

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 3. No. 10.

Registered at G.P.O. as a Newspaper
Postage (home and abroad) 4d.

SATURDAY, NOVEMBER 18th, 1939.

6d. Weekly.

'DARK FORCES'

Russia in 1917.

The story of Rasputin, who played so conspicuous a part in bringing about the downfall of the Russian Empire is given bluntly and authoritatively by M. V. Rodzianko, president of the Imperial Duma before and during the war. In his book the 'Reign of Rasputin' he relates that the well-known mystic tendencies of the Empress Alexandra Feodorovna had long been watched by

"the far-sighted politicians of Western Europe who always made a closer study of the Imperial Court than we Russians . . . desirous of obtaining a strong hand at the Russian Court they determined to take advantage of this temperamental peculiarity of the young Empress. Towards the beginning of 1900 various apostles of mysticism, hypnotizers and prophets of the future began to appear . . . a certain Phillippe made his appearance . . . a shady and suspicious character of Jewish nationality with some connections with Masonic organisations and the society called the 'Grande Alliance Israelite'."

Phillippe, who made a great impression upon the Imperial couple, one day disappeared; but he was followed by a series of disciples the last of whom was Rasputin, the 'holy sinner' who had been to Jerusalem, and who preached the doctrine 'sin that you may be forgiven'. Rasputin used his strong hypnotic powers to alleviate the pains of the young heir to the throne and to soothe the Empress who suffered from acute attacks of hystéria. During the dark years of the war with Japan he 'administered to the spiritual needs of the Imperial family', assuring them that no harm would befall them or the little Tsarevitch as long as he was there . . . finally he was entrusted with the Office of the Emperor's Lampbearer. It soon became evident that Rasputin's word was law to the Empress who exercised a very great influence over the Emperor and consequently upon all Russian affairs. Soon there were dark rumours that the people who financed Rasputin were acting on directions from foreign countries and that their ultimate aim was the undermining of respect for the crown. Rodzianko says:

"When I was collecting material for an impending report [on Rasputin] for the Emperor I received some foreign press cuttings. According to these the Masonic Congress held in Brussels in 1909 or 10 had among other things discussed the question whether Rasputin was a convenient tool for spreading in Russia the slogans of the order and whether under his destruction influence the dynasty could last for more than two years."

The growing dissatisfaction and uneasiness on the part of the Russian people were completely forgotten, however, when the war was declared. The vast crowds assembled in

the square before the winter palace fell on their knees as one man when the Emperor appeared on the balcony. The century-old bonds of allegiance held; but, after only a few weeks of discouraging news from the front where confusion and disorganisation reigned, the immense enthusiasm which had united the Czar and People gave way to despair. At this point we give the word to Sir Samuel Hoare who was head of the British Secret Service Mission to Russia and who subsequently wrote a book called "The Fourth Seal."

Chapter: *The Dark Forces*, p. 101:

"There was on all sides an undisguised undercurrent of depression, suspicion and defeatism.

"On the domestic side I tried to follow up the long chain of causes that left Petrograd shops bare of food, and the Petrograd streets full of hungry food queues.

"Why, indeed, was there any famine at all in a country that normally exported large quantities of wheat, and had recently enjoyed a good harvest?

"Everything bad in Russia was at this time laid to the account of the 'Dark Forces' . . . sinister events followed too closely each other to be assigned to mere chance. With a monotonous iteration honest and open-minded ministers were struck down . . . The Duma, in this respect fully representing public opinion, assigned all these disastrous events to the evil influence of Rasputin . . ."

December 22nd, 1916 (the week before Rasputin's death):

"The outstanding feature, unique in the history of Russia is that all sections of society are united against the small group, half court, half bureaucracy that is attempting to keep the complete control of Government in its hands.

"In the army there is both wide and deep-seated discontent. Officers and men are under the impression that the 'Dark Forces' in the rear are rendering useless their efforts and sacrifices at the front.

"One of Stürmer's most far-reaching acts was to alter the regulations in the munition factories under which premiums were given for increased out-put and by the alteration extensively to restrict the out-put of shells.

"Secondly the Government has time after time impeded the development of the private organisations for Red Cross and Commissariat work.

"To both assemblies alike [the Duma and the Council of the Empire] the outward and visible expression of the Government's insincerity is the Minister of the Interior, Protopopov. Protopopov, it will be remembered, is the

former Vice-president of the Duma, who posed as a liberal and friend of the Allies, but who subsequently accepted the Ministry of the Interior, the most reactionary office from the hands of Stürmer, after having had an interview with a member of the German legation in Stockholm* and embroiling himself in some unexplained financial transaction connected with the founding of a new daily paper *The Russian Will*.

"Since his appointment to office, Protopopov has brought back the most notorious police agents and various officials connected with the worst forms of political repression . . . an example of the policy of repression may be seen in the work of the censorship that, during the first days of the Dumas debate, stopped the publication of all principal speeches.

"As to the working classes the feeling of discontent is mainly concentrated on the appalling state of the food question . . . owing to disorganisation, deficiency of transport and particularly speculation and dishonesty, there is a dearth amounting in some places to famine, of all the necessities of life.

"The danger of an immediate peace has been for the moment removed by the fact that the Peace-proposals are identified in the public mind with the intrigues of the reactionary clique [Rasputin] that has lately made itself so unpopular."

"People in England, however, should not be blind to the fact that among the civilian population there is little enthusiasm for the war.

On December 26th, 1916, Sir Samuel wrote:

"Whilst the German proposals had little effect on public opinion, the American proposals seem to have created a marked impression."

DEATH OF RASPUTIN.

From a memorandum sent to London, January 1st, 1917:

"It should be stated at once that the story is officially denied. The censorship . . . forbidding all publications of the event. My present view is that it will lead to the immediate dismissal of Protopopov . . . it is certainly fortunate for the cause of liberation in Russia that the

crime cannot be even remotely identified with the democratic movement or any revolutionary plot."

