Canadian Supreme Court Will Consider Three Alberta Acts On January 10

T HE Supreme Court of Canada will open its hearings of the various questions arising out of the Alberta legislation on January 10, and Col. Oliver Mowatt Biggar, K.C., the well-known Ottawa lawyer, has been retained as chief counsel for Alberta.

The questions at issue are six, namely:
1. Whether the Federal Government has power to disallow provincial legislation.
2. Validity of Bank Taxation Bill.
3. Validity of Bank Licensing Bill.
4. Validity of Press Bill.
5. Whether Mr. Mackenzie-Graham-Governor of a province has power to reserve Bills passed by the legislative assembly for the assent of the Governor-General.
6. If the answer to 5 is in the affirmative, whether there are any limitations to such power.

Questions 1, 3 and 6 are submitted at the request of the Alberta Government.

Question 1 arises from the action of the Federal Government in disallowing previous Alberta legislation, and questions 3 and 5 from the action of the Lieutenant-Governor in refusing assent to the Bills named in questions 2, 3 and 4.

Questions 3 and 4 are all submitted by the Federal Government against the expressed wish of the Government of Alberta, which argued that the Bills should be allowed to become law, and that the interests affected—well able to look after themselves as they are—should then challenge them in the courts in the ordinary way.

The government suggests that if rulings on any of the first four questions are favourable to Alberta, they will then be taken to the House of Lords on appeal.

MANGLED BODIES IN RAIL CRASHES OR SAFER RAILWAYS?

W HY do responsible railway officers go out of their way to defend the use of wooden passenger carriages, when all practical experience shows that those of steel construction are safer? As the Daily Express pointed out last week, the L.N.E.R. engineer's statement in defence of the wooden carriages in the recent Scottish railway accident was self-contradictory.

Why did he not frankly admit that steel coaches are safer, but too costly? "And he might have added, "where is the money?"

For example, Mr. Robert Gardiner, President of the United Farmers of Alberta, speaking on November 18, said executive refused to send representatives to the National Railway Conference. "Weakening Opposition in Alberta"
The only way they can now get more money is by selling their services, is by borrowing, and of course they are—if you reckon cost in life.

When the country is faced with the immi- When all the resources of its manpower and its industry, the country sets to and builds up its means of defence. When it is not, it is vanquished by an enemy from abroad, to the accompa- niment of all the infernal suffering and destro- yation that modern war inevitably brings—like the horrid, devilish suffering of the weak Chinese under the strong attack of the Japanese.

That might have happened to us in Great Britain had we not taken action to build up our armaments and make ourselves strong to resist attack. It is less likely happen to us, and we shall have reduced the risk of warm scrimmage of irreparable human lives.

To do so was costly—if you reckon cost in money figures. £[500,000,000 is the amount allotted. What is £[500,000,000? It is only a row of figures that had not previously been written down in bank ledgers—magic figures only in that they authorized us, THE PEOPLE, to get to work on the job we were well able and willing to do anyway. The job is nearly done. Already the first feather in the cap of activity is over and men are being laid off now.

Is there nothing else to be done, then? What about making our railways safer? Could? What is it? Can we do it? Yes. Then it ought to be done. Money figures have only one proper pur- pose: namely, to make it easy to do, in an orderly way, the things we can do and want to do.
OPEN.

This costs money, which we urgently need, now and in the future, for a great expansion of the truth that is Social Credit.

Every penny you can give will shorten the time till we win the means for all to enjoy Life, Labour, Learning, and the pursuit of Happiness.

For reasons which our supporters will readily understand, all money received in response to this special appeal will be paid into a Special Fund, the Committee of which will be appointed by Major Douglas personally, and all money drawn from this fund, whether for use at home or abroad, will be at the sole discretion of Major Douglas or his nominee.

Our earliest subscribers may specify that up to fifty per cent. of their donations should be expended in aid of Social Credit activities in their own country. I hope this Special Appeal will break all records, and at the same time may I thank our friends for keeping the regular Secretariat flow going, too?

Our own income has not fallen, but our expenses have gone up. This is because our activities have greatly increased and widened in scope—and are speeding up.

Remember this is Christmas, a time of special giving, not always easy, I know, in these difficult days of so-called prosperity, but the urgency of a big effort now is my justification for urging support of this special appeal.

J. E. Tuke

Please use form below and make cheques payable to Social Credit Expansion Fund.

