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FOR POLITICAL AND ECONOMIC REALISM

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WHOSE SERVICE IS PERFECT FREEDOM (XIII)

By C. H. DOUGLAS

Some years ago, it was suggested to Mr. Montagu Norman that the policy of the Bank of "England" made it arithmetically impossible for the British people to be prosperous. He is stated to have replied "I don't believe it is good for a people to be prosperous." About the same time Viscount Snowden described the Bank of "England" as "the greatest moral force in the world," and Mr. Norman's salary was increased from £1,500 per annum to, I understand, £5,500 per annum.

A year or so later, I discussed Social Credit principles with a famous Jewish film star. (Obviously not a distinctive description).

His final comment was "I am a masochist. I think it is good for people to endure pain." I understand that first rank film stars "earn" about £500,000 per annum. Curiously enough it was widely rumoured that Social Credit propaganda was financed from this source. So far as I am aware there was not the slightest truth in this rumour.

A member of an international Jewish banking family, commenting on the same subject, said, "It is the only proposal which would save civilisation, but civilisation is not worth saving. I cannot assist it."

I do not know anything about Mr. Montagu Norman's benefactions, but he is known to be in favour of nationalising the Bank, because he has said so. Both of the other individuals to whom I have just referred have been supporters, with money and influence, of "Socialism."

The first Socialist State, Russia (we know it is Socialist, because it is called so), was made possible by the intrigues of Jewish Bankers. For twenty years it was acclaimed by Socialists as the ideal community, and during those twenty years it was both internally and externally controlled by Jews and beyond all question reflected Jewish political idealism. In spite of the fact that the industrial developments (which provided a market both for American plant and machinery and American engineers and organisers) were carried out by practically slave labour under conditions of espionage and police terrorism far in excess of those existing under the worst of the Czars, the "Workers' Republic," it was insisted, was the kind of State for which we were all to hope.

Nothing very much has changed in Russia in the last year or two except the "liquidation" of a fairly large number of Jews. Russia is just as inefficient, dreary, and misinformed as it was ten years ago, neither more nor less. But because there are signs that it is tending to be a hell upon earth

under Georgians instead of a hell upon earth under Jews, Russia has "betrayed the Labour and Socialist cause" everywhere. Odd isn't it?

Germany, in the days before 1914, was dominated by two groups, firstly the Jew banker-industrialists such as Ballin and Rathenau, with the international finance-houses, such as Rothschilds, Schroeders, Mendelssohns, in the background; and secondly the Prussian Whigs, the Lutheran Junkers.

It may be true that, in the megalomaniac Kaiser, these groups found a specially useful tool. But it is by no means certain. There is plenty of evidence to show that, to the extent that he was a real factor in policy, Wilhelm II was a moderating influence within the limits of his capacities. What is beyond dispute is the existence in Germany of the policy of "playing both ends against the middle," openly admitted by Bismarck, the arch-imperialist, when he said of the German Socialists "We march separately but we fight together." Socialism, as usual, containing a powerful Jewish core, while superficially anti-monarchical, anti-capitalistic, anti-imperialistic, was not merely tolerated in Germany, where, if it had not been tolerated, it could have been suppressed with ease in six months. While detested by the Kaiser, it was both subtly recognised by the dominant groups and encouraged to form affiliations with half-baked idealists in other countries, and to assure them that German Socialism was so powerful, and so unalterably opposed to war, that the threats of the German Army and the Naval Building Programme could be disregarded. "The Workers" would never allow them to be used. The value of these protestations is a matter of history.

The defeat of Germany, and the subsequent currency manipulation, wiped out the solid German middle class, probably the only body of Germans meriting much consideration as a class. The Junkers (who had suffered most of the war casualties in proportion to their numbers) while still maintaining some remnant of their former social status,

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GHETTO

were politically discredited and economically encircled. Germany began to take form as a Jewish Helotry—an ant-heap state with overlords contacting their equally successful brethren in the “victorious” countries, where the eviction of the middle class was in process of consummation by the imposition of fantastic taxation (“on a scale which would have been impossible without Revolution” to quote the ex-Tax Collector, Lord Stamp.) Nazi (National Socialist) Germany is in the direct line of pre-war German evolution.