Report number 3: Further details from the Examining Magistrates and other sources, March 5th, 1917:

" . . . as he was always in fear of his life, he took the greatest precautions for keeping his movements secret. He, however, always made it a practice to tell his two confidants Simonovich and Bishop Isidor when and where he was going. Simonovich is an unbaptized Jew and curiosity dealer, and Isidor a Bishop who, for bad behaviour was compelled to retire from his see . . . it was Rasputin's habit to telephone to them where he was to be found . . . "

When after a couple of days the corpse of Rasputin was found in the Neva and taken to the Vyborg Military Hospital:

"The whole party, examining judges, police and the rest went off to have luncheon with a German Jew who is known as Artamanov. They had not begun luncheon when they received a telephone message from Protopopov . . . that they were to bring the corpse to a small place on the road to Tsarskoe*, where, while they were examining the corpse the two ladies [one of them being the Empress] called for the clothes. The corpse was subsequently taken to Tsarkoe, and laid in a silver coffin."

Much to Sir Samuel's surprise the policy of oppression continued:

"The new ministers who are being appointed are notorious officials of the most reactionary type . . . two of them, it is curious to note, are spiritualists . . . the forces of reaction, therefore, hold the field . . . being carefully and cunningly organized, the police have never been more numerous, nor better organized than they are at the moment . . . "

"It will be noticed that in my reports I fell into two errors common to the great majority of the Russians, firstly that Rasputin was the incarnation of the Devil, and secondly that his death would liberate the forces of Heaven."

* Tsarskoe Selo: the Imperial castle outside Petersburg where the Czar and his family were in residence.

* Herr Warburg, the first secretary.

WAR TIME REPRESENTATION

In an article in *John Bull* of October 28th, an account is given of the supersession of elected town and county councils by emergency committees not responsible to the people. One Emergency Committee has taken the place of the Council, while another has usurped all the committees.

Surrey County Council has "with deep regret and reluctance" suspended the normal system of county administration. Yeovil Town Council has not met for three months. Many Town Councils will not meet again until the end of the war.

Many big authorities—such as Fife County Council—will meet only quarterly. Lanarkshire County Council seems to have handed over to the Emergency Committee its routine work as well as its emergency matters!

In many places representatives of the people no longer control health, education, transport, highways, licensing, supply, sanitation . . .

These measures are intended to make the nation more efficient in war. Are they doing so? The people themselves will be the judges. If, for the

purposes of war, these measures do make things more efficient and so more likely to bring the war to a quick conclusion—the people must decide to put up with conditions as they are "for the duration", and be resolved to change them at once at the end of the war.

If on the other hand there is nothing gained by such organisation, in which case it would be both dictatorial and unnecessary, then surely it is time the people insisted on having the most efficient organisation for the purpose. And continued to insist until they got it.

Mrs. PALMER'S PAGE

CONFUSION WORSE CONFOUNDED

The exponents of the "peculiar brand of compromise Socialism" which has developed in England have been hard put to it since the war began to reconcile their theories with the real facts concerning democracy and dictatorship now becoming plain to everyone.

Last week I tried to explain the essential difference between administration and policy. In a democratic state policy, or the result desired, is decided by the people, while administration (the means for attaining the result) is left to the care of the people's representatives.

Under dictatorship, both policy and administration are controlled by one man, or a group of men (among whom one is certain to be predominant).

These simple facts will never be explained to the people by the leaders of the Labour party. For they cannot be explained without making it quite clear that English Socialist theory is built upon the complete confusion of policy and administration.

An article written by Arthur Greenwood, M.P., and entitled "Labour can destroy Hitler" appeared in *Reynold's News* on October 8th. In it appears this significant sentence:

"War may alter the method, but it cannot alter the Socialist purpose, which is to bend all our national resources to public ends."

If this is a statement of socialist purpose or policy, it means that to the Socialist the exerting of pressure on national resources is at least as important as the "public ends."

What is a "public end?" But we are not left altogether in the dark about this.

He states that the public aim to-day is the destruction of Hitler's menace to liberty.

And again:

"There is only one way. That is by the complete sacrifice of personal and sectional interests to the national purpose."

"Socialist organisation means that personal interests and ambitions must be subordinated to the public good."

He says, "In these days only Socialist organisation can meet dictatorship organisation," apparently because it

is "as definite in its purpose, as swift in its decision, and more effective in operation than anything that dictatorship can produce."

Read his statements carefully. Every one is concerned with administration, not with policy, with the possible exception of the "destruction of Hitler's menace to liberty." But it is not much use to destroy a "menace to liberty" if you have no clear idea of what liberty is in itself.

It seems necessary to win this war that has been forced upon us. The vast majority of the people in this country believe this; for the moment it is their policy, the result which they desire, and so far they agree with the Rt. Hon. Arthur Greenwood.

If they make the mistake of confusing policy (winning the war) with administration (sacrifices necessary for this end) they will run the terrible risk of having the sacrifices imposed upon them as a policy after the war is over.

No one would be so foolish as to suppose that a war could be fought without making any sacrifices; from the sacrifice of life and limb and happiness to the loss of leisure and destruction of property it is sacrifice all the time. But sacrifice is only necessary because the same result cannot be attained in any other way. If it could, common sense

would of course take it. For, far from "complete sacrifice" of personal interests being the only way, as Arthur Greenwood states, it is surely true that the nation which makes the least sacrifices will have the best of it. The smallest number of casualties both in the civil and military population, the greatest amount of work done in the least possible time (i.e., maximum output and maximum efficiency) the greatest amount of amusement and personal comfort for us all, *these* are the things that are going to win the war. To take things away from us in deference to some abstract ideal of sacrifice and service, and not because their surrender will shorten hostilities, is the action of a sentimental theorist.

A word of praise must be handed to Mr. Morrison. When Mr. W. S. Alexander, M.P., asked that a comprehensive rationing scheme should be introduced, although there was only a shortage of butter and bacon; the minister of food, replied that he had not introduced rationing merely for the sake of having a rationing scheme. But in the eyes of people like Mr. Alexander, schemes and plans are good in themselves, apparently because it is good for us to be rationed even when there is no shortage. Has he asked his constituents whether they think a spot of rationing would be good for them?

Thus Arthur Greenwood talks about "Socialist" organisation, oblivious of the fact that such a phrase spells complete nonsense to anyone who knows what organisation means. What would an engineer say to a "Conservative" bridge or a "Liberal" viaduct?

The principles of organisation form an exact science. They can be rightly or wrongly applied that is all.

But to incorporate with this science something known as "Socialism" which we are told means sacrificing personal interests to the public good—for the moment words fail me. Let us take an illustration. You go to the dentist. What would you think if you were told the method of abstraction would embody "Socialist" principles?