To The Treasurer, Social Credit Expansion Fund c/o Social Credit Secretariat Ltd., 41a, Strand, London, W.C.2

I have pleasure in sending the sum of £

as a Special Donation to the Social Credit Expansion Fund, to be expended by the Committee of which I, Maj. C. H. DOUGLAS is the nominee.

Name:

Address:

CHRISTIANS, AWARE!

"And suddenly there was with the angel a multitude of heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 13, 14.

If, anxious to keep our own comfort, we take no part, we are as culpable as the bankers who come to kadota, or the delusion-compelling system of money-controlled, our only difference being that of oppressors.

We must put our government's Acts of the un-Christian acts of restricting and destroying God's bounty, while depriving His creatures of the necessities of abundant life, for we are all responsible, the Government in this country being our servants.

WHAT we must do is to obey His command that we be perfectly reconciled to every living creature, bringing, as He always gives His spiritual message on to the material plane.

In this way we shall leave the hampers of more or less extreme that their individual responsibility for bringing in a Christian world take action—and voice their will.

Once the people act upon His will, and ubiquitously demanding that money or other claims upon all goods as are restricted or destroyed be given every man and woman, His Kingdom on earth is at hand.
Mrs. Palmer Tells A Fairy Tale For The Future

LONG, long ago, when the world was very new, and people were no more than a year or two old, there was a company of very @icked and powerful magicians whose only pleasure it was to work on mankind. There was only one thing they had to be careful of, and that was to keep it all secret. They had to be careful not to be found out.

For they worked this dark art over the people's eyes so that they thought gold was more beautiful and wonderful than anything else in the world, and they came to believe that those nations who stored up a great treasure of gold were far happier than those who had none, even although the gold was locked away in a great fortress underground, and no one but the keeper ever saw it. Then they cast a spell over the people's minds so that they believed their hard work was the greatest of all the virtues, greater even than faith, hope, or charity, and that the good things in life were far more important than the wonderful things that they should shun for themselves.

After a time they found that the harder they worked the less work there was, but instead of bringing about a change in public opinion, they were very worried indeed, and all those who still had work were looked upon as those of evil intent and looked down upon as those on none, and wise in their own eyes were keeping themselves to themselves and their rightful share of the goods which had been made.

ALL this led to many troubles; and then the magicians began trying to keep their people away from all—speech over their hearts so that the people blamed one another for the unhappiness of the world, and the wickedness of the magicians was still a secret.

Now things began to look very bad indeed in every country. As they tried to make work for more work, the result was quite foolish. For example, the world was a beautiful place, and they would have been able to build a large city of brick and stone, built to last for hundreds of years. But now the whole world was hissed to break, for the three Magic Days.

For they were so many families that just rub along from day to day. They really could only visit them yourself, talk to their people, and see how they are getting on.

"Great fun" indeed to rush "like a child with a Christmas present" to your local dealer: "For thousands of little ones there will be none of the lively anticipation of the three wonderful days."

But as the three wonderful days drew near, even the grown-ups began to feel excited.

They began to buy gifts for one another and to write out cards of greeting, and to prepare for a day of leisure and feasting. They were as happy as they could be, and they worked hard.

"And the magicians made everything as difficult for everybody as they possibly could, but as the time came nearest, more people knew the spell was going to snap, and at last, in a mist of bells, the daily folly day began.

"God rest ye merry, gentlemen, Let nothing you discomfit!"

Even the light looked different, the grey skies seemed different, the bus conductor with the mistress had not changed differently. The bus was full of people in their very best clothes, all laughing happily, carrying mysterious parcels. Everyone joked, some even sang.

"I knock off at four o'clock and go home to the poor, anyway." said the conductor.

DURING those Christmas Days was the festival of the family celebrated; the mother, father and little child. At Christmas Eve; the merry household preparations; secret smuggling of small parcels and all the joyous details of giving. They have nothing to give, nothing to receive ... but now must tell you that there were..."
INFAMOUS

We, The People, Do Not Make Stumps, But We Can End Them For All Time

IF you have no money in your pocket, and you cannot borrow as much as you can carry into the market and buy what is there to be sold. That sounds simple, because it is true; but in that statement can be found the danger of your position.

