

# SOCIAL CREDIT

## For Political and Economic Democracy

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Weekly Twopence

### XMAS IN GERMANY

*Guns Instead of Butter  
Guns Instead of Bread*

**WILL OUR TURN BE NEXT?**

**T**HE people of Germany are to be sacrificed to the policy of their rulers this winter. Butter and Margarine are already rationed. Meat supplies are short, eggs are a luxury, and the bread supply is not expected to last through the winter months.

"Guns instead of butter," was General Goering's cheerful proposal a month ago—and it looks like being "Guns instead of bread, butter, meat and eggs"—in a world where food is being destroyed, or its production discouraged in every way.

All this wretchedness for Germans is due to Herr Hitler's policy of armament building and his Four-Year Plan to achieve national self-sufficiency, which they are led to believe can only be done by cutting down on food and clothing.

**T**HREE weeks ago we reported on the amazing plans the British Government have in hand for turning our country overnight into a conscript totalitarian state in which individuals will live by the grace of the ration tickets which will be doled out or withheld at the discretion of the bureaucrats appointed by the Government.

These plans are being pushed forward rapidly—they could be put into operation overnight—and the official excuse is that we must be prepared for war.

But in Germany they are in force in time of peace. And our Cabinet has shown that it can move as fast as any dictator, when it really has a mind to act.

**"Financiers' Machinations"**

The Nazis are beginning to wake up to reality. "Many National-Socialists speakers," says *The Times* on December 19, "have lately been blaming the plight of the nation's food supplies on to 'the machinations of international financiers.' What is the truth?"

It is not the truth that the individuals composing a nation must starve in order to make munitions and substitutes for rubber, fodder, silk, and wool.

Germany has all the physical resources of men, machines, land, knowledge and skill to produce her requirements of all but a few things, and a surplus to exchange for them.

It is in the sphere of international finance that she finds herself in trouble. She cannot persuade other countries to take her surplus goods, and so cannot obtain the exchange to buy the goods she needs.

So Germany is forced to a choice between guns and butter.

Why? Because the policy of the Money Power is to make the people work for a living, and starve them if they don't. And so every Government is under pressure to create

work. Every Government tries to shut out foreign goods in the notion that that will make work at home.

It does make work in that particular bit of the home trade—but destroys an equivalent amount of export trade for lack of exchange—and hits any other sections of home trade not enjoying protection.

**War Breeds War**

That is why Germany in particular and every country in general tries to find export markets—by hook or by crook.

Particularly Germany because she wants to buy food abroad and gun material abroad. And owing to the machinations of international financiers in every country her fine exports go unsold, and she must choose between guns and food.

It is an ironic commentary on the efforts of the peace makers that it is not the state of military preparedness that will drive Germany into the next war.

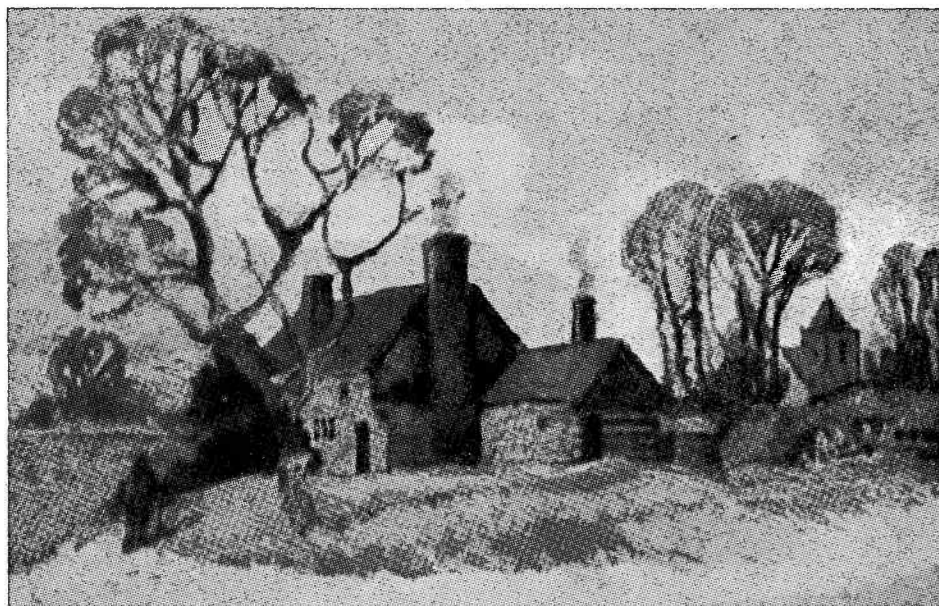
It is the necessity to choose between guns and food in this world of plenty—the shortage is artificial, imposed. Not wilfully imposed by any other country—but imposed by the necessity they have to find work for their peoples.

Yet so impalpable a foe is "international finance" that the Germans may find themselves fighting some unhappy country which is in the same boat, for the right to force goods down each other's throats to the end of having Guns and Butter.

**The Only Hope**

Yet if the German people would take a hand in their own destiny instead of leaving it all to Hitler, or if our own people would act, so that in one country the evil spell is broken, in one country the people get whatever they wanted instead of only the WORK considered good for them—If. It is a pregnant "if."

### Christmas, 1936



**S**EEING there's plenty of clay and stone  
A good house I wish you, a house of your own  
With a roaring bright fire to keep out the cold,  
As there's no shortage of fuel, I'm told ;  
And a good Christmas dinner with turkey and such,  
Seeing there's plenty, would not be too much !  
Of earth's rich abundance I wish you your share,  
Enough for your comfort, and something to spare ;

But peace of mind I wish you not  
While men can starve and Plenty rot ;  
I wish you grim determined rage,  
And shame, which time shall not assuage  
Until we have wiped out this blot  
And each man has his heritage.

C.G.D.

### How "Something Will Be Done" In Stricken South Wales

**T**HE SOUTH WALES TRADE RECOVERY AND EXPANSION COMMITTEE, FORMED TO SEE HOW SOME MEASURE OF CAPITALIST PROSPERITY COULD BE BROUGHT TO THAT STRICKEN AREA, HAS JUST ISSUED A MEMORANDUM.

And this is how the Committee proposes that "something will be done."

Sir Robert Horne, who is Chairman of the Committee, says that the gravity of the situation in South Wales can scarcely be exaggerated.

Putting this platitude into moderately plain English, the Committee says:

Many of the most important districts of South Wales are scheduled as Special Areas. One-third of the insured persons in the area have no employment.

And everyone knows that that means this third is living in poverty. Another third cannot be much above the poverty line.

**COAL TRADE**

The Committee having "very carefully reviewed the whole position," has come to the conclusion that "there can be no satisfactory solution to the South Wales problem until steps are taken to revive the export coal trade."

The committee considers that a solution of the South Wales coal problem can only be brought about by the Government taking all possible steps to regain for Great Britain its fair share of this trade, and by placing in the hands of the industry a weapon in the form of a subsidy through which this object can be attained.

This course has been strongly urged upon the Government in a comprehensive memo-

randum submitted by the committee on November 13.

Adds the committee:

In consequence of the acute depression in the major industries of South Wales many of the smaller industries have been virtually driven out of existence.

The committee "is actively engaged on proposals for the resuscitation of these industries and for the attraction of new industries to the area."

It never seems to occur to these bright Committees that the best way to distribute abundance is to distribute it—the best thing for people who have no money to buy the goods their neighbours want to sell is to let them have the money.

### "When Father Says Turn, We All Turn"



—And  
How They  
Did!

They  
Make  
The  
Bed  
We Have  
To Lie  
On It

### Have You Seen It?

- Corner for Women - Page 2
- How the People Have Been Robbed of Their Voice - Page 3
- Plight of Spain - - - Page 5
- Our Lords and Masters - Page 5

On Other Pages :  
Words for the Wise, News from Overseas, Books, Letters.

# WORDS TO THE WISE

## ARCHBISHOP

**COSMO GORDON LANG**, born 1864, has the distinction of having been Archbishop of York for twenty years before he became Archbishop of Canterbury in 1928.

Of him it was recently written—in the *Daily Express*: "He dislikes extremes. He has a conventional mind, anxious," it has been said, "to avoid the discussion of foundations, but always prepared to consider reforms in detail . . . usually on the side of fashionable causes . . . he goes yachting with J. P. Morgan . . . nine-tenths of his heavy schedule of work is administrative—committees, committees, committees."

In 1918 he visited the U.S.A. In 1929 he went for a four weeks' cruise on J. Pierpont Morgan's yacht "Corsair." 1931 found him yachting with Morgan again.

With Montagu Norman he is on the governing body of *The Times*.

## POTENTATE

**JOHN PIERPONT MORGAN**, frequently the host of the Archbishop of Canterbury, and of the Duke of York before he became King, was born in 1867.

He is the head of J. P. Morgan and Co., New York; Morgan, Grenfell and Co., London; Drexel and Co., Philadelphia; Morgan et Cie, Paris. The house of Morgan vies with the house of Rothschild as the richest and most powerful in the world.