As has been truly said "There is plenty of stupidity about", and the peculiar form it takes among the Socialists is that nothing should be done unless it involves as much sacrifice as possible.

A LONDON LIAISON GROUP

has been formed as a result of the meeting at 4, Mecklenburgh Street, on Saturday, October 28. Meetings will be held at monthly intervals, and social crediters are invited to bring friends, but it must be clearly understood that this is not a propaganda group.

The next meeting will be held on SATURDAY, NOVEMBER 25th, from 2 till 5 p.m. Subject: "Federal Union." Future announcements will appear on the back page of this paper.

B. M. PALMER.

Now the retention of the present money system involves an enormous amount of sacrifice. Perhaps that is why this sentence occurs towards the end of his article:

"Industry and commerce comprise two different sets of the community—those who provide the money and those who do the work. I am not primarily concerned with the

former."

No; the Labour party never criticises the Bankers' policy because it is identical with their own. Sacrifice.
B. M. PALMER.

THE EMPEROR'S NEW CLOTHES

By HANS ANDERSEN.

A new translation by Børge Jensen.

Once upon a time there was an Emperor who was so fond of nice new clothes that he spent all his money on his wardrobe. He did not care to inspect his troops, nor to go to the theatre nor to drive in the park if he could not appear in a new costume. He had one for each hour of the day and in the same way that one says of a king 'he is in council' one invariably said about him: 'His Majesty is in his dressing room changing his clothes.'

In the great city the people joked a good deal about the Emperor and there was a never ceasing stream of visitors to his capital. One fine day there arrived two impostors who called themselves weavers and declared that they knew how to weave the most marvellous material in the world. Not only were the colours and the design of an unparalleled beauty but a costume made of this material possessed the wonderful quality of being invisible to everyone unable to do his job properly or more stupid than he ought to be.

"Jolly valuable clothes," thought the Emperor to himself. "Thanks to them I shall be able to recognize those of my subjects who are unfitted for their jobs and to distinguish the stupid persons from the clever. Yes, I must definitely have some of this material made."

Whereupon he gave a large sum to the two impostors asking them to set about the work immediately.

So they set up two looms and pretended to work although there was absolutely nothing on the shuttles. They continually demanded the finest silk and purest gold, but they stuffed it all into their own bags and worked far into the night at their empty looms.

"I would rather like to see how far they have got," the Emperor reflected, but at heart he was a bit anxious at the thought of the material being invisible to the stupid and the incapable. Not, of course, that he had the slightest fear about himself. Nevertheless, he preferred to send someone else to see how the work was proceeding. Everybody

had heard about the wonderful qualities that the material possessed and all were burning with impatience to know exactly how stupid and incapable their neighbour was.

"I shall send my dear old Minister of the Interior to the weavers," thought the Emperor. "He will be more capable than anyone else to judge the material, for he is a very clever man, and none is better at his job than he."

So the good old minister (who was honesty itself) went to the large room where the two impostors were weaving hard at their empty looms. "Goodness gracious me," he thought, opening his eyes wide, "I cannot see a single thing." But he kept it strictly to himself. The two impostors invited him to come nearer and asked him what he thought of the design and the colours. In front of the completely empty loom the poor old minister opened his eyes wider and wider but without seeing anything for the simple reason that there was nothing to see. "Good Lord," he thought, "Is it possible that I am nothing but an idiot? I should never have thought so, but there does not appear to be any doubt. Am I not up to my job? I must be very careful not to say that I have not seen the material."

"Well, what do you say?" asked one of the weavers. "Oh but it is charming; too, too divine," said the old minister adjusting his eye-glass. "This design, these colours. Yes, I shall certainly tell the Emperor that I am very, very pleased."

"How very gratifying," commented the weavers and then they began to enumerate all the colours of the material and to explain its design. The old minister listened for all he was worth so as to be able to repeat it all to the Emperor.

The impostors demanded a second provision of silk and gold for the material. Just as before they stuffed all in their own pockets and continued to work at empty space. The Emperor sent another trusted official to see how

far they had got with the cloth. He was no more lucky than the minister. He looked and looked but as there was not anything but the empty looms he could not see anything. "Don't you think it is a remarkable material?" asked the two crooks showing it to him and explaining the superb design that did not exist.

"But I *know* I am not stupid," thought our friend. "Can it be that I am not worthy of my position? I cannot believe it. But I must see to it that nobody notices it." So he praised the stuff that he did not see and expressed all his admiration for the handsome colours and enchanting design.

"It is a marvel," he told the Emperor.

The whole town talked of nothing but the magnificent material. At last the Emperor wanted to see it for himself while it was still on the loom. Accompanied by a grand train of persons (among whom were the two trusted officials) he repaired to the room where the two crooks were working like niggers, still without using the least thread of gold or silk.

"Well, your Majesty, is it not magnificent?" asked the two officials. "Will your Majesty deign to look at these colours and this design?" And they pointed to the empty loom while the others were no doubt looking at the material.

"Heavens," thought the Emperor. "I cannot see a thing. Is it not terrible? Am I an idiot incapable of governing my Empire? What a calamity."

"Yes, yes, it is splendid," he said loudly.

He gave a gracious nod to show his satisfaction, and he looked at the empty loom not daring to say that he did not see anything. All his suite opened their eyes wide but could see no more than the rest. In spite of which everybody said with the Emperor: "It is splendid." They advised him to wear a costume made of this superb material

in the grand procession which was shortly to take place.

"It is magnificent, it is charming, it is admirable," were the comments audible from all sides, and there was general satisfaction.

The Emperor graciously decorated the two crooks by his own hand, bestowing upon them the title 'Weavers of the Imperial Court.'

All the night preceding the day of the procession the two imposters stayed up working by the light of sixteen chandeliers. Everybody could see the pains they took to be in time with the Emperors New Clothes. At last they pretended to take the material out of the loom. They began to cut in the air with two big scissors and to sew with needles without any thread. And then they declared that the costume was ready.

The Emperor arrived with all his courtiers and the two crooks raising their arms as though they were holding something, said: "Here are the trousers. And here the coat. And this is the cloak, etc. It is light as a spider's web, so light that you would not believe that you had anything on at all. That is the beauty of this material."

"Just imagine" said all the courtiers,

but they saw nothing as there was not a thing to see.

"Would your Majesty deign to have Your August self undressed," asked the crooks, "so that we can try on the new costume in front of the large mirror?"