If you have no money, you do not possess that small purchasing power which will enable you to a few pounds in the market. If you have no money, you are powerless to buy a pound of apples. And when you are in that position, that is the type of man who has the audacity and the effrontery to accuse you of be the cause of the slump because you lack "confidence." If you read the speech of Sir Robert Menzies, Director of the Bank of England, which he made to the Industrial Co-partner- over Association recently in London, you will find him doing this very thing to explain the slump (referred to by him as "recession") now prevailing.

Recurring slumps are phenomena that have continually proved Major Douglas's right and the orthodox economists wrong for the last forty years. Major Douglas is distinguished as the only economist in the world who, before he suggested any remedy, defined and diagnosed correctly the sickness of the economic system. And his diagnosis proves that goods are being sold at a rate faster than consumer purchasing power for goods is available. The word "cave" implies time, and periodic slumps are the logical effect of the persistent inadequacy of consumer purchasing power.

The hirelings say—

The hireling economic, the bankers' hireling, the "clever" men, can condone this as a misfortune. They say, in a poor Christmas that year for consumers, although the bounty of God provided a dance. Because money is a man-made thing. That is not making money. It is merely reshelving it.

Somebody does literally make money, and sometimes those sombodyes refuse to make it. Their purpose is to cause relentless poverty, to entice us all, as the Greek slave-owners used to make money. Here is a story of how one slump was deliberately engineered in order to consolidate power. It is not making money. It is merely reshelving it.

The credit monopoly in Britain has its own evil will, and which is continually before the top of the big five banks could upset...
CHRISTMAS is a season of days of cotton wool, and cardboard carolists which need no crumpled. To the small hard-pressed, the importance of a mid-winter bulwark against bankruptcy—it may, for there is a certain amount of grumbling in the factury issue.

But for most people generally it is incidentally, a time of goodwill to all the well-fed enjoy a great robustiousness of spirit, and the more bad-tempered, crumpling the cardboards from the robin, feel the benefits of Christian charity, perhaps for as long as a week.

The church bells cry out that a gospel is being preached with such gladness that the streets might well brim with laughter, and some of those who are not working overtime go to mixing one's mental accounting concerns.

But perhaps the most important thing is the caption anything, the one blinding to bad for a lost climate, and keeps up appearances in a most stimulating

"NONE of these matters minister much in Samaritan's Grove, where roses dampened the cut of clo-
desarc, and the corner grocer's window still celebrated summer with a display of dead, dusted cotton wool, and cardboard carolists.

But Christmas itself mattered. There were paper chains looped across the ceiling of Niger House, where two little rooms were in a little house was a little Christmas tree, smaller than any other. There were green and gold decorations, with a spiky balsam of grass hung in it. Behind it, eyes bright with excitement, was a small boy. He was waiting for Dad for it was Christmas Eve, and she herself had decorated the tree.

Meanwhile, Joe Pradlde, her father, was clashing his way down Mean Street towards Samaritan's Grove, with excitement bubbling and beating under his waistcoat, which now and then and the other, and with the CXP, it was, he couldn't even have the air, the air, the air.

But this Christmas he had sung and whooped, and the scent of light and wood and wind, filling coal in sacks at a loading wharf. Freedom implies conscious individual for what with frost and wet his fingers were chapped as deep as if they had been on a box, and in the end systems, and in the new and the old, they brought tears to his eyes until the chaps chapped in a damp streak across his face. So

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THE first proposition on which the theory of Social Credit is based is that we passed out of a condition of more or less modified economic scarcity into one of either actual or immediate potential abundance when we passed into one of either actual or immediate mic production by solar energy. If mic abundance is not true, then nothing about monetary reform is of any serious economic organisation: in itself, it is the most powerful means of individuality, and that, therefore, when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

Please notice that I do not say production by machines. Machines are not the point.

The point is that we have obtained control of the transforming mechanism of the universe and we can change practically any form of matter into any other form of matter by applying energy to it. The machine is only an incident.

If this postulate of potential economic abundance is not true, then nothing that I, or anyone else, can have to say about monetary reform is of any serious consequence.

THERE are really only three alternative policies in respect to a world economic organisation:

The first is that it is the end in itself for which man exists.
The second is that while not an end in itself, it is the most powerful means of constraining the individual to do things he does not want to do; e.g., it is a system of Government. This implies a fixed ideal of what the world ought to be.

And the third is that the economic activity is simply a social activity of men and women in the world. That the end of man, while unknown, is something towards which most rapid progress is made by the free expansion of the brain, sense, and purpose, economic organisation is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

C. H. Douglas

SOCIAL CREDIT is not just a system of monetary reform, but an application to government of the fundamental economic principle: that man is born with the power to produce all he needs, and to produce it abundantly, and that it is the sole function of government to organise the means of abundance so as to produce the desired results.