*The Times* is so favourably disposed to him that when he came to England after the revelations of the Banking Enquiry in New York it published a leading article.

In this article it went so far, in praising Mr. Morgan's moneylending benefactions to the Allies during the war, as to hint broadly that his efforts in the counting house were at least as important as any on the battlefield.

## HONEST STANLEY

It has been pointed out that at the beginning of his abdication day speech Mr. Baldwin said:

"I have had but little time in which to compose a speech for delivery today, so I must tell what I have to tell truthfully, sincerely and plainly . . ."

## TO THE POINT

**M.R. DE CHAIR**, Member of Parliament for South-West Norfolk, is to be congratulated on his perspicacity in seeing the relationship between the B.B.C. affair and the Royal abdication, though not upon the use he makes of it.

He said, in the House of Commons on Thursday, that it was astonishing to hear a member, who presumably was prepared a week before to take into consideration the private life of the paramount servant of the State, now turn around and say that it should be no business whatever of the B.B.C. to consider the private lives of members of its establishment.

This is the issue all right, and it needs to be kept clear. Both the divorce question and the South Wales incident tend to obscure it. Both are red herrings.

## THE B.B.C. INQUIRY

**THE** Special Board of Inquiry appointed by Mr. Baldwin to inquire into certain statements made in the case of *Lambert v. Levita* affecting the B.B.C. has made its report.

The Board was highly institutional in its personnel, consisting of Sir Josiah Stamp, a director of the Bank of England, Sir Maurice Gwyer, First Parliamentary Counsel to the Treasury, and Sir Findlater Stewart, Permanent Under-Secretary of State for India.

The chairman of the B.B.C., who figures largely in the inquiry is Mr. R. C. Norman, brother of Montagu Norman, Governor of the Bank of England.

## Journalists!

**JOURNALISTS** can in many ways put forward the realistic view of what people want of their various associations and institutions; and, by the right word in season, can indicate the way in which the public should go about it.

Pressmen are invited to write X.R., Social Credit Secretariat, 163A, Strand, W.C.2.

## THE FINDINGS

**THE** Board finds that the facts were as stated in court, but that the intentions of the B.B.C. were not those which Mr. Lambert quite reasonably supposed.

When he informed Mr. Norman that he intended to institute proceedings against Sir Cecil Levita (which he subsequently won with heavy damages) he was informed that this "might prejudice his position with the Corporation because (1) he would make the Corporation doubt his judgment; (2) he would seem to be placing his own interests in priority to those of the Corporation.

Subsequently Mr. Lambert was given special leave, while conducting his action in the courts. During that time his assistant editor was instructed to prepare a memorandum suggesting improvements in *The Listener*, and the leader-writer was replaced by an assistant leader-writer.

Further, Mr. Lambert's salary was not increased when he had reason to expect it would be.

These actions were held by the Board to have taken place, but not to indicate any intention on the part of the B.B.C. to bring economic or institutional pressure on Mr. Lambert either before or after the action in court.

The full report of the Board is available as a white paper published by H.M. Stationery Office. Price 6d.

## "GIVE YE THEM TO EAT"

**"THOUSANDS** of men are dying of hunger as a result of an outworn and immoral economic system. Millions of men are being dehumanised under the crushing weight of this misery.

"When a man is hungry, says St. Thomas, we must feed him before we try to preach to him. This is not to give primacy to the material over the spiritual; it is to assure to the spiritual the material conditions which are indispensable for its establishment.

# CORNER FOR WOMEN

## Mrs. B. M. Palmer Is Presiding

**THRIFT** is one of the best regulators of life. It produces order, sobriety, moderation, self-restraint, patient industry, and all the cast of virtues which is designated by the term respectability; also . . . contracted and ungenerous natures, incapable of enthusiasm or lively sympathy.—LECKY, 1866.

To count thrift as a virtue was necessary in an age of scarcity when sustenance could only be wrested from nature by means of arduous toil.

But when Lecky wrote these words the age of scarcity was passing rapidly away, and has now completely gone.

It is doubtful whether he realised this, but he well understood the effect of excessive thrift on the character and outlook of man.

Creeds sometimes go on living long after their usefulness has gone; and today the insistence on the necessity of thrift will lead to the degradation of the spiritual values of the whole nation.

For it is a lie, and how can national character be built on a lie?

It is necessary to the carrying out of the bankers' policy that we should believe that nothing can be got without hard work, and all the popular press, newspapers and magazines are in league to this end.

They might be called the bankers' vanguard.

From the necessity of thrift it is an easy step to the duty of keeping up appearances and thence to the virtue of never letting on that you find it a struggle.

This is called keeping a stiff upper lip. Women fall very easily into this trap, partly owing to their desire for personal beauty, which the popular press well knows how to exploit.

They are told that no matter how hard up they may be it is their duty to appear well-groomed and smart, as though they hadn't a care in the world.

"But Christians by themselves . . . are not strong enough to oppose the citadel of oppression which is raised up in the modern world.

"It would be in the proper sense of the term criminal (for Christians) to refuse to struggle against misery and enslavement in collaboration with men who, without adopting their faith, respect it.

"To turn away would be to implant even more gravely to the resentment of the poor—the chosen friends of Christ, who are called today the proletariat—the conviction that the policy of Pilate is also adhered to by the disciples of Christ."—*"Esprit" (France)*.

You cannot wash your hands of this matter, for you have the power to end starvation.

## SUICIDE?

**WHEN** Victor Watts, of North Kilburn, was found drowned in the Serpentine it was stated at the inquest that he had never had a job in all his life—and he was twenty-five.

He used to do the housework while his mother went to work—probably doing other people's housework—but she died.

Her housework would be classed as a job, his as not a job—funny, isn't it?

Very funny—he had to leave the house as it was a slum and was to be pulled down under a slum clearance scheme.

He was faced with the dread "institution," and it didn't seem worth it, so he abdicated.

They called it "suicide while of unsound mind."

Institutional murder would be nearer the mark.

## CHRISTMAS SERVICE

**NATTY** Christmas poster the London Transport Board have pasted up at tube stations.

Take a look at it, Londoners, when you're

having your face pushed in, your limbs torn apart in that rush home tonight.

It reads: Christmas Calling. London Transport. An Ever Ready Help.

Seems the L.P.T.B. is doing you a favour in taking you home, providing your transport. Well, maybe it's not your money they want—but our memory is not so short.

## ALL THIS FOR US!

**MAYBE** you'll recall that other famous L.P.T.B. advertisement—put out in the summer.

Read:  
"London prefers the queue. English people generally have preferred it. The national quality of order and fairness finds public form in the queue."

"There seems to have been a queue for Noah's Ark. Noah deserves to be famous if only for this. More than ever the queue is necessary to-day. London Transport perceives its value and instructs its staff to form queues at hundreds of points."

If there are any London readers who prefer adequate transport service to queues, perhaps the above will enlighten them as to the value of queues which the Transport Board not only confesses to having perceived, but which it has pressed Parliament to consolidate legally at the expense of the passengers.

Meanwhile, services have been depleted and, so as to reduce the number of buses required, have been speeded up—at the cost of the comfort, safety and convenience of the public.

The result is affecting adversely the health and temper of the 77,000 employees of the Board, the rate of accidents involving injury to passengers is increasing, facilities for the travelling public are restricted, and the cost of travel raised.

The dictatorship of the London Passenger Transport Board is an established fact; the Board has found a way of exploiting the "national quality of order and fairness" on a mass scale in the queue and then in the pocket.

The amount of ingenuity and energy expended in this way is incalculable.

Walk down Oxford Street on any fine day. You will find the pavements thronged with gorgeous girls, beautifully dressed.

To the innocent foreigner we must appear a nation of millionaires. It would be fairly safe to say that seven out of ten of these smart outfits are the result of hours of careful scheming and the stinting of nature in other directions. Thrift. And quite

Mrs. Palmer requests a Christmas present from every woman reader—in weekly instalments. An idea, a news item, a comment for her Corner for Women, which she wants to make every woman's column. All "presents" gladly received at 163A Strand, W.C.2.

unnecessary when the shops are overflowing with pretty frocks.

Yet this is the price our girls must pay for their heritage of beauty.

The worship of thrift is further encouraged by cunning advertisements, broadcast addresses and hosts of cheap magazines which give prizes for the best economy hints.

It seems that the aim of life is to live on as little as possible. This is called getting value for money, or making one shilling do the work of two.

There has lately appeared a cocoa advertisement in several of the twopenny magazines.

It goes something like this:—"Keeping five people on £2 15s. a week needs a lot of thought, and I have to know something about food values. But many women do wonders on far less. What a wonderful blessing Tomkins' cocoa is! Thanks to that, we are all happy as the day is long."

All this is mischievous propaganda, whether it is intended or not.

It is directed at making women believe that the aim of life is the mere buying and cooking of food, and the washing and wearing of clothes in order that the breath may not leave our bodies.

Worn out in body and soul with the struggle to make both ends meet, they are deceived into thinking they have done something worth while in sacrificing their lives to the useless necessity of thrift, their only relaxation an occasional visit to a cinema, which lulls their weary brain to sleep.