The Emperor let himself be undressed and the two imposters pretended to give him one piece of clothing after the other. They took hold of him by the waist as though to fasten something on to him: it was the Imperial train. The Emperor turned and turned in front of the mirror. "Great Heavens, what a becoming costume, and *perfectly* cut," exclaimed all the courtiers. "What a design, what colours, what a superb costume." Then the First Master of Ceremonies announced: "The canopy under which your Majesty will graciously place yourself for the procession is at the door."

"Good, I am ready," said the Emperor. "I do not think this is too bad", and he turned once more in front of the mirror so as to seem to admire his own splendour.

He set out underneath his magnificent canopy and everybody in the streets and in the windows exclaimed "Are not the Emperor's clothes hand-

some? What a cut. What a wonderful train." No one wanted to admit that they did not see anything. That would have been to declare themselves stupid or incapable.

Never had the Emperor's new clothes been such a success.

"But the Emperor hasn't any clothes on," suddenly exclaimed a little child.

"Heavens, listen to the voice of the innocent," said the father. And the rumour of what the child had said spread among the crowd. And finally the whole people shouted: "He has no clothes on at all!"

The Emperor shivered slightly, for it seemed to him that they were right; but he thought "I must keep it up till the end of the procession."

And he tried to look still more majestic than before, while the chamberlains respectfully carried the train of the cloak that did not exist.

All philosophies are in the end personal. You can no more escape your philosophy than you can escape your own shadow, for it is also a reflection of yourself.

—J. Macneile Dixon.

THE LIE

Go, soul, the body's guest,
Upon a thankless arrant;
Fear not to touch the best;
The truth shall be thy warrant.
Go, since I needs must die,
And give the world the lie.

Say to the court, it glows
And shines like rotten wood;
Say to the church, it shows
What's good, and doth no good:
If Church and Court reply
Then give them both the lie.

Tell potentates, they live
Acting by others' action,
Not loved unless they give,
Not strong but by their faction:
If potentates reply
Give potentates the lie.

. . . Tell physic of her boldness;
Tell skill it is prevention;
Tell charity of coldness;
The law it is contention:
And as they do reply
So give them still the lie.

. . . Tell faith it's fled the city:
Tell how the country erreth;
Tell, manhood shakes off pity;
Tell, virtue least preferreth:
And if they do reply
Spare not to give the lie.

So when thou hast, as I
Commanded thee, done blabbing,
Although to give the lie
Deserves no less than stabbing,
Stab at thee he that will,
No stab the soul can kill.

—Sir Walter Raleigh.

THE SOCIAL CREDITER

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES:

Home and abroad, post free: One year 30/-; Six months 15/-;
Three months 7s. 6d.

VOL. 3. NO. 10.

SATURDAY, NOVEMBER 18th, 1939.

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LIVERPOOL, 2.

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LETTER TO THE EDITOR

NOT NAZI-ISM

Dear Sir,

I should like to be allowed to express my appreciation of the letter of your correspondent Mr. A. H. Wainright, in your issue of the 11th inst.

Not only is anti-Semitism (anti-Judaism) *not* Nazi-ism, but Nazi-ism is *pro-Judaic*. I can imagine that at first sight, a statement of this character may appear to be merely perverse, but its truth is easily demonstrable by the application of the maxim: Quis beneficis?

The so-called persecution of the Jews in Germany is merely the sacrifice of a few troops by the Higher Command. Nearly seven million *Russian* peasants were starved to death to ensure the collectivisation of the farms. How much did we hear of that?

The war has been rendered inevitable by the centralisation of power in a few hands and the insistence on Jewish-Whig economic doctrines. Hitler was financed through Thyssen with enormous sums. Does anyone suppose that this was done against the will of Jewish International Finance?

Already Jews in every country in the world, and especially in Great Britain and the United States are reaping immense rewards both in money and power, as the result of War legislation carefully prepared far in advance. Russian Jews have come into effective control of three-quarters of Poland. The proposals now being advocated in regard to Federalism of Europe, and the "Reign of Law" (*Justice, Status Judaeorum*) have one primary object, and one only—the stabilisation of the reign of the Jew, with the British and American Whig as

his lackey. Just how much they would conduce to the benefit of the individual can be deduced from the actions of the Canadian Federal Government in opposing, at every step, the expressed will of the people of Alberta. All this will not, of course, prevent the German people being again victimised.

Yours, etc.,

C. H. DOUGLAS.

Temple, London; November 13, 1939.

LABOUR PARTY FOR FEDERATION

Mr. Attlee, leader of the Socialist party, outlined his party's peace aims at a private conference of Socialist M.P.s and candidates at Caxton Hall last week.

These included the principle of federation for Europe:

... "Fifthly, there must be acceptance of the principle that international anarchy is incompatible with peace, and that in the common interest there must be recognition of an international authority superior to the individual States and endowed not only with rights over them, but with power to make them effective, operating not only in the political, but in the economic sphere. Europe must federate or perish . . ."

... "There must . . . be an international force, possessed of such overwhelming strength that no would-be aggressor would dare to challenge it. For many reasons an international air force is the most appropriate instrument, while in addition, the abolition of national air forces will remove the apprehension of aerial attack which is to-day driving mankind

back to the practice of cave-dwellers. In addition every State must accept the obligation of bringing against any disturbed of the peace the power of economic sanctions. . . . Such armed forces as remain in the hands of individual States must be subjected to international inspection . . ."

Aim: the Super-Centralised State.

"PHILATELY"

Will all readers who themselves, or through friends, collect franked foreign or out-dated stamps (including "postage due" stamps) for Social Credit funds, please note that their collections, as they reach economic postal number or volume, should be forwarded direct to:

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J. B. G.

A REALLY GREAT OPPORTUNITY

Readers will find enclosed with this issue of the paper a special subscription form. This is to enable new readers to sample the paper for a trial period at a small subscription. If they start with the December 2nd issue of the paper they will enjoy the invaluable advantage of reading special articles written especially to give new readers a knowledge of the true progress of social credit and the importance of social credit to the world.

EVERY reader is asked to obtain at least one TRIAL READER. With the special aid they are being given for this purpose this should be an easy matter.

We ask every reader to accept this small minimum task.

J. M.

“The Instincts of the Herd in Peace and War”*

By TUDOR JONES.