Social Credit is simply the belief that people, by association, can and should get the results for which they associate. If they do not get what they associate for it is not Social Credit; that is the same kind of social discredit which a man would be in some kind of social discredit. When they get what they associate for, it is Social Credit, and it provides the means of society in which anyone would be glad to live.

Social Credit, according to the Oxford Dictionary means belief, trust, good reputation; it also means the power derived from good reputation. It is built up by persistent delivery of results; any failure to deliver weakens credit; persistent failure to deliver results destroys credit.

If people associate together and persistently get the results for which they associate, that is the basis of Social Credit, and it is something very powerful. It is the faith of society that the individuals composing it will get what they are associating for.

It is in sober truth the faith which can move mountains, even if in each individual it is only as a grain of mustard seed.

THE whole of the theory and proposals of Social Credit, economic, political and social, rest upon two fundamental propositions:

1) Great is man’s mastery over the forces of nature, as a result of our marvellous technique of social organisation, and natural resources, that the only thing which reasonable people care to demand that cannot be provided.

2) Man naturally seeks what will be to him advantageous; therefore the human will will be most stable, most harmonious, least disruptive and best armed, if the resources of society are most completely at the disposal of the individuals composing it. Meanwhile, in the shape of dividends, they can only choose or refuse results as they will, and not as some “in authority” may think for good.

Whatever mechanism, whatever technical processes may be needed to give effect to the desires of the individuals composing society, that is a part of Social Credit.

MONEY, for example, is a mechanism for assisting, or facilitating the production and distribution of our material wants. If it fails to produce the desired results it cannot be Social Credit. If it does produce the desired results, then it is a Social Credit mechanism.

Major C. H. Douglas has put forward certain proposals for altering the present money system, which are minimally sufficient to produce the results for which people, using money, associate together.

These proposals are not designed to produce the results Major Douglas wants, or those demanded by the Bank of England wants, or that, say, Mussolini wants. They are designed to produce the results that the people using the money in society want.

There has been a lot of argument about these proposals, some informed and helpful, some grossly irresponsible. There is no real reason for any more. If anyone can think of some better proposals for altering the present anti-social money system so as to enable people to get what they are associating for—that will be Social Credit.

Meanwhile these proposals are available. They have been studied, and criticised, and polished for eighteen years. Anyone who is interested in learning to do it is welcome to make use of them.

Meanwhile, also, the greatest good of the country, and indeed of every country, is being persistently frustrated; indignities are heaped upon them; so far from getting the results for which they associate, they are starved and bullied.

The whole of the population lives a life of squalid degradation, with less than 6s. a week to spend on food. Anyone who by working acquires a little money is punitively taxed. Bureaucracy is rampant, our liberties are taken from us on every pretext. What is called public opinion is openly flouted.

What the people need is a mechanism which will enable them to get the results achieving those results; the rest is trivial. The association will break down—nationally as in Spain, or internationally as in 1914. The time is getting shorter.

The people already have at their command an administration which is bully enough to devise the appropriate means of achieving their desires, and which can be replaced if necessary. They have, in themselves and their civil and military forces, the power, however it may be, to be needed to enforce their policy upon those who would oppose, obstruct or frustrate it. They now need—nothing else—a political mechanism by which they can give expression to their power, which ultimately is their only policy.

THEy get it, it is Social Credit, and whatever they do which gets it, is Social Credit.

The People's Way To Results

THE experiment is on. A group of people, fired by the idea of a genius, has actually started it. They have made an estimate of what is it that most people want more urgently than anything else. Food, warmth, shelter are available for all, and indeed of every country, are being persistently frustrated; indignities are heaped upon them; so far from getting the results for which they associate, they are starved and bullied.

Millions want the goods which are being destroyed and destroyed—and they want to enjoy them in freedom and security. A single, straightforward demand for these very things has been prepared (see page 8) and has been presented to thousands.

That is the actual demand which the people are demanding. It is proved by the fact that the form demanding it is signed as fast as it can be presented to the people. It cannot be presented fast enough.