During the whole of this period, Mr. Montagu Norman's friend the American German Dr. Hjalmar Schacht, was President of the Reichsbank, and “the internal affairs of Germany are no concern of ours.” Even when Adolf Hitler became Chancellor by the aid of the same New York Jewish firm which had been so successful in wrecking Russia, Schacht merely remarked “For three months we shall have to do what Hitler says. After that Hitler will have to do what we say.”

Having made use of Schacht and his friends for some years, Hitler didn't run straight. Schacht was politely ejected, Jews were encouraged to emigrate, largely to England, and (most probably, worst of all) “sound” banking methods were encouraged to emigrate with them.

Immediately, Germany became the enemy of civilisation, as Russia is apparently becoming, and in particular, of the

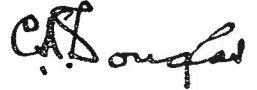
British Labour Party, which, after denouncing war in general as a Capitalist murder-plot, demanded war on Germany on any pretext, as a sacred duty. A Press which hardly mentioned the incredible sufferings of millions of, for the most part inoffensive, White Russians and peasant proprietors, and has borne with complaisance the eviction and murder of the Polish aristocracy and middle class, screamed to high heaven (as did the whole of the United States Press which is so unanimous that Americans must trade but not fight) that the Jews must be restored to their Satrapy in Germany by British and French blood, and in the meantime, must be cared for at our expense. Queer, isn't it?

I am inclined to think that the Germans are, in a single Reich, a curse to Europe, because of their obvious susceptibility to utilisation in mad and criminal aggression. But it would appear that it doesn't matter much, so long as they are used by the right people. Mr. Attlee, Leader of the Labour Party, is urgent that Germany shall not be “dismembered.”

It is to remain a potential threat to the rest of the world. It would be a pity if the Germany built up by Ballin and Rathenau, which is so obviously suitable as the “spearhead” of a World Hegemony, were to become less powerful.

(To be continued).

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COMMUNISM IN ACTION

“Voluntary billeting of Glasgow evacuees at Stirling has completely broken down.

Officials, faced with repeated refusals, because of complaints about the dirty condition of the first evacuees, have announced that compulsory powers will be applied in future and anyone declining to take a child will be liable to a penalty of £50.

The Town Council say that Stirling should not be a reception area because of its proximity to the Forth danger zone. They have decided to approach the Secretary for Scotland again.

—“News Chronicle,” Dec. 20, 1939.

EVACUATION OF CIVIL SERVANTS

The Government has refused to abandon the evacuation of Civil servants from London.

In a letter received by Mr. L. White, assistant general secretary of the Civil Service Clerical Association, from Mr. Elliot, Minister of Health, it is stated:—“The Government has reconsidered the matter in the course of the last two or three days and has reaffirmed its decision that all Government depart-

ments that can function away from London must be evacuated.”

Mr. White said that there were 15,000 Civil servants already evacuated, 5,000 who were threatened with early evacuation, and about 80,000 still in London. If the letter was to be interpreted literally it meant that a large number of the 80,000 would come within danger of evacuation. This was the most drastic statement in regard to evacuation that had yet been made, and it would evoke the strongest opposition from all sections of the Civil Service remaining in London. A protest meeting of the staff in the Inland Revenue Department, who feared early evacuation, would be held within the next few days.

GETTING HOTTER

The Government has again yielded to the pressure of public opinion in ending the coal, gas and electricity rationing.

“A considerable measure of voluntary rationing on the part of the public has made this possible, it was stated in Government circles.”

—Daily Telegraph.

And a considerable amount of commonsense as to the efficiency of our methods of winning the war has made it necessary.