This article makes no pretention to originality. It is merely a review of a work now many years old in which the famous English surgeon, Mr. Wilfred Trotter, popularised the phrase, *the herd instinct*, as Nietzsche had done in Germany. But it is a review compiled in the light of the great practical need of the moment (perhaps of many moments to come) for as complete as possible an understanding of what Douglas has called ‘the psychological barrier’—that is to say (in this connexion) the barrier which must be overcome before men and women assert their right to associate with maximum efficiency for a common purpose, chosen by themselves, and not chosen for them by a minority in possession of exceptional powers of control.

McDougall has objected to the “brilliant and very readable little book” that it is “pervaded by the error of attributing to the ‘herd instinct’ every form of social relation and influence, in a quite indiscriminating manner.” I am not, however, concerned (nor was the author) with the forms of behaviour which may be correctly regarded as manifestations of the herd instinct, so much as with some of the phenomena which accompany genuinely instinctive reactions in human society. I take it that Mr. Trotter’s statement,

... the gregarious habit in an animal of large individual mental capacity is capable of becoming, and indeed must become a handicap rather than a bounty unless the society of the species undergoes a *progressive co-ordination which will enable it to attract and absorb the energy and activities of its individual members,*

embodies, to some extent at least, the motive which inspired Mr. Trotter’s interest in his subject. Bearing in mind that social credit is *social* (not solitary) credit, I do not see how I, as a social creditor, can dissent from this statement. Surely the breakdown of society which we are witnessing is due to nothing else but the failure of the energies and activities of men and women to be absorbed—i.e., all the energies and activities, not merely some of them—and is not the remedy we propose “a continuously progressive co-ordination.”?

The turn of phrase habitual in the book suggests what may be called

‘planning-mindedness’, meaning a disposition either to accept responsibility one’s self or to confer upon some special set of individuals (not upon individuals collectively) responsibility for deciding *which* needs of individuals social organisation shall satisfy. Social creditors are not ‘planning-minded’. They regard the responsibility for deciding which of the needs of individuals shall be met as too great for any minority however large or however small, since such decisions are determinative, ultimately, of the constitution of social groups. They tend to alter the direction of human development, irrevocably and irreversibly; to change the course not only of human history but of human life; and to this tendency most of the failures of human beings to establish associations of a relatively permanent and satisfying nature may be attributed. *Some men* do not know enough to decide what the goal of *all men* should be. The impious assumption to the contrary ends in failure or disaster.

Whatever views Mr. Trotter may hold on this matter, some of his observations concerning what we should call social dynamics are of interest to us.

He observes, for example, as we have observed, that to question a non-rational judgment, which is the product of suggestion, is often regarded as carrying scepticism to an insane degree and is met by contempt, disapproval or condemnation, according to the nature of the belief in question; whereas opinions acquired as the result of experience alone do not possess “this quality of primary certitude. They are true in the sense of being verifiable, but they are unaccompanied by that profound feeling of truth which belief possesses.”

The dicta of new suggestions are usually at variance with experience and hence conflicts result resolved “by indifference and by rationalization or by a mixture of these two processes.” Such solutions are “characteristic of the great class of normal, sensible, reliable middle age, with its definite views, its resiliency to the depressing influence of facts, and its gift for forming the backbone of the State. In them herd suggestion shows its capacity to triumph over experience

....

“That it is able to do so has the

advantage of establishing existing society with great firmness, but it has also the consequence of entrusting the conduct of the State and the attitude of it towards life to a class [? group] which their very stability shows to possess a certain relative incapacity to take experience seriously, a certain relative insensibility to the value of feeling and suffering, and a decided preference for herd tradition over all other sources of conduct.”

“It is,” says the author, “this possession of the power of directing national opinion by a class which is in essence relatively insensitive towards new combinations of experience; this persistence of a mental type which may have been adequate in the simpler past, into a world where environments are daily becoming more complex—it is this survival, so to say, of the waggoner upon the footplate of the express engine, which has made the modern history of nations a series of such breathless adventures and hairbreadth escapes. To those who are able to view national affairs from an objective standpoint, it is obvious that each of these escapes might very easily have been a disaster, and that sooner or later one of them must be such.”

The restricted individuals whom we allow to prepare such dangerous situations for us are “stable”, “resistant”, “normal”; but—diseased. The narrowing of the range of facts over which their intelligences have control is not the conscious self-limitation which great innovators impose upon themselves at will. It is not a choice of a fact at a time, as a chess-player chooses a piece at a time to move, with all the pieces he can move in full view. It is a shrinking of the mind from knowledge of some of the pieces, imposed from without. Trotter realised that this is as much *disease* as the degeneracy of the un-stable “sensitives.” The solution of the conflicts of the “stable” does not necessarily argue greater strength: often it argues greater corruption.

It is interesting to note how Trotter turns the tables on Freud, who concern was to restore the mentally sick to a

* The subject of two essays by Mr. Wilfred Trotter in the *Sociological Review* in 1908 and 1909, expanded and published in 1916 (T. Fisher Unwin) under this title.

"normal" without considering the value of the "normal" to which they were to be restored. The criticism applies with full force to the mad-house into which our world has been turned by "normal", "progressive" forces; and it is no exaggeration to say, as Trotter does, that the "normal" type "is far from being psychologically healthy, is far from rendering available the full capacity of the mind for foresight and progress; and, being in exclusive command of directing power in the world, is a danger to civilization."

Since this article is primarily, as has been stated, a review and not an argument, it may be well at this point to seize upon Trotter's delineation of the 'unstable', the 'sensitive' who is obviously, even when a candidate for certification as well, the sole opposing force to resist the 'resistant' and to enforce upon him awareness of that herd whose sanctions impel him instinctively to obedience.

"The most prominent characteristic in which the mentally unstable contrast with the 'normal' is what we may vaguely call motive. They tend to be weak in energy, and especially in persistence of energy. Such weakness may

translate itself into a vague scepticism as to the value of things in general, or into a definite defect of what is popularly called will power, or into many other forms, but it is always the result of the thwarting of the primary impulses to action resident in herd suggestion by the influence of an experience which cannot be disregarded. Such minds cannot be stimulated for long by objects adequate to normal ambition; they are apt to be sceptical in such matters as patriotism, religion, politics, social success, but the scepticism is incomplete, so that they are readily won to new causes, new religions, new quacks and as readily fall away therefrom." The resistive "gain in motive what they lose in adaptability; . . . in a sense the unstable gain in adaptability what they lose in motive."