The narrowness of outlook which is one of the results of thrift is very apparent in the suburbs of London and other large towns. It is not difficult to find a reason.

The suburbanites have a little more money and are fair game for the experts in salesmanship.

By dint of the most rigid thrift, by insuring your life, buying a house from a building society and your furniture from Mr. Everyman, you can appear to be much better off than your neighbours.

Salesmanship exploits the very worst part of human nature. No matter if there is no money left over for books, music or hobbies.

It would be possible to compile a complete philosophy from popular advertisements which would correspond very closely with what the financial dictatorship is trying to put over.

I am not suggesting that women should not take interest in the careful running of their homes.

But we must be on our guard against the confusion of means with ends, a mistake to which we are perhaps a little more prone than men.

There is one touchstone by which we can test all our activities—"that we should have life and have it more abundantly."

★ **More About the Party System — from the book**  
**THE PARTY SYSTEM** by **HILAIRE BELLOC**  
 and Cecil Chesterton

★  
**HILAIRE BELLOC**  
 and **CECIL**  
**CHESTERTON**  
 25 years ago wrote this  
 damning indictment  
 of the party system.  
**SOCIAL CREDIT** is  
 now privileged to  
 publish it in serial  
 form. Every word  
 seems as up to date  
 as when it was writ-  
 ten.  
**THIRD INSTAL-**  
**MENT** appears  
 today.

**I**T is an error to suppose that the Party System was always the unorganised imposture which it is today. There was a time when it had a meaning — nay, even within times comparatively recent it meant more than it means now.

During the seventeenth century there was in England a definite conflict of political ideals. The old conception of kingship was at war with the theory of Parliamentary Government; and the vital reality of the struggle was proved by the one infallible test, the fact that men were willing to fight and kill and be killed for their own ideal.

The war went on with varying fortunes until the Revolution of 1689, which marked the final triumph of one doctrine over the other.

It is a great though a not uncommon mistake to suppose that that triumph was a triumph of democracy. The Revolution took for its excuse indeed a democratic theory, simply because some excuse of the sort must be taken by anyone who attempts to put his political success upon a moral basis.

There is not, and never has been, any moral theory of sovereignty conceivable that was not based upon the ultimate sovereignty of the community. But neither in motive nor in practice was there a democratic force behind the Revolution of 1689.

★

**T**HE Revolution of 1689 was not made by the people. The populace of London and of certain prosperous southern towns may have been in favour of it, but the mass of ancient and rural and then numerically preponderant England was certainly against it.

The Revolution was made not only by, but for a group of, wealthy intriguers with an object in the main financial.

That group of men and their successors proceeded to enrich themselves at the public expense in every conceivable way. Perhaps the best commentary upon the Revolution of 1689 is to be found in the enclosure during the century and a half which followed the accession of the House of Hanover of more than 6,000,000 acres of common land by the rich landowners and their satellites who had drawn the sword for "civil and religious liberty."

What triumphed in 1689 and again in 1715 and 1745 was not the people but the Parliament. The Parliament did not represent the people; indeed it hardly professed to do so.

It was jealous of any publicity given to its debates, it gloried in the private possession of seats in Parliament by particular magnates, and perhaps the most significant symptom of its character was the comparative effacement of the House of Lords.

The Parliament, then, represented a narrow class, which had for its base the great landowners, but for its buttresses the merchants, and for its recruitment wealth in any form however gotten.

But it should be remembered that within this class there were real differences of opinion. The political conflicts of the eighteenth century were therefore, compared with our own, real conflicts.

The Parliament might have little regard for the mass of the people, but it was powerful as against the mere Executive.

The fact that strong Ministers were obliged to spend enormous sums in bribing the legislature proves that the legislature was able to control them, and, if not placated, to overthrow them.

Such direct bribery has now ceased, but it may be questioned whether this cessation is not due rather to the growing impotence of the House of Commons than to any increase in public virtue.

So again the conflicts of Pitt and Fox had this difference from the conflicts of rival politicians of the present day, that they extended to the sphere of private life.

The two men did not speak to each other. They belonged to the same class, no doubt, for it was the only class possessed of any political power. But they did not, like Mr. Asquith and Mr. Balfour, belong to the same set.

★

**T**HE system of politics which lasted from the beginning to the end of the

**HOW THE PEOPLE  
 HAVE BEEN ROBBED  
 OF THEIR VOICE**

**EXCLUSIVE TO SOCIAL CREDIT**

eighteenth century was finally disturbed by two forces:

The material powers created by the industrial revolution and the ideas generated by the Great Revolution of France. The two combined produced the Reform Bill of 1832.

New wealth had been created by the new machinery, and this new wealth led to an extension in the class of the newly-made rich, which gravely disturbed the old balance between the merchants and the mere landowners.

The newly-made rich continued to be rapidly and effectively digested into the governing class; indeed, it was Pitt's persistent policy to meet the new situation by a wholesale creation of plutocratic peers; but a sufficient margin of rich men remained outside the organism of the governing class to disturb the equilibrium, and hence the old representative system found itself in direct conflict with masses of the new wealth.

★

**T**HROUGHOUT the first half of the nineteenth century there was something like a real struggle between the commercial and the territorial rich—a struggle that culminated in the fight over Free Trade.

Today not only has the struggle ceased, but the line of demarcation can no longer be drawn. Nobles and gentlemen of the old territorial class are now deeply interested in commercial speculations of all kinds, not only as urban landlords but as speculators and directors.

On the other hand, the newly-made rich buy landed estates, county seats, and—what is more important than all—permanent legislative power in the House of Lords.

At the present day the purchase of legislative power, which is the normal and shameful method of recruitment in the House of Lords, is almost invariably effected by men who have made their fortunes either in commerce or by moneylending.

It is rare to find a large landowner who is also a commoner entering the market and purchasing a peerage.

We have today to deal not with a divided but with a united plutocracy, a homogeneous mass of the rich, commercial and territorial, into whose hands practically all power, political as well as economic, has now passed.

★

**D**URING the whole course of the nineteenth century two processes have been going on side by side, the one patent to all the world and the foundation of much comment and speculation, the other almost entirely unobserved and unmentioned.

The first is the extension of the franchise. Step by step since 1832, more and more citizens have been admitted to vote for Members of Parliament.

First the clerk or shopkeeper, then the urban workman, and finally the agricultural labourer, become an elector.

This process should clearly have meant an increase in the power of democracy, and it has been practically universally assumed that it did mean this.

But in fact it is extremely dubious whether the mass of the people have as much political power today as they had before the process began.

Had the enfranchisement of the people come suddenly there is little doubt that something like real democracy would have been achieved. But it came by slow degrees, and there was time for another process to go on side by side with the widening of the franchise.

That process was the transfer of effective power from the House of Commons to the Ministry, or, to speak more accurately, to the

two Front Benches, Government and "Opposition."

There was no definite moment at which you could say that this was done, but it has been done very thoroughly by now.

Anyone who doubts this will find it easy to convince himself of it by glancing at the relations of the House and the Executive at the beginning of the process and at the end.

At the beginning the Government was dependent on the House; now the House is in a state of abject independence on the Ministers and ex-Ministers, who arranged between them details of all policies.

★

**A** VERY simple test will show this. One of the most important historic powers of the House of Commons is the power of driving a Minister or Government from office.

That power was not only possessed by the early Parliaments of the nineteenth century, but was continually exercised; and Administrations, strong in reputation and in parliamentary support, were repeatedly overthrown by revolts of their own followers, and dismissed by the vote of the Commons.

So Wellington was overthrown in 1830, and Grey in 1834. So Peel was driven from power by the Protectionist revolt in 1845. So Lord John Russell fell in 1852, and so in a few months afterwards fell the Ministry of Derby and Disraeli.

So the Coalition Ministry of Lord Aberdeen was defeated in 1855 by a vote of censure on the conduct of the Crimean War. So in 1857 Palmerston was beaten on the Chinese War, and again in 1859 on the Conspiracy Bill. So in 1865 the strong Ministry of Russell and Gladstone was overthrown on its Reform Bill by the rebellion of the Adullamites.

If we take the year 1870 as the pivot year, we shall find that in the forty years that preceded 1870, nine Administrations which could normally command a majority of the Commons were upset by the independent action of members of that House.

In the forty years that have passed since 1870 only one instance of this happening can be mentioned—the defeat of Mr. Gladstone's Home Rule Bill of 1886.

There the circumstances were in many ways exceptional, and even that example is now nearly a quarter of a century old.

In the last twenty-four years not a single case of such independent action on the part of the Commons has occurred.