RUSSIAN WAR

“A Red sergeant who was taken prisoner is said to have reported, ‘It is impossible to fight when one is shot at from the front and the rear at the same time.’ Perhaps that explains the dejected spirit of the groups of prisoners whom we interviewed.”

WAR UNLEASHES PRODUCTION

As a result of the war most of the carefully thought out restriction schemes (which since the war of 1914 have more and more replaced the practice of sabotaging material after production) have been dropped, and those that remain subjected to severe modification. In the cases of the steel, sugar and nitrate control schemes discontinuation was simply due to the fact that both sides on the war front had taken part in them. In other schemes such as those for copper and lead the steep rise in demand made restriction both unnecessary (from the restrictor's point of view) and impossible—the producers taking part will not continue to do so unless some advantage is offered them. In almost all cases of organised control of production producers quickly lost control of the markets after the outbreak of war, and prices in the free market shot up. Restriction schemes for tin, tea and rubber are still in force.

NEWS AND VIEWS

The first thing the Centralisers think of when War breaks out is to decentralise themselves. There was scarcely a Jew in London for the first week of the present unpleasantness. But Dublin . . . !

The B.B.C. now refers to "Stalin" and "Monsieur Trotsky." Coming events . . . ?

Have you noticed that we've had no trouble with the Jews in Palestine since we declared war on Hitler?

In the British Expeditionary Force of approximately 200,000 men, there are 243 Jews. About one-eighth of one per cent. There are probably about 5 million Jews in England—about 12 per cent. On these figures, about one out of 96 of the Jews who ought to be in France is in France. The rest are in England, getting rich.

Some advantages of Political and Economic Planning (P.E.P.) Chairman Mr. Moses Israel Sieff:

Wrecked Hotel Industry. Disorganised elementary Education. Income Tax at all-time high. Prices at 1917 levels. Civil casualties three times War casualties. Town versus Country friction fomented.

All in three months. And we haven't begun yet.

Mr. Edgar Sol Bloom (Blüm) has been appointed Director of Purchases for the British Purchasing Commission in New York.

Australia can't pay her debts? Of course she can. The Australian Government buys the whole season's wool clip from the farmers at cut prices. Then the British Government (i.e., the taxpayer) buys the same wool at one third more than the market price. This third, supplied by the British taxpayer, goes to the redemption of the Australian Debt, costlessly created by the Banks.

As the City humorist, Mr. S. W. Alexander, remarks, this is a sound scheme, and if the war goes on for three years will amount to £50,000,000, by which time the British Taxpayer will have paid the Australian Debt. Isn't Finance wonderful?

Count Volpi, the Italian Jew, who

with Count Pirelli, also Italian Jew, financed the Fascist March on Rome, has been awarded the G.C.B. by the King.

One of the great advantages of the G.C.B. is that it confers immunity from arrest—very useful to Financiers.

ADVERTISEMENT IN "THE TIMES" OF DECEMBER 1st.

FREEMASON'S LODGES

Notice is hereby given that APPLICATION has been made to Parliament in the present Session by the United Grand Lodge of Antient Free and Accepted Masons of England for an ACT under the above name or short title for the purposes of which the following is a concise summary:—

To remove doubts as to the application to Lodges of Freemasons established since the year 1799 of certain provisions of the Unlawful Societies Act 1799 and the Seditious Meetings Act 1817: to declare that such Acts shall be wholly inapplicable to Lodges of Freemasons as defined in the intended Act: to relieve the members of such Lodges of Freemasons from certain disabilities under the Unlawful Oaths Act 1797 and the Unlawful Oaths Act 1812 with respect to the taking of oaths and to declare that the said Acts shall not apply to the proceedings of such Lodges of Freemasons or to the members of such Lodges.

On and after the 4th day of December, 1939, a copy of the Bill may be inspected and copies thereof obtained at the price of one shilling for each copy at the offices of the undermentioned Solicitors and Parliamentary Agents.