Trotter does not permit himself more than a glance at the problem of the significance of the co-existence in society of these two types. They divide society between them and "they both must be regarded as seriously defective and as evidence that civilisation has not yet provided a medium in which the average human mind can grow undeformed and to its full stature."

Well, what's Mr. Trotter going to

do about it?—Or, rather, what was he going to do about it in 1915?

"To the biologist it is quite clear that this can be effected [i.e., the re-adjustment of the environment can be effected, so that "sensitiveness may develop and confer on man the enormous advantages which it holds for him"] only by an extension of the rational method to the whole field of experience, a process of the greatest difficulty, but one which must be the next great variation in man's development if that development is to continue to be an evolution."

It is strange we have had to wait nearly a quarter of a century before witnessing any wide currency to the instant question: "and who is going to do the extending?"

"England" says (or said) Trotter "has stolidly, even stupidly, and always in a grossly practical spirit, held herself to the task of shaping a society in which free men could live and yet be citizens."

Let's hope she goes on holding herself to the task, herd instinct or no herd instinct; hypnotised or dehypnotised. Can an "instinct" be in conflict with reality?

THE POLICY OF THE JEWISH RACE

There is no problem the solution of which is more vital to civilisation than the "Jewish Problem." The Jewish race is unique: its members seem to have behaved with consistency throughout thousands of years.

The nature of the results produced by this behaviour forms the policy of the race, which is the expression in practice of its philosophy; and the effect of that policy on other peoples is what has built up the "Jewish Question."

This is one of a series of articles giving an account of the relations of Jewry with some other cultures. It is taken largely from Jewish sources, and therefore presents the policy of the Jewish race according to its own records. It is NOT an assessment of the success or otherwise of the policy disclosed.

11c. THE HOUSES OF ROTHSCHILD, MONTEFIORE, JOSEPH, SOLOMON and SASSOON [The British Empire].

PALESTINE: British Mandate.

Mrs. Fry: Waters Flowing Eastwards:

"At the time when the [British] Mandate was awarded Palestine had a population of 757,182, of whom 590,890 were Moslems, 73,024 Christians and 83 Jews, the remaining 9,474 were principally Druzes. The Jewish fraction, eleven per cent. of the population was roughly divided into four groups:

- (i) Descendants of Jews who had never left Palestine (negligible in number).
- (ii) Descendants of Jews who had returned to Palestine in the middle ages (few in number).
- (iii) Those who had come in during the nineteenth and twentieth centuries under non-Zionist auspices.
- (iv) Those who had come in under Zionist auspices."

II. MIDDLE AGES.

For centuries Palestine was part of the Ottoman empire, and we know that there has been a Jewish community in the Ottoman capital since the fourteenth century and that every sultan since that date has had his Jewish body-physician, Jewish finance or prime minister, and that Turkey during all the Middle Ages was a haven of refuge for the Jews. One Jew Isaac Zarfatti sent a circular letter to the Jewish communities in Germany and Hungary inviting their members to settle in Turkey:

"Turkey is a land in which nothing is lacking. If you wish all can go well with you. Through Turkey you can safely reach the Holy Land."

A great number of Jews followed the invitation, but few found time to go to the Holy Land.

Here is the situation as reviewed in 1551 by a Gentile, Nicolo Nicolai, chamberlain to the King of France:

"There are so many Jews throughout Turkey and Greece that it is downright incredible. They increase

daily through the commerce, money-lending and peddling which they carry on almost everywhere on land and on water so that it may be said truly that the greater part of the commerce of the whole orient is in their hands. In addition one meets among them many skilled artists and mechanics of all kinds, especially among the Marranos, who some years ago were driven out of Spain and Portugal. These with great harm and injury to Christendom have taught the Turks to make implements of war . . . the said Jews have also established a printing press which is a wonderful thing to the Turks."

The *Jewish Encyclopaedia* comments:

"If one recalls the warlike activity of the Turks at this time when they were laying siege to Vienna and threatening to over-run Europe the full significance of Nicolai's allusion to the manufacture of implements of war is seen . . . the Jews also had a more direct influence on the making of war and peace through the diplomatic negotiations in which they took part . . ."

In the seventeenth century the leading Jew, the 'Prince of the Captivity' was Joseph, Duke of Naxos.

"He received a firman from the Sultan empowering him to seize the cargoes of the French ships in Turkish waters to the amount of the debt which the French government had long owed the Mendesia [his wife's] family . . . a few years afterwards Joseph succeeded in influencing the sultan to make war against Venice because of Cyprus . . . Joseph Nasi's place was taken by another Jew Solomon Ashkenazi, who although remaining more in the background and working through the grand viziers instead of coming directly into contact with the sultan was even more influential than Joseph. The war with Venice which was begun by one Jew was terminated by another . . . he was likewise entrusted with the negotiations for a peace between Spain and Turkey."

There was no time, you will understand, in those days for pilgrimages to, or development of, the Holy Land. Even the Jewish women had important business on their hands:

"Certain Jewesses became prominent at this time as physicians and intriguers . . . Turkish women of the harem have always exercised more influence than is commonly attributed to them, and the Jewesses who were made welcome there in various capacities frequently acted as go-betweens, and indirectly influenced the actions of prominent men. Esther Kiera through her position as an intimate of the Sultana Baffa, became all important in the diplomatic intrigues of the time and she carried on a traffic in army posts."

The 'general' or Gentile community is only vouchsafed two lines by The *Jewish Encyclopaedia*:

" . . . the standard of civilisation throughout Turkey was very low and the masses very illiterate."

But this piece of information helps us to understand why the Jews in Turkish Palestine "remained few in number" during the middle ages.

III. THE NINETEENTH & TWENTIETH CENTURY.

"The attitude of the [Turkish] government is uniformly kind, and prompt punishment follows attacks on the Jews . . . after the Damascus Affair [when the Jews were accused of having sacrificed a Christian child, an affair which was made world famous by the intervention of the foremost Jewish organisation in England the British Board of Deputies,

whose chairman, Sir Moses Montefiore, paid six visits to Palestine], in 1840 the Sultan issued a special firman defining the position of the Jews and protecting them from calumnious accusations."

"On the failure, in 1866 of a Belgian firm, Baron de Hirsch acquired from the Sultan concession for the construction of railways in Turkey.