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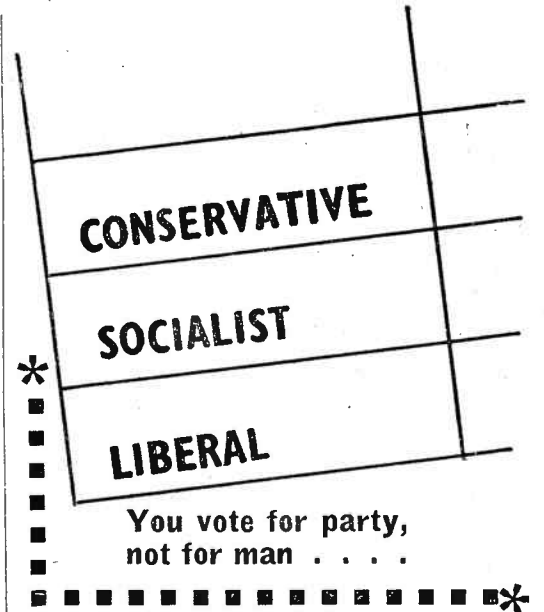
**A**NOTHER illustration, if further illustration be needed, of the progressive emasculation of the House of Commons may be found by comparing its attitude in the matter of the Crimean War waged fifty years ago, and its attitude in the matter of the South African War waged only the other day.

Both wars, whether wise or foolish, just or unjust, were undoubtedly supported by the bulk of public opinion both within and without Parliament. Both wars were scandalously mismanaged.

But the Crimean War was fought when Parliament was comparatively free. As soon as the details of the mismanagement began to be known in England there was a fierce popular agitation, and the popular voice was immediately heard not only in the press but also in Parliament.

A Committee of Inquiry was demanded and refused. But in spite of the opposition of the men in power the demand was carried in the House of Commons by a huge majority.

The result was that Lord Aberdeen had to resign and Lord Palmerston took his place.



★

Palmerston wanted to get rid of the Committee, but the House insisted, and he, powerful and popular as he was, was obliged to bow to its will.

All this was done, it must be remembered, not by the Opposition or the Peace Party, but by men returned to support the Government—men who thoroughly approved of the war and merely wished to see it efficiently conducted.

In the case of the South African War there was plenty of grumbling in the country, and not a few sensational exposures of the incompetence and corruption which weakened our arms.

But within the walls of Parliament scarcely a voice was heard, and it certainly never entered the head of any Conservative Member (or Liberal member either for that matter) to take the strong step of driving out the men in power and putting better administrators in their place.

Indeed, the war was conducted invariably without consulting Parliament; and during the whole of its course financial scandals, quite openly talked of among the educated classes of the country, had no place in Parliamentary discussion.

The House of Commons had ceased to be an instrument of government.

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**T**O whom, then, has the power of the House of Commons passed? It has passed to a political committee for which no official name exists (for it works in secret), but which may be roughly called "The Front Benches."

This committee is not elected by vote, or by acclamation, or even by general consent.

Its members do not owe their position either to the will of the House or the will of the people. It is selected—mainly from among the rich politicians and their dependents—by a process of sheer and unchecked co-option.

It forms in reality a single body, and acts, when its interests or its power are at stake, as one man.

No difference of economic interest or of political principle any longer exists among its members to form the basis of a rational line of party division.

Nevertheless, the party division continues. The governing group is divided arbitrarily into two teams, each of which is by mutual understanding entitled to its turn of office and emolument.

And a number of unreal issues, defined neither by the people nor by the Parliament, but by the politicians themselves, are raised from time to time in order to give a semblance or reality to their empty competition.

That is the Party System as it exists today, and by it the House of Commons has been rendered null, and the people impotent and without a voice.

## SOCIAL CREDIT

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### A Clear Issue

THE supreme issue before our generation is not the distribution of plenty, important as that is. But it has already been decided. Plenty is here and will be distributed.

The supreme issue is Liberty.

The fight is between man and institutions, and if man does not resolutely take a hand in his own destiny, and without delay, it will be decided in favour of institutions.

Up to the present nearly all the major victories have been won by institutions. The most spectacular failure of institutions to subdue a man has just been witnessed.

That he should have won, unaided, was too much to expect, but that he was undefeated is a portent, heavy with hope. Another example has just been given.

THE B.B.C. Report is an artistically half-hearted apology for the idea that the interests of an individual, at any rate in very special circumstances, may occasionally be allowed some weight, not, of course, against the institution he serves, but provided that it does not suffer more than minor inconvenience.

"We could never admit," say the three illustrious institutionalists composing the Board of Inquiry, "that, if the interests of an employer would be affected by the enforcement of a private right, then the interests of the employer are always to prevail; and indeed it was conceded by the B.B.C. witnesses before us that, though in their view a trifling personal grievance ought not to be insisted upon, if to remedy it would inflict considerable injury upon the Corporation, yet a claim to remedy a substantial private injustice should outweigh the risk of a relatively small or indirect prejudice likely to be sustained by the Corporation."

Pity the poor individual—the wild ass Stamps o'er his head, and he lies fast asleep.

OBSERVE that many men in Mr. Lambert's position would have given up all idea of a slander action after the "hint" that he might prejudice his position with the B.B.C.

Observe that bank clerks are graciously permitted to marry when their incomes exceed the minimum figure judged suitable by the bank.

Observe that the King of England can also receive hints—we reproduce the "hint" that Mr. Lambert received, with one word altered to fit the King or any individual:

... to assure him

(a) that his position with this Institution was not at present in any way prejudiced or damaged, but to tell him

(b) that, if he went on with the course which he had indicated... there was a serious danger that he might prejudice his position with the Institution; because—

(1) he would make the Institution doubt his judgment;

(2) he would seem to be placing his own interests in priority to those of the Institution.

So the King abdicated.

EARLIER this year we reported the case of a bank clerk who married in defiance of the bank regulations. He had to abdicate.

Mr. R. S. Lambert has defended his name in defiance of the institution which disapproved his action. He still stands firm. More power to his elbow.

In every case the issue has been the same—man versus the institution.

If we do not act soon there is no limit to what we shall be committed to by those who are our servants turned masters, without our having any say.

Conscription, suppression, slavery—these are real menaces today.

Verily, as Charles I. prophesied, no man's head will be safe on his shoulders.

# 1936th Anniversary of the Birth of Christ: Let Us Think of His Teachings Now—

## CHRIST V. CANT

By The Rev. C. E. TOTTENHAM,

Vicar of Wakefield.

CANT has won the first round of the battle, by posing as the ally of Christ in the "Crisis."

Whether King Edward's proposed marriage was the real issue or whether it was used as a cloak to hide, or occasion to prevent, another and graver issue, is for the moment immaterial; the fact remains that it was the issue placed before us at the time.

If the opposition had been the opposition of the Church, it would have been consistent with her laws relating to divorce and her principles of marriage. Such opposition would have had the fairly solid support of all Church people on the moral question; their respect for the King would be affected but not their loyalty.

The Ministers and Parliament on the other hand would have had to support the law of England, which permits the remarriage of the divorced. In their official capacity they had no right to criticise or condemn the action of their sovereign when he proposed acting entirely in keeping with the law.

But this would have brought the State into conflict with the Church, and the ministers would have been fighting for the very thing they did not want for the King.

And so, the Church remained comparatively silent, and the Cabinet became the great supporters of Christian morality, while they had a Bill before Parliament to facilitate divorce and therefore remarriage of the divorced.

In fact the method of handling the situation savoured of nothing but cant.

THERE were many other streams of cant flowing fully and freely. The cant of the Christian objectors who genuinely believe that to be divorced and to marry again is adultery. They are entitled to their opinion, but even this does not absolve them. Let us see how Christ would have dealt with their contention.

"And the Scribes and the Pharisees bring a woman taken in adultery, and having set her in the midst, they say unto Him, 'Master, this woman hath been taken in adultery, in the very act. Now the law of Moses commanded us to stone such. What then sayest Thou?' Jesus said unto them, 'He that is without sin among you, let him cast the first stone at her.' And they, when they heard it, went out one by one, from the eldest even unto the last. And Jesus was left alone, and the woman..."

In this "crisis" would not Christ have said, "Let that man or woman, that boy or girl, who is without sin among you, cast the first stone; that one of you who has never said or listened to dirty 'knock-knocks,' let that person throw the first stone?"

Did we choose to follow the Christ line of action? No, we preferred cant and humbug. We were not prepared to follow the Christ.

Our leaders steered us away from the path of Christ along the easier paths of cant. But even as we wander gaily down the path of cant about sexual morality, the Christ gets in our way and pulls us up with a start.

THE stream of Ministerial cant. "The voice of the people must be heard"—plati-tudinous pandering for popularity. Was it heard?

Every care was taken that it had no chance of making itself heard before the matter was settled, and even then if expressed it would have been strangled at birth by the ministerial chorus of adulation for their new favourite.

"The people have a right to choose their own Queen." We were never given the chance to exercise that imaginary right in the case in question, nor a day or two later in the case of our present Queen.

That does not affect our loyal acceptance

of her, for these statements are not statements of fact but merely an overdose of cant.

THE Constitutional cant. The King's marriage would not have, in itself, affected the lives of any one of his subjects; it would neither have eased their burdens nor added to their physical sufferings.

It would, at least we are told it would, have affected the stability of the Constitution and the Throne; two abstractions, two things; for them the happiness of the life of a man has to be sacrificed.

The cant cannot conceal the whiff of something akin to a totalitarian state: constitution comes before human life.

To Christ there was only one thing that mattered and that was the life of the individual.