Dated this 30th day of November, 1939.
BIRD & BIRD, 5, Gray's Inn Square,
London, W.C.1. Solicitors.

SHERWOOD & CO., Clarence House,
4, Central Buildings, Westminster,
S.W.1. Parliamentary Agents.

LITHUANIA AND THE JEWS

" . . . in the last few weeks the percentage of Jews in Lithuania's total population has arisen from seven to about twelve. Poland formerly held the European record with about 10 per cent. of Jews . . .

"The political agents—mostly Jews—who travel in the wake of the [Soviet] Army [occupying Poland] attend to the plundering and rounding up of landowners, intellectuals and former political leaders."

"The Economist," Dec. 9, 1939.

LETTER TO THE EDITOR

SUBSTITUTE FOR BUTTER

Dear Sir,

Owing to the butter shortage Messrs. Sainsbury manufactured a substitute which consisted of margarine mixed with cream. No one who tasted this substitute could tell that it was not pure butter; it was in fact very much nicer than Empire butter, and we used it in preference. Another great advantage was that it cost only 10d. a lb.

Messrs. Sainsbury's have now been forbidden to continue the manufacture of this product on the grounds that it might not 'keep'.

Yours, etc.,
BARBARA LAUB.

London, December 8th, 1939.

Books to Read

By C. H. Douglas:—

- Economic Democracy (edition exhausted)
- Social Credit 3/6
- Credit Power and Democracy ... 3/6
- The Monopoly of Credit 3/6
- Warning Democracy 3/6
- The Tragedy of Human Effort ... 6d.
- The Use of Money 6d.
- Approach to Reality 3d.
- Money and the Price System ... 3d.
- Nature of Democracy 2d.
- Social Credit Principles 1d.
- Tyranny 1d.

By L. D. Byrne:—

- Alternative to Disaster 4d.
- The Nature of Social Credit ... 4d.
- Debt and Taxation 2d.

ALSO

- The Douglas Manual 5/-
- The Economic Crisis: Southampton Chamber of Commerce Report 6d.
- The Bankers of London by Percy Arnold 4/6
- Economics for Everybody by Elles Dee 3d.

LATEST PUBLICATIONS

- The Purpose of Politics by H.E. 3d.
- The Power of Money compiled by J. B. Galway 3d.
- Copies of the U.R.A.A. circular "Warning Europe" as well as the K.R.P. Publications circular "The Mark of the Beast" are available at 2d. each.

All from

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12, LORD STREET, LIVERPOOL, 2.

Mrs. PALMER'S PAGE

WHERE ARE THEY?

Do you arrange your Christmas cards on the mantelpiece, con them several times during the holidays, and finally dispose of them on Twelfth Night? I do. I like all the sentiment connected with Christmas.

"Christmas was spent in simple homely fashion on the Home Front," says my local paper, as though all were for the best in the best of all possible wars.

I do not, however, take the view that Christmas in wartime is a mockery. It is an entirely personal matter. Just as the individual is more important than the State, so the family is more important than Society, and anything which strengthens the sense of home life increases the social credit. The blatant "peace" time Christmas with its sophisticated commercialism is in some ways an even greater mockery.

The correct length of the Christmas holidays is a fortnight. The Primitive Christians celebrated the Feast of the Nativity for twelve days, observing the first and last with great solemnity. But Twelfth night was abolished by the Puritans during the Cromwellian régime. No longer could the Yule log be dragged in as a symbol of prosperity—enough wood to last the twelve days and the ashes spread on the fields as a fertiliser. In 1644 Christmas was condemned as "idolatry", and never again was the holiday fully restored.

A fortnight's national holiday in the middle of winter, with weather like to-day's (thick snow and a north-west wind)! It could be perfectly delightful. After this war, why not? We have the summer holiday of the northern towns, when the whole population goes on the spree together for a week or more, and only a skeleton service carries on essential work.