Baron de Hirsch was intimately connected with all international Jewish associations of the nineteenth century, such as the "Alliance Universelle Israelites", which was instrumental in building Jewish schools and synagogues in Palestine, and the "Jewish Colonization Association" founded by himself in 1891 and endowed by him with about £11 millions in all and later controlled and greatly expanded by Jacob H. Schiff in association with Sir Ernest Cassel. Although Baron de Hirsch's efforts were chiefly concentrated in cooperating with the English and American ruling houses in shifting the Jewish population from Europe to America [the actual transportation was effected largely by vessels of the Jew-controlled Hamburg-America and North German Lloyd lines] the Jewish colonisation of Palestine was by no means neglected. In this particular effort he was no doubt supported by the 'Turkish' and 'American' Governments:

"In 1887 the minister plenipotentiary from the U.S.A. to Turkey was a Jew Oscar S. Strauss. When Strauss was replaced by Solomon Hirsch the grand vizier in his address of welcome to the latter said: 'I cannot conceal the satisfaction it gives me to see that for a second time your country has called a son of Israel to this eminent position.'"

Strauss was again minister from 1897 to 1900.

This brings us up to the fourth [Zionist period] which is a chapter apart and will be told in our next instalment.

CHINA: A British Sphere of Interest.

The *Encyclopaedia of Jewish Knowledge*:

"The settlement of foreign Jews in China dates back to the middle of the last century, when the Treaty Ports were opened to foreign trade [David Sassoon of Bagdad and Bombay extended his opium business to Shanghai, Canton and Hongkong]. The early Jewish settlers [the Sassoon family] invested their savings [gained from the opium trade, over which they soon obtained a monopoly] in land then valueless, but which has now greatly appreciated."

Others followed in the wake of the Sassoons:

"Silas Aaron Hardon, a native of Baghdad, who won Imperial favour and erected palatial homes in Peking, Shanghai and Hanchow."

And then 'America' discovered the Far East. As early as 1892 Jacob Schiff was in communication with American nationals* and others concerning the possibilities of loans to the Chinese Government. There intervened a lull in the activities of Foreign trade because of the Boxer Rebellion during which the Dowager Empress ordered all foreigners to be shot, but some years after the leading ruling Jewish houses of West and East came to an arrangement, and an International Chinese Consortium was set up dominated by Kuhn, Loeb and Company.

This establishment led directly [*British Encyclopaedia*] to the downfall of the Manchu Dynasty and the introduction

* "Jacob Henry Schiff: Life and Letters", by Cyrus Adler.

of a 'constitutional' government. [The legislative assemblies being called the Kuomintang.] There followed the entrance of China into the European war at the invitation of the U.S. Government, over which enterprise she lost much blood and treasure but gained membership of the League of Nations. After the War, Shanghai, the European centre transformed into a modern city containing many sky-scrapers and not a few synagogues [one of which was built by the late Sir Jacob Sassoon in honour of his wife, costing 10,000 dollars] and several Jewish members in the municipal council.

That is one aspect of the matter. Perhaps a glance at the Communist activities undertaken by Moscow after war would complete the picture.

M. Paul Simon, Professor of Political Economy in the Liège Commercial High School has published a statement on the position of Communism in China:

"The U.S.S.R. was not slow in realising that China was favourable soil for the rapid spread of its principles. The ravages and chaos of incessant wars, and the exactions of military tax-gathering combined with a flood of

foreign products exasperated and impoverished the peasant class who turned eagerly to the brilliant picture of a new world put before them by the Communist agents.

"In September, 1920, the Chinese Communist party was founded in Shanghai. Moscow knew that left to its own resources, the newly born party could not develop with the desired celerity. To insure success it was understood at the start that it was preferable to unite it to some appropriate party already existing, than to absorb the latter. Moscow cast its choice on the Kuomintang Party. Negotiations began and in January, 1929, the Jew Borodin succeeded in joining the two parties. Thanks to the double help of the U.S.S.R. and the Chinese Communists the Kuomintang saw its influence ceaselessly increase and was not long in conquering by force of arms the centre and the south of China."

"The Communists have steadily gained ground since 1930 and in September, 1933, during the Congress at Shanghai, presided over by Lord Marley, a new Soviet-controlled movement 'Against War and Fascism' was created." B. J.

WISTFULNESS

This is an essay against the great modern institution of Wistfulness against which we shall have to throw the full force of brave and gallant living and the high tide of gaiety. Soon, unless we are firm, this Wistfulness will have corroded all the living emotions of our countrymen: chip off that crust of apathy and resignation from Mr. (and Mrs.) Robinson, and there is exposed a deep slush of self-pity, a yearning for a cinematographic heaven, which conceals the living rock that is his (or her) real self.

Do you know the portrait of the Great Victorian Sheep (insulted by the title of Winter Landscape), peering out of the snowy landscape picture on the wall? The Sheep keeps company with the Baby and the Collie Dog (Her Greatest Friend), the Stag at Bay, and numerous other petrifications of other peoples unsatisfied desires. In the self-pitiful mournful gleam of its eye is the same wail that arises from the band in the great 'modernistic' restaurant round the corner. There the instrumentalists (they are not musicians) with solemn and religious mien are playing a tune oozing with suppressed fervour and *despair*. It is a tune derived from the tradition of a defeated and overtly despised black race—and the despair is characteristic.

Wistfulness! Who invented it anyway? Who injected it into our veins so that instead of the swing and the thrill and the surging gaiety of living that rises from your toes and your fingertips so that you go singing down the street at the sun, full of the rich power to control your own destiny . . . instead of this is a thin self-pitying, mournful wail—and the bleared look in the eyes of the sheep.

It has brought us from the magnificent sureness of John of Gaunt's

"This blessed plot, this earth, this realm, this England . . .

This land of such dear souls, this dear, dear land," to the suggestion that:

" . . . The claim to exercise unlimited national sovereignty prevents the citizens of all nations from enjoy-

ing the riches of the earth and the creative ingenuity of man's brain; that it encourages ignorance and hatred between countries; in fact, that it produces waste and war . . . The essence of our appeal therefore, is the idea of common humanity and common interest as the link between peoples of different nationality, in opposition to the prevailing doctrine of the separateness of national identity; it is an appeal for a wider loyalty than that of the nation state . . ."

—Federal Union.