THE newspaper cant of "Crisis" (i.e., a man's marriage). A crisis for good or ill as far as he and his chosen bride are concerned but no more.

"The Crisis" was a canting device to take our attention from the real crisis—the poverty in our homes, the conditions of South Wales and Tyneside and Glasgow, the destruction and restriction of God's gifts by incarnate devils and their agents.

This is the real crisis with which we are face to face today—the crime of forcing people to starve while there is an abundance of food—a crisis which is not merely threatening the Constitution and the Crown, but which is sapping the very life blood of the nation (for that flows in the homes) and which is destroying people—body, mind and soul.

THE stinking stream of cant of popular praise.

King Edward, hailed one day as the idol of the empire, the next day an exile and despised by the same lips.

What canting hypocrisy lies behind the people's cheering and expression of popu-

larity! It is only a great bubble, to be shattered by the slightest prick.

"Dear to his people," "has a place deep in the affections of his people"—these and many similar expressions which flowed in torrents a few months ago, were so much stuff and nonsense, sham, cant, and hypocrisy.

True affection cannot be diminished by the conduct of the object of that affection.

I love my child as much when he does wrong as when he does good. When he does right my love for him makes me happy, when he does wrong that same love makes me sad, but it is not one iota diminished.

An affection which dies with a lapse from virtue on the part of the beloved, however great that lapse, is no affection, it is CANT.

LET us learn by our mistakes in the "crisis," and forsake all cant in the great Crisis.

As Christ tackled the situation quoted above by referring each person to his own individual responsibility and conduct in the matter, so let us face up to our individual responsibility in this matter.

The Real Crime is being perpetrated every day before our eyes; any moment's delay on our part, any neglect to do our part to stop it, makes us the criminals.

It is easy to cant and blame somebody else; it is hard to sacrifice our ideas and pet methods; it is not an easy task to arouse the will and direct it straight to a desired end; it is a great venture of faith to press straight to the goal without being able to see every step of the path; but when the will of each individual, unfettered by fears, doubts, prejudice and opinions, is directed to the RIGHT end, on the path of the DIVINE will ("I came that ye might have life, and have it more abundantly"), then the power of the Spirit will carry it to the end.

"The voice of the people must be heard." In cant or in fact?

Make your individual choice now—Christ or cant.

## — BOOKS —

### "Conditions Social Credit Will Correct"

American pamphleteers more often than not exhibit a tendency to rush into print before having mastered the elementary parts of their subject.

"Conditions Social Credit will correct" (15 cents) is by J. Albert Schryburt, a Canadian, and an honourable exception. It is essentially a propaganda pamphlet ably written for the layman in non-technical language.

Pedantic examination will, for that very reason, show up some minor inaccuracies that do not detract from its value in appealing to a wide range of people.

Mr. Mackenzie King's statement a year ago that his policy was "the public control of currency and credit" is given the prominence it deserves. H.R.P.

### Psychologists Point the Way

FOUR articles of considerable interest to medical men have just been published,\* and to those laymen who follow the trend of modern science.

The second article is probably the one of most general interest and certain conclusions of Dr. R. G. MacDonald Ladell will strike a familiar note in the ears of Social Crediters.

He says "Cases discharged from hospital as cured, promptly relapsed under

\*The 16th pamphlet issued by the Medical Society of Individual Psychology. London (C. W. Daniel, 2s. 6d.).

the strain of civilian life, or even at the threat of having to resume the responsibility of earning their own livelihood." (p. 29.)

What wonder!—when "the responsibility" includes making "6s. a week or less" cover the cost of meals!

He further says: "If it seems to us that the accepted environment is one which imposes too much repression and restriction on human nature and that in consequence of the necessary adjustments humanity is failing lamentably to fulfil its potentialities, then we cannot be indifferent to the question of social reform." (p. 32.)

Other conclusions point irresistibly to the dire necessity for demanding a National Dividend, and that release from perpetual drive and strain which modern conditions impose on millions of so-called civilised people.

M.D.C.

### THOUGHT—

Because there were too many textile goods, our bankers bought up and scrapped about 12,000,000 spindles; and because we have so much oil and coal and electricity, they closed hundreds of collieries. Because the mills and collieries are closed, the people can't have the things they want. They can't have them because there is too much!

# THIS IS SPAIN, CHRISTMAS 1936

*Torn by a War That Will Be Fought to the Death*

## HORRORS NO EXAGGERATION CAN DESCRIBE

Christmas, 1936. Nearly two thousand years since the first season of "peace on earth and goodwill towards men"—and this is Spain today as seen by Wing Commander James, M.P.

Brother fighting brother in a terrible war to the death, born of "an intensity of hatred that had to be seen to be believed."

He told the House of Commons that the basic character of the struggle there had not yet been fully appreciated in this country. It was based, on both sides, on an intensity of hatred that had to be seen to be believed.

It was a clash of the most profound religious as well as political convictions on both sides. In default of unpredictable events, it was going to be, he was afraid, as long as it was bitter.

In default of some intervention it was going to be a war to the death. Each side was out, quite ruthlessly, to utterly and absolutely exterminate the other side.

The struggle had all the ferocity of the religious wars of the Middle Ages superimposed with the political theories of the twentieth century.

Both sides had received and were receiving an enormous volume of foreign support.

### "Absolutely Appalling"

Madrid was saved by the intervention, at the eleventh hour, of the international column.

They were a magnificent body of fighting men drawn from almost every country in Europe who, with no hope of reward and at the risk of becoming extremely unpopular, had rallied to the support of the Spanish Government.

To talk as if the preponderance of foreign intervention was all on one side was an attempt to weigh the imponderable.

As to the plight, not only of the people of Spain, but of the wretched prisoners and hostages, women and children on both sides, he had only seen for a few days one tiny facet of that appalling drama.

No exaggeration could convey any idea of the situation in Madrid. It was perfectly and absolutely appalling.

### The Late H. R. Hirst

MANY Social Crediters, particularly in the North of England, must have been saddened to learn of the sudden death on December 10 of Henry Reginald Hirst of Boston Spa, Yorks.

Mr. Hirst's well-trained scientific and mathematical mind quickly led him to realise the fundamental nature of Douglas's dynamic discovery. Though not a public speaker, he did an enormous amount of weighty propaganda behind the scenes.

At Leeds as one of the key-men (Chief of the Chemical Section) of the British Research Association for the Woollen and Textile Industries, he had a special opportunity for spreading the Social Credit doctrine among the Big Business men of his every-day routine, an opportunity that he never failed to use in his own quietly insistent way.

He has passed before seeing the fruition of his hopes—another of those no longer in our ranks of whom it may be said that "their works do follow them."

How long were we, how long would we be able, to sit on the fence?

He only prayed and hoped that there resided in the Cabinet enough youth and vigour to be able to take the extremely brave decisions that would have to be taken, and the sooner the better.

Today the clash in Spain had ceased to be a Spanish civil war. It was already an international civil war on Spanish soil.

## This "Great Depression"

FOR years past we have had not only enough of everything but what is called over-production, yet economists have written about it in the most gloomy strain, referring to it as "The Great Depression."

Statesmen have bent their minds to devising schemes whereby output might be reduced without at the same time reducing employment. According to the orthodox economists prosperity does not consist in having plenty of goods, but in having plenty of work to do!

"The armaments boom," says another economist, "is not nearly so important as a provider of work as the building boom, but it is nevertheless an important influence..."

Can you beat it? They believe that it is better for us to be employed in making machines for the purpose of mass murder—weapons for blowing out each other's brains, and gases for poisoning each other like rats—than that we should not be employed at all, or that we should enjoy freely that abundance which now is restricted or destroyed.

It is not considered of such vital importance that we should have houses to live in as houses to build.

Although houses are wanted, although bricklayers, masons and carpenters want work, the Government will not grant the necessary money. Yet Parliament is supposed to represent the people and carry out their will!

Many of the "sovereign people" sit in public libraries, cold, hungry, ill-clad, reading of schemes for producing less of everything, and go cap in hand to the labour exchanges to beg for work. This language may seem like an incitement to red revolution. It is not. All that revolution effects is to change the name and some of the methods of the tyranny under which we suffer.

The instrument of our enslavement is the financial system. By keeping us more or less short of money, those

who work it are able to force us to conform to their will by the simple expedient of providing funds for activities of which they approve and withholding them from those of which they disapprove.

It does not matter to them whether the system under which we live is called Conservatism, Liberalism or Socialism; as long as the majority are absolutely dependent upon a weekly wage or monthly salary to live, they can be kept under control.

The workers are kept more or less contented to work for wages, and they are induced to demand the heavy taxation of the dividend class, so that the latter are being reduced more and more to dependence on wages or salaries.

So hard is the struggle, so incessant the stream of newspaper and other propaganda, that few have time or wit left to realise what over-production really means.

It means that all could have dividends or money to buy the things that are now destroyed and the production that is restricted.

It means that they would not be living on the labour of others but on that of machines, which are really the property of the whole community.

At last the people are awakening to the fact that the money system has more to do with their ills than this, that, or the other party.