Why not a whole fortnight in the middle of winter, to lounge by the fire, get up late, stay indoors, read whatever one likes best for as long as one likes, and do all those most delightful things that make the winter almost as wonderful as the summer to those who have a proper appreciation of comfort and the joys of home life? Every well-run household could organise a fortnight's complete break without penalising one of its members, if the ordinary citizen would only remember that he has a

heart's desire and insist on a certain amount of remoulding to it.

The heart's desire—does he ever think of it? All through those long years from 1918 to 1939—where was his heart's desire then? And after this war—what then?

But it is useless to think such thoughts while people like Master Anthony Eden are about.

One of those cards that I have just put away was sent me by a young friend because she had laughed so heartily over it—"as a touching tribute to 'je ne sais quoi'. I thought you might enjoy having it."

At the top is a Union Jack. Below, these words:—

"We would have wished it otherwise. But our new civilisation will be built just the same, for some forces are bigger than men, and in that new civilisation will be found liberty and opportunity and hope for all."

There is no need for me to add the author's name to these words.

Don't think about that fortnight's holiday, don't dream of the material conditions that might make it possible, when the war is over, to have more leisure and more purchasing power, (I won't say money, that is a little too vague) so that you might enjoy the peace when it comes, and make it very different from the last "peace", which was simply a change in the kind of hostilities.

Do not think of anything so concrete, think instead of Liberty, Opportunity and Hope, Floating like fairies in a transformation scene over a beautiful landscape entitled the New Civilisation.

This will keep you quiet for some time, if you think hard enough.

I haven't been to a pantomime for a good many years, but I remember the chorus of giants who obligingly shifted palaces about when necessary, or transported heroes from place to place. Others could compress themselves into brass bottles, and yet could emerge and grow to the size of the Monument.

Do you think these might be the forces greater than men?

"You can hardly avoid coming to the conclusion that our philosophy has preserved essential traits of animistic modes of thought such as the

over-estimation of the magic of words, and the belief that real processes in the external world follow the lines laid down by our thoughts."

Those are the words of Freud, in a lecture entitled "A Philosophy of Life." The fact that Freud's philosophy is not ours does not detract from the value of his comment on the use of words.

How many of those who received Anthony's Christmas card will think it out? Only the realists. The woolly-minded will proceed something like this: "Everything's going to be better after the war; we're going to have a new civilisation. That'll be fine. There's nothing to worry about. Forces bigger than men are going to build it, and we're all to have liberty, opportunity and hope."

Children watching the transformation scene.

"Every extension of extraneous control—if you prefer it, of non-immanent sovereignty—is demonstrably against the inherent nature of human individual, i.e., is contrary to reality. If this non-immanent sovereignty possesses virtues *in itself*, i.e., has some reality peculiar to itself, superior to those possessed by any individual—let us say by Jesus of Nazareth—then it ought to be possible to point to them. Where are they? Certainly not in the Jewish Jehovah. Certainly not in any Government with which I am acquainted."

Where are they?

The call goes echoing round the world, and there is no reply but the still, small voice. "The Kingdom of Heaven is within you."

The patron saints of the Union Jack so proudly displayed on the card did not expect "forces" to do their work for them. They killed their own dragons and scotched their own snakes. Their exploits may be legendary, but they are in harmony with the realistic nature of Christianity, which at that date represented a distinct advance on animism. If we are returning to a belief in the magic of words, the existence of disembodied forces, and the delusion that thought is of any value when divorced from action, then the snakes will return and the dragons breed again.

There are just as many witch
(continued at the foot of col. 1, page 5)

MANOR AND COTTAGE

"What I says is," remarked the little country woman shaking the water off the stems of a 'shilling bunch' of chrysanthemums displayed for sale in a jam jar in her front garden, "What I says is, that's it's all very well picking up blocks of wood and picture frames on the shore" (here she brandished the flowers at the picture frame that hung negligently from her customer's shoulder) "but what I says is, you never knows *what* you may find on that shore after a gale and a high tide."