ALL over the world there is an organised campaign to discredit democracy. Democracy is now failing because it is being increasingly worked. Democracy means rule by THE WILL OF THE PEOPLE. And yet the very people who are deliberately divided into parties and set to vote against each other for the purpose of governing which most of them do not understand, nor wish to understand. The party system is signed as fast as it can be presented to the people. It cannot be presented fast enough.

No Member of Parliament can be an expert in all the technicalities of a modern state—drainage, sugar, food, finance, navigation, education, or any other. What he needs is some grossly irresponsible. There is no need to any more. If anyone can think of some better proposals for altering the present anti-social money system so as to enable people to get what they are associating for—that will be Social Credit.

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G.W.L. DAY’S Christmas Tale—
Robinson Crusoe in Dottyville

I EXPECT that most of us revealed, when we were kids, in the adventures of Robinson Crusoe. It is an immortal epic because it portrays Man’s struggles against Nature, a struggle which is being waged by the so-called “backward races” to this day.

Supposing, however, that Robinson Crusoe had bought a plot of land somewhere in post-England, fenced it off and then turned himself to the task of surmounting the difficulties of feeding, clothing and housing himself, with an inquisitive crowd of sightseers perusing him and his exploits? Would any of you be bored with his exploits? I think the absurdity of the situation would make any normal boy laugh.

But adults, it seems, have no such sense of the ludicrous, because something exactly like this is happening at this very moment, and instead of seeing anything absurd in it we hold up our hands in admiration. It would be laughable if it were not so pathetic.

THE Robinson Crusoes, in this case, are the unemployed from the distressed areas, and their pioneers have been organised by an associa-
tion, which recently held its opening meeting at the Horticultural Hall in London.

Here are some of the exhibits:
A rug made of bits of old swallow-tail coats and old overcoats that had been cut into little trousers. The green pattern in the centre was made out of an old billiard cloth.
A model motor-boat made in three weeks by a Durham unemployed motor-driver from two shillings worth of materials consisting of a shell-case, a petrol blowup, and a motor cycle pump. The finished product is a gramophone motor and old scrap iron.
Undies made from flannel and other cloths, out of materials that had been given coloured patches from the rag-bag, out unnoticed and are even held up to public scrutiny.

All the articles made were sold to themselves to finance-controlled country, will ever listen to the howls of the other lunatics outside the asylums. They threaten to choke the markets with unsold goods.

And as if this were not enough, here we are covering behind tariff barriers in mortal terror lest some aggressive foreigner should force some goods upon us, even offering, perhaps, to lend us the money to pay for them.

Here we are, like shipwrecked sailors clinging to our rock of artificial poverty, wishing with a mighty wish that a thousand acting independently, and all we can do to help our half-starved millions is to give them some old bits of rag and rags and encourage them to play Robinson Crusoe!

When such monstrous absurdities pass unnoticed and are even held up to public admiration by the press, it seems almost impossible that this country, or any other finance-controlled country, will ever listen to reason.

There must be some mutually-accepted premise for any argument, and also some agreed principle, if it is to be logical, or ration.

In a lunatic asylum you might expect people to unlearn to demand what they want. A joint statement recently issued by Mr. Neville Chamberlain, the U.S. President, and Congressmen Harry B. Sheppard, calls attention to the remarkable fact that the first few words of the “Democratic” party’s program in 1933, and of its enemy the Republican party’s programme four years later, are identical.

“We allocate a sound currency to be preserved at all costs.”
As Messrs. Trimble and Sheppard say, it is the moneymen’s strategy to keep the two parties fighting on the tariff, prohibition, big and biggy, and other minor questions.

The moneymen contribute to the funds of both parties on the tacit understand-
ing that their control of the country’s budget must not be challenged.

The party system is merely a strategy for “divide and rule” by the bankers.

THE new year gift suggestions

They Add Colour to the Christmas Mail

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by MAJOR C. H. DOUGLAS

The Tragedy of Human Effort
by AUGUSTUS JOHN

The Monopoly of Credit
by MAJOR C. H. DOUGLAS

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Australia’s Social Credit Weekly
284 Paget Road, Sydney, Australia

NATIONAL DIVIDEND-Club. Help of all members most urgently needed every Thursday, any time between 5 and 8 p.m., Social Credit Rendezvous. All welcome. Enquiries to Hon. Sec., Miss F. Dixon, 16, Tilstock Crescent, Preston.

Eleven colours, 12s. a column is 12 noon Monday for accepting copy for this column.