As soon as they unite in demanding the abolition of poverty, without specifying the means, and refusing to be drawn into endless and fruitless discussion of methods—which is the Money Power's method of preventing that unity which would ensure victory—they will be free.

Free to live and enjoy a prosperity that does not depend on the manufacture of tanks, machine guns and poison gas.

D. Beamish

## OUR LORDS AND MASTERS DEBUNKED

**A**N "Unofficial Observer" has roamed the world, painted open-pictures of "Our Lords and Masters" in a book of that title now published by Robert Hale at 15s. Every Social Creditor should read it.

These are some of the thumb-nail sketches and potted biographies of our unofficial observer.

### OMNIPOTENCE

Montagu Collett Norman, says the acute and anonymous author of this volume, is the "omnipotent governor" of that "mysterious and powerful organisation," the Bank of England; and for the Government of Great Britain to pursue any financial policies at variance with the Bank is unthinkable.

In theory a private corporation, it is actually "an expression of British Sovereignty."

Had he put this back to front and defined the Government as an expression of Bank sovereignty he would have avoided the obvious contradiction involved in "omnipotence" as an expression of anything but itself.

For "Norman has enjoyed more power than any individual of his generation," and it is apparently an expression of heredity, since his grandfathers were a Director and a Governor of the Bank before him.

The name Professor Clarence Skinner is referred to the psycho-analysts. Mr. Norman must, however, be a man of considerable personal charm, as Philip Snowden was actuated by a kind of hero-worship when he helped to put the country under Bank rule in 1931.

This "crisis" is carefully outlined, and we are shown how the Bank borrowed from "France" at 3 per cent. to lend to "Germany" at 6 per cent. The German banks re-lent some of this to Austria and Hungary at even higher rates.

When difficulties came, Morgans refused the £80,000,000 necessary to save the Bank's credit. So this is national sovereignty!

### UNDERLINGS

First among the menials and varlets the author deals with "Honest Stan" Baldwin.

Politics in England, he says, are a priesthood, and only those are admitted who can "administer the British sacrament." The Labour Party may replace the National Government, new men replace old faces, but it will make no more difference than "changing the guard at Buckingham Palace or electing a new board of directors for the Bank." Not, perhaps, so much.

Baldwin is "a synthetic country gentleman" who became a director of Lloyds Bank and in course of time Premier. The impression of vagueness he gives is deliberate, arising from his cultivation of the pose of dull-witted stupidity, "The oldest and most effective trick in British political strategy."

Actually he is very far from being "a negative or neutral force." Under his auspices the crushing debt-settlement with American finance was negotiated, and England was ruthlessly dragged back upon the Gold Standard.

"Heads I win"—and when tails come up, it is only Ramsay MacDonald who helped to impose the Dawes Plan on Germany, and kowtowed to the bankers in 1931, along with Snowden, Thomas and Lord Sankey.

Of Neville Chamberlain, the writer adequately remarks that not shyness but "the lethal soul of a bureaucrat" is hidden beneath his icy manner. Morrison and Cripps are not to him of very serious moment, if one can judge by his neutral treatment of them.

Sir Samuel Hoare, however, is another kettle of fish. This is Quakerism, and the financial power of the Quakers in England,

we are told, is like that of the Jews in America and France.

As a group they display an "irritating blend of worldly success and good works." Hoare is of an old Quaker banking family interconnected with the cocoa interests.

### COURT JESTERS

Winston is not taken seriously, nor yet is Oswald, who is unlikely to be the British "man on horseback."

Real fascism appeared here in 1926, when tophatted gentlemen drove trains and the middle classes were enrolled by Winston against the strikers.

Patriotic rallying to the defence of Empire is the keynote; and the author suggests that the present National Government may well be the starting-point of a movement to remove "the power of defence, monetary control and police administration of the Empire" from the domain of Parliamentary government.

From this gallery we miss Sir Kingsley Wood and an all but superficial reference to Sir John Simon. With so much to go on with, though, it is ungrateful to be greedy.

Nor is any of them at all suitable for a Christmas gathering, and those who read the book at Christmas-time can only take refuge in a forlorn and desperate reminder of Scrooge.

But the writer has given us at least one picture of a man to which we can all turn with relief and gratitude.

### THE MAN

"He owes his great popularity to his personal courage, his athletic prowess, his charm and his pronounced sympathy for the underdog.

"He has toured some of the most poverty-stricken districts in England, and has not shrunk from contact with the most unfortunate people in the land... It is true that he would not submit his private life to the exigencies of state, and refused to marry a woman of royal birth, but... his father never tried to force him to make this surrender."

"It was probably the King's determination that his children should be free to marry or not as they chose which was his greatest claim to British affections." M.H.

### And They'll Just Talk and Talk

The International Labour Office Committee of Experts on Workers' Nutrition is to meet again, and just as little Audrey laughed and laughed, so will this precious committee go on talking and talking.

And as if that were not enough, the Director of the I.L.O. has been authorised to renew the terms of office of the I.L.O. members who are studying the same question on the Mixed Committee on the Problem of Nutrition set up by the League of Nations.

There is no truth, by the way, in the idea that the I.L.O. Committee advocates a hay diet while the Mixed Committee favours mixed grill.

Both Committees are believed to be concentrating on carrots.

# Charles Jones Tells This True Story THEY NEED NOT DIE

THE poet has said that we are born in another's pain and perish in our own.

The brief, strong anguish in which a new life begins seems to be unavoidable, and is, maybe, a work of production for which the full recompense is love, fortified in these days by a grant of £2 from National Insurance funds.

The latter is assiduously collected under fear of penalty, in weekly instalments, from potential parents from their youth up, so that they are well prepared for the more risky adventures of maturity.

\*

Such large-minded if somewhat meagre provision was not in force 40 years ago when the wife of "Robinson Crusoe" went to child-bed. I was a very small boy at the time, and shouldn't know much about it except that my mother told me later.

"Robinson Crusoe" was not an eccentric at that time. His real name was John Kapp, and people who had never employed him, or had no superior position which entitled them to drop bourgeois courtesies, called him Mister Kapp.

This despite the fact that he was very poor and so sensitive about it that he always dressed as well as he could.

His wife did not exactly go to bed. The two of them slept on a miscellaneous selection of his stock-in-trade, which was rags, in a room in Deptford, and when Mrs. Kapp was expecting she took to the heap of rags and John fetched the District Nurse.

There is no need to go into questions of hygiene at this point. The nurse knew her work thoroughly, and Mrs. Kapp was as healthy as her standard of living and daily surroundings allowed her to be. The net result of these two factors was that the mother died in her last pangs and the baby succumbed soon after.

\*

My mother, who visited the place, told me, with tears which many years and long recollection had not stanchied, that when John's wife was laid in her pauper coffin she looked most beautiful, and that John, the rag-and-bone man, knelt day and night by the deal box calling again and again, "Eliza, my dear, my dear."

He was poor and, indeed, ignorant, but his grief was hardly distinguishable from the great sorrows of exalted men to whom the loss of all they possess is no doubt an equally bitter, though more public, woe.

By the time I was a grown boy, John Kapp had become the laughing-stock of Lewisham.

I remember particularly the time when a number of boys, infected with the high spirits of their fathers at election time, baited John Kapp without mercy.

One of them pulled hard at the long beard he had grown and shouted "Robinson Crusoe!" and the name stuck to him ever afterwards. It was not to be wondered at. "Robinson Crusoe" used to mooch about the streets of Deptford and Lewisham dressed in an enormous quantity of old clothes, wearing as many as six old overcoats, and untold waistcoats, even in the height of summer. This was perhaps a remnant of his professional pride.

He would not discard even the topmost garment until it was more than disgraceful owing to the way in which boys pelted him with rotten fruit grabbed from the gutters in the market. The police took no notice of him except to move him on if he collapsed on a doorstep.

\*

He did no work at all, for the wits with which he had bargained for rags were gone. But he always found some street nook to sleep in.

The peculiarity about him, in my eyes, was that his aspect was divinely mild, his face white, his eyes glowing. But that was long ago.

The last news I had of him was recent. An old man was found under a hedge at Bromley sleeping in the open in drenching rain, and extremely ill.

He was taken to a hospital, where he was found to be suffering from cancer of long standing. He could say nothing, and died smiling, as though death, which so many dread, was an inexpressible happiness to him.

He was almost relegated to the earth unidentified, until at the last moment someone with a long memory heard that he had arrived at the hospital in half a dozen waistcoats and layers of ragged underclothing, and he was recognised, with a laugh, as "Robinson Crusoe."

\*

Even so, the news would not have come my way except for a speech made by a clergyman on behalf of a society for combatting the scourge of cancer.

"None are too rich, none too poor, for the merciful treatment offered by modern medicine against this dreadful scourge," said the good man.

He then quoted the story of the penniless simpleton picked from the hedgerow and taken to die in comfort—"Robinson Crusoe,"

whom the wise provisions of society had saved from an unregarded death.

In these days there is much indignation at maternal mortality rates. Compared with as few as 40 years ago, medical knowledge and precaution have greatly increased in this branch of practice, and on all hands we hear of the triumphs of devoted men labouring for the assuagement of pain and the saving of precious life.