The cold wind from the river rustled the paper in which she was trying to wrap the flowers, and billowed out her voluminous cotton skirts. She continued without the slightest change in intonation:—

"Why, young man, it was only ten years ago that the tide washed the bodies of my two brothers on to that point . . . That was a Sunday too. They'd come back up the river in their boat and was doing something to the anchor in a dingy, when all of a sudden a gale came up. One of them was washed ashore at midday, but they never found the other till the next day. They'd been so jolly all that morning, paddling around with their old flannels turned up to the knee. And the next we knew they were bringing them home on a gate."

She talked as if they were someone else's brothers not hers; perhaps she had many brothers, or maybe she merely had the honesty of her kind. Ten summers: opposite the row of beamed and white-washed cottages was an old red brick house, ivy covered and with that comfortable air of being an integral part of the village in which it stood which in the modern villa has been renounced in favour of an affinity with half a million or so other villas in thousands of other villages. A hundred yards to the right was the village green, bearing half a dozen enormous chestnut trees now

"Where Are They?"—

continued from page 4.

doctors as there have ever been, and the power of Black Magic is just as great. No wonder my friend laughed—for at long last nothing will destroy them but the hearty laughter of the ordinary citizen with his feet firmly planted on the ground. But stay, why not hang them? Surely there is room for others on "the biggest aspidistra in the world."

B. M. PALMER.

wailing in the wind. A hundred yards to the left was the pub, an untidy building, its original honesty blurred by a sudden rise in the tourist trade. Outside this central core were lane upon lane of small suburban houses with a curious air of being startled to find themselves in such bleak surroundings.

"They was good neighbours," went on the flower woman, handing over the gaudy golden flowers, "not like *some* I know, naming no names, who turns up their noses at me for having a flower stall at my front gate. Though I go to church every Sunday. You wouldn't believe what people we have in the village now—in those new houses down the lane. They're that lardida . . . Bank managers and insurance folk mostly who go into the big town every day to work and doesn't belong to the village, anyway. In the old days when we baked we naturally sent in a cake to the neighbours by way of friendliness; and they did the same to us. Now they want to *sell* them all.

"Now I've lived in this house all my life, and my father before me, and my grandfather before him. I was brought up under the Withalls, and a lovely family they was; it was a poor day for the village when they had to sell the big house (that's the one in the park behind the row) and the estate—they looked after us something proud. If ever there was anything wrong the Major would do his level best to help you. But when old Lady Withall died, the death duties were so heavy they had to sell the estate to pay them. Wicked, it was. Major Withall was that sorry, but he just couldn't carry on. The big house and the whole estate was bought by a big firm of builders or something. Immediately they started to knock down the old house—which was built in the sixteenth century, like these cottages—and to build those bungalow houses down the lane. You may've noticed them. The Withalls wouldn't have allowed that. They says, *no*; they'd put up cottages for any of us that needed it, of course, but not for all these chain store people from the towns. They didn't want 'em here. Nor did we. So all the village folk got fed up (and besides their fields were going) and began to leave, and there was a fair scramble of townfolk for the old cottages. A little Jew man, something to do with the building company, came round here and wanted to give us a new house each and some money if we'd move out. He was

wanting to knock them together and make a big house of it, to live in himself. I told him I'd lived here all my life, and if I had any say my children was going to live here too. But the building company wasn't any help if you were in trouble. It's what *pays* that counts with them. They didn't care for the villagers, only what they could make out of them.

"And then when they'd nearly got the old place to pieces, and when all those little houses you've come through were built, the estate was sold again. The Major had got in touch with a relation of his in America—he was one of the family, but a bit distant—came originally from Southport way I think—and he'd made a pile of money in America. He gave the company such a price they couldn't refuse, much more than they'd bought it for. He's made it alright about the cottages, and is arranging for us each to buy our own. The old place is going to be put together again, although I can't say as it'll ever be quite the same again. And he's stopped all that building on the shore. A lovely family the Withalls."