Vehicle-on-Tour. Will anyone interested in Social Credit please communicate with Miss F. Dixon, Hon. Sec., 16, Tilstock Crescent, Preston.

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In order to rule the people of the world, the money power must keep them divided. The political party system is vitally important for this purpose, because it prevents people from unifying to demand what they want.

A joint statement recently issued by Mr. Neville Chamberlain, the U.S. President, and Congressmen Harry B. Sheppard, calls attention to the remarkable fact that the first few words of the “Democratic” party’s program in 1933, and of its enemy the Republican party’s programme four years later, are identical.

“We allocate a sound currency to be preserved at all costs.”

The moneymen’s strategy is to keep the two parties fighting on the tariff, prohibition, big and biggy, and other minor questions.

The moneymen contribute to the funds of both parties on the tacit understand-
ing that their control of the country’s budget must not be challenged.

The party system is merely a strategy for “divide and rule” by the bankers.


Bristol Social Credit Study Group meets every Monday evening at the entrance at the National Dividend Club. Help of all members most urgently needed every Thursday, any time between 5 and 8 p.m., Social Credit Rendezvous. All welcome. Enquiries to Hon. Sec., Mr. N. J. Reynolds, Coombe Road, Bristol.

Brighton and Hove D.C.G. (Peacehaven) every Thursday at the Metro Centre, St. Albans, Peacehaven, from 6.30 p.m. onwards, meeting on the first Tuesday of each month.

Cardiff Social Credit Association. The weekly meeting at 9, Charles Street, will not be held on the Wednesday before and after Christmas.

Deeping Social Credit Association. Enquiries to Miss A. M. Harbord, 3, Glenmore Road, Hillside, Deeping.

Divisional Club. Help of all members most urgently needed every Thursday, any time between 5 and 8 p.m., Social Credit Rendezvous. All welcome. Enquiries to Hon. Sec., Mr. R. N. Jessop, 9, Coome Road, Bristol.

DOUGLAS Social Credit Club. Please note: from January our meetings will be held 2nd and 4th Thursdays in each month at the King’s Room, Free Church, Southsea (side door, upstairs).

Douglas Social Credit Association. The offices at the Gables, 263 Southsea Road. Phone Bredon 396.

Douglas Social Credit Club. Please note: from January our meetings will be held every Monday evening at 8 p.m., Social Credit Rendezvous. All welcome. Enquiries to Hon. Sec., Mr. W. J. Knighton, Birkbeck.

The Moneychangers contribute to the funds of the Republican party and encourage them to play politics in this country. The moneymen’s strategy is to keep the two parties fighting on the tariff, prohibition, big and biggy, and other minor questions.

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The New Era
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Ratepayers Protest at Council's Nosey-Parkerism

PEOPLE at Wickford, Essex, are protesting against a questionnaire which is being circulated by Billericay Urban Council. People living in streets which the council are making up have received forms asking for details about their financial position.

A protest meeting was held, at which the questionnaires were denounced as "Nosey Parkerism," and it was decided to tell the council that the questions are a waste of time, a indignation meeting was held and asking why they are necessary.

Under the scheme, ratepayers may have their share of the make-up cost by instalments. People receiving the questionnaire are asked to give their age, occupation, weekly earnings and their employer's name, and are asked to state whether they are married and how many children they have.

A member of the council stated that payment by instalments was allowed only in cases where it was considered the people could not afford the total cost.

Committees In Action

With winter in full blast two Scottish educational bodies are still discounting further a school scheme which is endorsed by a winter coat.

Several months ago Belhibbean and District School Management Committee recommended that the school board start a scheme for a school of both Catholic and Anglican board, to be replaced by a heavy winter coat. It was decided to send the cold at school dispersals to see that the pupils crossed the road safely. Lancashire Education Committee were prepared to agree to the recommendation. Meanwhile, a large farm of outfitters has presented the janitor of Bothwell Roman Catholic school should be replaced by a heavy winter coat. The committee incensed and the matter has been referred to the Joint Standing Committee.

The Belhibbean Committee objected to this suggestion, and asked the Education Committee to reconsider it.

Meanwhile, a large firm of outfitters has presented the janitor with a coat.

The County Committee objected to this suggestion, and asked the Education Committee to reconsider it. Meanwhile, a large farm of outfitters has presented the janitor with a coat.

The major of the council, however, can have no knowledge of this matter and the matter must be settled by people. It cannot be decided until January 1.

It isn't long till Spring, now, anyway...