Yet it is as true now as it was 40 years ago (it is a far more bitter truth now) that many who die are poorly fed, ill-sustained to resist the wrack of pain, too thin-blooded to wage corporeal war with infection.

They do not all die on heaps of evil rags. But they die; not of childbirth, but of poverty.

Medicines cannot mend poverty. Money, the divine freedom to choose how to live, is the cure of poverty. Where poverty is the wrecker, money is the healer.

\*

As for John Kapp and his weary, witless Odyssey in the suburban streets, God knows what he suffered as he dragged from the tragedy at Deptford through 40 meaningless years to the ministrations which attended his smiling release at Bromley.

There is no doubt in my mind that he felt himself to be an outcast from the outset, because of the slur of his destitution; and the careless, needless death of his woman was the final affront to troubled reason.

It is abject poverty which brands the social pariah. And such people suffer without mewing for solace. They may be poor, but they will not be beggared.

When a man is gasping his last breath in a ditch, outraged humanity steps in and the delicate considerations of charity are overridden.

But it is of no use to plead with the abandoned poor to take their troubles—cancer, for instance—seriously in the early stages. Life has taught them in a hard school that you cannot take anything, even in small doses, without paying. I know.

Thus the great work of preventive medicine, the noblest branch of a noble science, is hindered to its undoing. The art of hygiene is reduced to cheap patchwork. We may praise the doctor gladly, but not until we have cursed poverty, the stumbling-block of his nobler enterprises.

\*

Science has arisen from the self-dedication of human genius. All that science does, poverty undoes.

But we can right all that if we will.

## Announcements & Meetings

Notices will be accepted in this column from affiliated Groups at 6d. a line, minimum three lines.

**Belfast Douglas Social Credit Group**  
Group Headquarters: 72, Ann Street  
Office Hours: 2.30 to 5.30 and 7 to 10 p.m.  
Supplies of the pamphlet "Social Credit Restated," a rejoinder to the Rev. Prof. Corkey, and other literature, can be obtained.

### Bexley Heath

Social Crediters in Bexley Heath area willing to create a new group write A. E. Tyrrell, 63, Palmeira Road, Bexley Heath.

### Cardiff United Democrats

Meetings each Wednesday at 34, Charles Street, at 8 p.m.

### Eltham and Sidcup

Eltham and Sidcup readers willing to form new Social Credit group write J. A. Dunnage, 250, Halfway Street, Sidcup.

### Glasgow Douglas Credit Association

Next public meeting will be announced in this column.

### Gravesend

Readers in this district willing to form a Social Credit Group please write to Miss L. M. Green, Fort House, Gravesend.

### Liverpool Social Credit Association

Lectures and Studies Section. A course of lectures leading to the examination for the Diploma of Associateship of the Section, will begin at 8 p.m. on January 15, 1937, at the University of Liverpool.

Lectures will also be arranged in Wallasey and Birkenhead.

Calendar and Prospectus: 3d. (post free 4d.), may be obtained on application to E. J. Pankhurst, 38, Moor Lane, Liverpool, 23.

### Welling and District

Readers interested in formation of a Local Group are invited to write G. W. Heath, 75, Welling Way, Welling.

### National Dividend Club

All who are willing to carry out an experimental canvass with a special Baruch Cartoon Pledge Form, are requested to communicate with Capt. T. H. Story, 28, Ashburnham Gardens, Upminster, Essex.

## Miscellaneous Notices

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A careful reading of this book, and of his latest work "The Monopoly of Credit" which contains as an appendix his statement of evidence before the Macmillan Committee, will provide a solid basis for consideration of the only consistently realistic and objective study of economics and social dynamics ever proposed.

"Social Credit" is the book in which this larger philosophical background is developed, and it has as an appendix the draft Social Credit Scheme for Scotland.

No one who has studied these three books will leave unread the remaining works of this profound, original and dynamic mind.

# LETTERS

## More Readers Write About King Edward

SOME of us, loyal enough subjects of the Crown, and supporters of the Constitution, would dearly like to have answers to certain questions arising out of the recent *coup d'état*.

Who gave the British Press orders that no mention should be made of those activities of King Edward that were so fully discussed in American and Continental papers? Who put a ban upon the publication of any photographs of the King's holiday pleasures?

Why was the ban so suddenly lifted on a given day, and such a flood of photographic and other detail let loose upon us?

Why should the Prime Minister be now so lavishly praised for saving the Constitution, when we have his own and other respectable testimony to the fact that King Edward did nothing that was not strictly constitutional?

For what real reason had King Edward become *persona non grata* to the powers that be? Why, if the Church now sees reason to rebuke publicly his way of life, did it utter no protest till this particular crisis had arisen and since his abdication?

These and many such questions have been raised in our minds. They make us very uneasy about the true position of Democracy in our midst.

Government by a powerful oligarchy of vested interests has never been our advised choice: but it may well be that "constitutional government" is much nearer that than we had been led to suppose.

We are profoundly disquieted lest the real grounds of recent action should be very different from the red herring of morality that has been dragged across our path. The cause of virtue and true religion is not less dear to us than to others; it was never yet served by concealment and cant.

We appreciate King Edward's frankness upon one point as much as we honour his dignified reticence upon others; but we note reserve by other people that has been put to their own very decided profit.

The country does *not* know why it has suddenly lost a very sympathetic and intelligent King. Prejudice of whatever kind will not in itself account for it.

M. DUCKITT

IF kicking a man when he is down is Christianity, then we have listened to a first-class sample of it from the Archbishop of Canterbury in his broadcast address.

For pompous moralising and hypocritical rhetoric we have not heard the like. It is from this perversion of Christian charity

that the people are fleeing in disgust. The one who "stands rebuked" at the close of events is the man who speaks in the name of the Christian Churches.

Instead of rebuking others, let the Archbishop of Canterbury rebuke himself also for remaining aloof while there is a Christian movement operating to stop the sacrilege of destroying and restricting God's gifts.

How does the Archbishop of Canterbury interpret the command "Feed My sheep"? Okehampton, Devon J. CREAGH SCOTT

The reaction of some typical "City" men to whom I showed your last issue was quite remarkable.

One of these, after eagerly devouring every word of what Major Douglas had written, and then Mr. Bardsley's speech, said, "These Social Crediters are grand people—they've really understood."

I pointed out to him, and to many other people, that for years now Major Douglas has been giving us grave warnings of the strength of the invisible Power that governs this country.

I endeavoured to show the horrible form of hidden Dictatorship under which we are living and suffering. At last it was possible to make people understand.

Others said "What a tragedy that Douglas and his men couldn't have said these words all over the country." The obvious answer was that if they felt so deeply they must subscribe to Secretariat funds and push the sale of the paper.

I got many promises, but as they were given in the excitement of the moment I cannot guarantee that they will be kept. However, I intend to send each of these people the next issue of SOCIAL CREDIT—and the next after that.

Many people asked me, "Why doesn't the Labour Party do something?" The best answer I could offer was to ask them to read the article in SOCIAL CREDIT on the Party system.

Incidentally, it is very remarkable to notice how in SOCIAL CREDIT the information most wanted is always there. The answer to the world's problems is always to be found in SOCIAL CREDIT.

All the factors leading up to the ultimate tragedy which led to the abdication of a great King are to be found in the warnings which Douglas has given for so many years.

I venture to prophesy, from all I heard in the last ten days, that they will be listened to, and acted upon, with more attention in future.

London, S.W.7

G.H.

## FIRST THINGS FIRST

WHAT is J. W. Rattray's stumbling-block? I gather from his letter that he would claim to be a practising Christian in the fullest possible sense.

I believe, quite emphatically, with J. W. Rattray that the solution of all our problems, personal, parochial, national and international, lies ultimately in the proper interpretation of the teachings and principles of Christ.

I believe, as J.W.R. does, that the ultimate purpose of our existence is the realisation of the Kingdom of God on earth.

But I would suggest to J.W.R. that when he, as a convicted Christian, absorbed Social Credit, he experienced a change of heart in that his sympathies as a Christian became directed and controlled by the knowledge and understanding which the study of Social Credit brought to him of causes and effects in the conditions of life and living.

J.W.R. must surely agree that 19 centuries of Christian teaching would have created a better world than this in which we live, but for some very powerful perverting influence in our man-made civilisation.

As a Christian first and foremost, and as a Social Creditor second, J.W.R. must surely agree that in the conditions under which we live—or rather, are being obliged to exist, by the Power of Mammon—it is physically impossible to interpret true Christianity.

It is commonly asserted that the cardinal

sin of selfishness is the root cause of all our troubles.

Has J.W.R. ever considered to what extent that selfishness is the product of the system, or how and for how long the existing conditions would permit a purely unselfish and selfless individual to exist at all?

As an exponent of Social Credit principles, chiefly within the circle of Christian Churches, I invariably state that Social Credit has become to me almost a religion, and that religion is Practical Christianity, applied positively rather than negatively.

Many of my ministerial friends — whose heads and minds are in the clouds and to whom the *status quo* is at least fairly safe and comfortable—are fond of telling me that my theories are beautifully idealistic, but that they cannot and will not solve our moral and spiritual problems.