That is despair; despair of making a small thing work that seeks to try it on a larger scale.

Now I think that this modern quality of wistfulness is complementary—is very closely associated with—the swollen importance of the attribute of "Glamour" in our civilisation.

No doubt there is glamour and Glamour, and, as well, wistfulness and Wistfulness. There will always be glamour while hills are blue in the distance and green nearer to—it is not the existence of these things that is significant but their inflated importance.

The Oxford Dictionary says of Glamour:

"*Delusive* or alluring beauty or charm."

and derives it as a corruption of "gramarye."

And of the word Wistful:

"Affected with vague yearnings or *unsatisfied desire* to understand."

It has been one of the first cares of the rulers of the world we live in to widen and widen the meaning of words until they embrace so many meanings, acquire such an aura, such a haze, that they are only with difficulty wielded for any precise and real use. Deprive a word of its precise meaning and you deprive it of its real power. We are now concerned only with the bloated and essentially extra-real meanings of these two words.

What connection has Glamour with reality? Why,

very little; only the connection of the average ideal *standardised* charm with the real charm, which is apt to be unorthodox and wayward, to occur in all sorts of curious places. But the Glamour-Wistfulness mechanism is one of the most effective methods by which is imposed the standardised and invalid ideals of to-day.

For Glamour and Wistfulness are the dead segments of the living progression by which we live. And when I say live, I do not mean a living death, but the strength and vigour of a spring morning and the wisdom of maturity.

We conceive of an objective, we orientate our actions towards gaining it, we fail, we try another method, we succeed. And success leads us on to another object. Our living is composed of such progressions, some contained in others, some bigger, some smaller, their crests rising simultaneously and successively like waves in the sea.

It is probably one of the characteristics of the northern races—and one of the elements of their success—that for them a word and its meaning coincide, and the thought leads on to its sequent action. There is no gap between the conception and the deed, and the word bridges the two—the process may be extremely slow, but it is continuous from the dawn of the thought to the completion of the objective.

Within the last two centuries there has been a profound loosening of the association between words and their meaning, and a still deeper schism between the selection of desirable objectives and action to their attainment. Desirable objectives have become divorced from possibility, but the *idea* of the objectives retained; the energy that would normally lead to their attainment seeps out in wistfulness, while the isolated, stranded *idea* of the objective acquires a remote and artificial glamour. It is unattainable.

Once upon a time there was a day when those who expressed the policy of the people lived among them and shared a free circle of ideas within the tradition of the race, and the artistic expression that they produced was the natural flowering of the policy of the people. In both chair and cathedral they returned to the people the ideas they had drawn from them, and with an inspired 'rightness' in their expression: in the shape and workmanship of the chair was their policy of the true art of sitting down; in the lines of the cathedral they built their policy of worshipping God. The expression of the policy of the people reflected, by and large, the real policy. It was what people meant, and what they proceeded to do; so that there was a robust strength and integrity about the arrangement. But with increasing industrialisation the majority of individuals were cut off from that near-national-dividend, access to the land and its fruits, those who expressed the policy of the people in words, in paint and in craft, were cut off from the circle of ideas. But they were not deprived of tongues or their tools. They imposed on the people an arbitrary interpretation of their policy. First this was grouped round the real policy that had previously had some momentum—they groomed it, pruned it, painted it and abstracted it. Simultaneously, there was a drastic curtailment in the liberties of individuals (through the money mechanism) so that most of the objectives that appeared desirable became obviously out of reach. The continuity between wanting a thing and getting it was broken: and the symptoms of wistfulness began to spread rapidly. Then later the emphasis was subtly shifted from what was real in this composite ideal, to what was unreal, to the polish and the

Glamour.

Consider the case of the "Glamour Girl." The grand era of the glamour girl starts in the gusty dawn of the nineteenth century, with oppressive conditions for the lower-paid classes and increasing power of the coagulating middle classes, with the rise of the great cult of 'respectability', the cloak of puritanism. The lily figure of the Lady of Shalott, remote noble and mournful, is probably the first of the modern type. The Lady is convinced that some curse is to happen to her, but she doesn't know exactly what it is, nor does she attempt to do anything about it, poor girl, except to gaze wistfully into her mirror. 'The Curse is come upon me' she declares meekly, and as meekly climbs on to her barge and proceeds to make that Curse. And yet it is the element of the real in her plight which to some extent vivifies her ridiculously unreal behaviour.

With the glamour girls of the 1939 floor show, (judging, of course, from the picture papers and the cinema through which they have been given half their potency) it is their unreality, their approximation to some standardised perfection which constitutes their alleged charm. (*Delusive charm*—Oxford Dictionary). This change, of course, is the effect of a continuously greater centralisation.

To put it another way, if you married the Lady of Shalott, she would no doubt behave in a very irritating fashion, but she would *be* the Lady of Shalott. Marry a Glamour Girl for her Glamour and you find the Glamour develops hair-curlers overnight. The final joke about this Glamour business, you see, is that by slightly altering the emphasis, we all now crave for something that firstly seems impossible to get, secondly if we did get it, it would be most unsatisfactory, and thirdly puts us out of humour with the real (and actually more satisfying) things that are available to us; so that if we get the real things we don't like them. Do you wonder that the possibility of achieving an objective thus nicely decapitated, the individual distrusts his own effectiveness, and sinks into a more or less pleasant coma of acceptance, and fatalism punctuated by fits of this exhausting wistfulness?

There are any number of questions to be asked as to Who? and Why?

Was it chance that introduced, after the war, the strains of a defeated and despairing black race in America as the popular musical idiom of Englishmen?

Is it chance that the most centralised and powerful propaganda machine of all, the cinema, is under tremendously centralised control, is run largely from the U.S.A. and is monopolised by the Jews—with the results that we well know. ("What can't be sold, has no value.")

Is it chance that the theatre is also so controlled?

Is it chance, in fact, that all the machinery for tinned Glamour is controlled by one set of people?

Social crediters, by emphasising the necessity at the present time for a conscious policy are again binding together the thing wanted and the action for getting it. Again the sweep of action between conception and achievement will, in most cases, be the rule. To reject the prevailing policy of despair and self-pity, to refuse the evidences of it thrust at us from all sides, to value the real above the centralised celluloid abstract and native high spirits above negro mournfulness—this is at least a contributory help in the return to reality.

E. S. E.

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