CIRCULATION DRIVE

This issue of *The Social Crediter* is one of a series containing articles of special interest to the new reader.

We are anxious that as many new readers as possible should have the opportunity of using this introduction to our views, and to this end we are offering a special monthly trial subscription for 2/6 with a commission of 1/3 to the supporter who introduces the new subscriber.

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A reader in Newcastle says:

"I am pleased to say that I have found little difficulty in getting people to take out a trial subscription. I bagged five subscriptions in two hours and those in the course of business, and I hope to get many more. I may say that none of the five knew much, if anything, about social credit."

Another reader writes:

"I shall be very glad if you will let me have a much larger number of leaflets and order forms . . . we are all busy on the circulation drive, and hope to present some first class results."

Belfast Douglas Social Credit Group heads the list of those taking part in the drive to increase the circulation of *The Social Crediter* with a total of 282 trial subscriptions.

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.

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12, LORD STREET,
LIVERPOOL, 2.

Telephone: Bank 5260.

Mr. MONTAGU NORMAN

The considerable increase in the number and ferocity of personal attacks upon the Governor of the Bank of England lately is not necessarily a sign favourable to the cause of Social Credit. They attack to disguise, instead of attacking to reveal.

From one angle or another, Mr. Norman's new detractors present him as the arch high priest of money, the very apex of the Power of High Finance, the Ultimate Wizard. The picture is not in accordance with facts. Mr. Norman was not the chooser of his post, but the chosen. To occupy a local manager-ship, and the Governorship of the Bank called 'of England' is a local manager-ship, is not to occupy the Seat of Power. The occupant of the Seat of Power PUT Mr. Norman into a position of executive power.

Certainly to take the citadel one must overcome the guard, and those must be held to responsibility who assume it. In 1931 the Labour Government had the chance of holding Dr. Sprague to responsibility, if a Minister's revelations are correct. Thereafter, Dr. Sprague left the job to Mr. Norman and returned to America. People should not forget Dr. Sprague. He was 'withdrawn' after he had seen that his 'advice' had been heeded. So even Dr. Sprague held a position. He did not leave the Seat of Power and return to it—come down from Above. He merely revealed to an undiscerning public where Above was. In America. Above ought to be in England. It ought to be the people of England. Not that the people of England should elect or nominate the Governor of the Bank 'of England'. Nor should they turn the Governor of the Bank 'of England' out. But they should turn out his policy if it missuits them. They should elect the

results they desire to be secured by the Governor of 'their' Bank.

Since the Opposition knows so well the advantages (which, viewed from the people's point of view, are disadvantages) of doing the right thing at the wrong time—which is not doing the thing as a whole at all—it is particularly dangerous (from the people's point of view) to disparage a servant only when he is on the point of leaving his job. It is the wrong time. The time to disparage is when you first experience the results of the servant's ministrations. To do so is to focus attention upon the results. If then the servant replies: 'Oh, but these are the results my master has ordered', it is appropriate to ask 'Who is your master? Am I not your master?' But to develop a personal attack at the close of a servant's engagement is to invite the selection of another servant of the same sort without disclosing whose servant he is.

Afforded the protection of His Majesty's Army, Navy and Air Force, and properly instructed concerning the names and addresses of his employers, Mr. Montagu Norman might have been a good Governor of the Bank OF ENGLAND, delivering regularly and continuously the economic services desired by the people of England.

It is useless to magnify his name so mightily as to obscure the names of those he serves. It may be hard to believe that a good man could work to produce nothing but a harvest of bankruptcy, suicide and war without a bleat of protest that these ends are not of his choosing. But there it is. One may even picture Mr. Norman suffering from the delusion (than which there is none greater) that he may yet attain some Pinnacle of Power from whose height a beneficent personal influence may at long

last be brought to bear effectively. It is a common as well as a great delusion. 'Wait', cries the climber; 'let me take but one more upward step: THEN, all will be possible!'