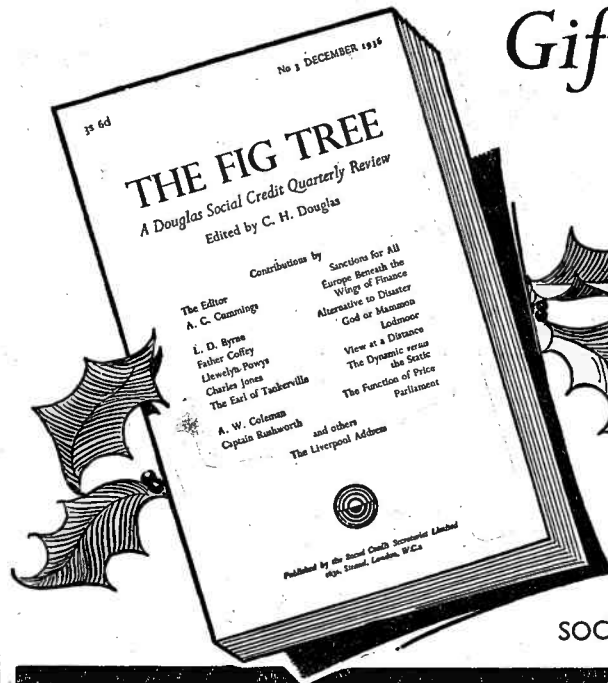
To them I retort, as courteously as may be, that the type of Christianity which we have has yet interpreted, has created social and economic conditions which in themselves are primarily responsible for the present moral and spiritual problems.

The alteration and improvement of these social and economic conditions on the lines of Social Credit principles would provide a sound basis upon which the Christian Church might then get down to building up the Kingdom of God, socially, economically, morally and spiritually sane and sound.

Bradford

H. DAY

## Here's a Christmas Gift suggestion!



A most acceptable Christmas present for anyone interested in the Movement—including yourself! is one year's subscription to **THE FIG TREE** (the new quarterly review edited by Major Douglas) at 10s. 6d. post free.

**FREE**—a copy of the September issue of **THE FIG TREE**, containing Major Douglas's Ashridge Speech, will be sent to the first hundred applicants for the above subscription.

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# New Zealanders Must Be Thrifty— By Order of the Government!

## MR. SAVAGE MUST BE TOLD ABOUT NATIONAL DIVIDENDS

PRIME MINISTER SAVAGE, of New Zealand, delivered himself of this nice little piece last month:

"The average individual has no hope on this side of the grave of saving sufficient to keep himself in reasonable comfort in his old age without some financial support.

"This fact must be realised, and in the face of this incontrovertible truth we must establish a system of collective saving for the purpose of providing a superannuation which will be universal in its application. If there is a better idea hidden somewhere I should like to see someone unearth it."

Won't someone please tell Mr. Savage that the "better idea" for which he asks was "unearthed" in 1918? It is called National Dividends.

### Then and Now

There was a time—before Mr. Savage and his Labour followers had been returned to office—when some of them, and Mr. Savage in particular, seemed to realise that the age of plenty is here.

Evidently he has forgotten, for saving, which he now praises, is a survival from the age of scarcity and is only necessary for the individual because the financial system does not fit the facts of abundance. One seems to have heard somewhere that Mr. Savage was going to change the financial system to fit the facts; instead, people are to be forced to fit themselves to the system. This is the meaning of his statement.

Men and women pinch and scrape for their old age, not because there are not enough goods, but because there is not enough money in their pockets and purses with which to buy them. And incidentally, by saving money they cause waste of goods and even war, for money saved means goods unsold and these must, in the final analysis, either be destroyed or dumped on a foreign market.

### Pensions For All

Evidently the Labour Government intends to maintain the system which necessitates pinching and scraping, for this virtue—thrift—is to be made compulsory.

A combined scheme of health insurance and pensions is threatened for next year, in which everyone will be a forced participant.

The insurance companies were reported to oppose the scheme at first, now they are said to have "become reconciled to the point of desiring to aid the Government as far as possible," and to be "preparing a proposition for participation."

Quite, there should be "good pickings," for as a press report points out, the companies have benefited in Great Britain from "persons made 'insurance-minded' by compulsion"!

### Living by Numbers

In effect the Labour Government is saying to the people of New Zealand, "We insist on your letting us do you good, and we know what is best."

This attitude is to be seen in most of its legislation, none of which frees people to do as they wish, but all of which, one must assume, is "to do them good."

If the people will put up with it, by the end of the Government's term of office there

will be no poverty in New Zealand—and this is questionable—but there will certainly be no freedom.

### Sovereignty

In a farewell speech before his departure for London, Mr. Nash, the Finance Minister, referred to the "conflict in the world today between dictatorship and domination on the one hand and democracy on the other."

"British citizens," he said, "had the right of freedom to choose their rulers and to shape the laws under which they lived."

These are fair words, but only last week Mr. Nash and his colleagues took part in the betrayal of the man to whom they swore allegiance less than a year ago; they assisted in forcing King Edward's abdication, and without consultation with the people of New Zealand.

There is no democracy when such things are done in the name of the people, and they are not consulted.

Yet the people have sovereign power if they will but exert it. They can make their will prevail.

### A Last Chance

The people of New Zealand are going to be given an opportunity to demonstrate their

sovereignty. They are to be called upon to unite in demanding something they want.

The particular result that represents the largest common measure of desire can probably be determined only by experiment, but the time for experiments grows short.

Action is called for without delay if it is not to be too late. With the world situation growing rapidly worse, it is to be hoped that a clear-cut result, impossible of misunderstanding or misrepresentation, and which wins the ready support of a majority will be found and demanded.

A victory for democracy might, even at the eleventh hour, avert disaster, not for New Zealand only, but for the world.

M.W.

IN your overseas notes, September 18, under the heading "Malta," you report that Douglas literature has been placed in a number of libraries there. A remark follows that strikes the first note of pessimism I have read in SOCIAL CREDIT.

"This is good work"; you say "the next and more difficult job will be to get people to borrow and study them." I say "no," "emphatically no."

For 12 months our public library has been supplied with SOCIAL CREDIT and *New Era*. Canvassing for sales last week, in one day three men stated that they read them regularly in the library; but that sometimes they had to wait their turn.

Books in the circulating department are in similar demand. One has to book several weeks ahead sometimes to get a volume on the new economics.

A sound policy is never to argue about Social Credit; take its truths for granted, and on no account ask a person whether he "believes" in Social Credit.

Wanganui, N.Z. ARTHUR BULLOCK

[I plead guilty to Mr. Bullock's charge. He has done such great work in extending the sale of SOCIAL CREDIT and other papers and books that he must be an expert. In extenuation I would say that my comment was not intended to be pessimistic, but to encourage action directed to finding readers.—M.W.]

### THE FIG TREE

IN one sense the December issue of THE FIG TREE\* illustrates the saying that the third time pays for all, since readers of this number will assuredly want to buy the other two. Major Douglas's editorial is a shrewd and measured assessment of the financial forces at work behind the unhappy contentions of war-riven Spain, and "The Tragedy of Human Effort" (Major Douglas's Liverpool Speech) is one of the most important statements on the nature of democracy which has yet appeared.

Tortured Europe under the terror of imminent war provides a fitting theme for A. C. Cummings' acute and almost impressionistic survey of affairs, and L. D. Byrne has a remarkable study of the gradual enslavement of humanity to hidden masters wielding their power through the ownership of money. Mr. Byrne reveals their methods in great detail and does not hesitate to level open accusations at responsible individuals and groups.

"The Dynamic versus the Static" by the Earl of Tankerville is in some way complementary to this, as it sets out to show the conflicting tendencies in the human mind, which predispose one to accept slavery or urge one to strive for freedom at all costs.

There are contributions by Father Coffey, Jean Campbell Willett, G. W. Bain, A. W. Coleman, Captain H. M. Rushworth, M.P. (New Zealand) and Charles Jones, and the verse of Geoffrey Dobbs and Herbert Bluen is of a high order.

Charles Jones bids fair to become one of the most brilliant of writers of the realist school if it is possible to judge from his short stories. Mr. A. W. Coleman's article is that of a careful and scientific technician, and is likely to cause great interest in the United States. Father Coffey gives us a Catholic's viewpoint of money, and Captain Rushworth writes on the defects in party politics. For those who like the lighter vein, there is a "spoof" economics paper by "Dr. Frotti." The book reviews are eminently readable and, unlike the majority of book reviews to-day, are written in a highly critical manner.

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Friday, January 8

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3. I demand, too, that monetary or other claims to such production as we now destroy or restrict shall be distributed to me and every Briton so that we can enjoy all we want of them.
4. These distributions must not deprive owners of their property nor decrease its relative value, nor increase taxes or prices.
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 this my policy, and to vote consistently against any party trying to put any other law making before this.
7. If the present Member of Parliament here won't undertake this, I will vote to defeat him and his successors until this, my policy, prevails.

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Address .....

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