit Secretariat Limited.