Only from the stone under one's feet is action ever possible. Hesitate, and the chance has gone by for ever. The higher peak inevitably discloses a wider range of insuperable difficulty.

But in the midst of his detractors, let us hope, little as it seems likely to be true, that Mr. Norman has been one of these, a David whose pebbles have for ever lain upon a distant shore.

England will not mind who the next Governor of the Bank of England is if he is but England's servant.

T. J.

MONOTHEISM

"So closes the specific Hebrew attempt to explore and expand the limits of consciousness. The monotheism, which was the outstanding characteristic of this branch of religious development, though it has been thought to be a sublime achievement, really arrested psychological evolution.

It must be repeated: Once man conceived that the unity of experience was in reality divided into three fundamentally separate entities, Man, Nature, and God, he had entered on a blind alley. All his attention hence-forward would be confined to seeking for ways and means whereby God might be persuaded to alter Nature to suit Man . . . Hebrew religion no longer strove to understand those inner urges and convictions which assured it that there was a God, or attempted to enquire into the nature of its apprehension of the outer world."

—G. Heard in "Pain, Sex and Time," p. 143.

QUIS BENEFICIT?

Current steel operations in the United States were 100 per cent. greater in the second half of 1939 than in the first.

ACTION NOW

A summary by H.E. will be sent post free on application by any subscriber.

MASS BILLETING: WHAT NEXT?

The plan, stealthily pursued for many years, to revolutionise English life under the cloak of war conditions has not yet been defeated. The first attempt to impose it on a grand scale has broken down completely, and the enemies of English freedom are gathering together their forces for a fresh attack.

By deceit, guile or compulsion, millions were to be uprooted from their own homes and planted in other people's homes. That would 'larn' them! Fabians rubbed their hands, and the Planners' note of zest for disorder crept into the leading articles and overflowed in the correspondence columns. "I am delighted to hear it," said one (anonymously). "And I am already planning for their reception. For here at last is an indication that the flabby days of voluntary effort are over." The Bishop of Chelmsford "rebuked the whiners." Frosty spinsters shivered a spray of acid threats over the doorsteps of their betters. "Volunteer" "Officers," relieved, perhaps, from dancing attendance upon Public Assistance Committees, were reported for descent to 'vulgar abuse'. The Fabian Walter Elliot touched up the painted scene with visions of blood and bandages. Yards of bandages. Hundreds of yards of bandages. Thousands of rolls of bandages. Millions of bandages. Twelve million bandages. And thirteen millions of yards of gauze. Lint? Tons of lint: 204 tons of lint; and 1,500,000 yards of adhesive plaster. Of beds, mattresses, blankets — ENORMOUS supplies. Anderson of Bengal took a hand. After the fashion of Cambridge medical science, bombs were dropped on goats (why goats?) to demonstrate the effects of blast and splinter. Apparently you cannot blast goats. But the English public could still blast Goats without recourse to high explosives, and began doing it. In the background, but not far in the background—Israel Moses Sieff. Mrs. Israel Moses Sieff, setting a good example entertaining Refugees all the way from Poland.

They were making the world into a refugee compound. Cheap jewellery stores sold the children 'identification discs'. But what an opportunity for new chain-stores, new 'improvement schemes', new (or not so new) educational standards, new 'values' (financial), new (or not so new) promiscuities, and New World! What a shrewd blow at what was left of England! A voice

here and there. The facts faithfully presented by a body called the United Ratepayers' Advisory Association. The Medical Profession began to take notice of a thing or two—but what's a Medical Profession under contract to Insurance Companies? Insinuation spread. The comfortable (that is to say, the informed) were selfish, indifferent to the safety of any children but their own. *Democratic* homes (products of mass-produced 'education' by a profession largely bred to the job and extensively propagandised by planners of all descriptions)—these were 'eager to share the burden.' Photographs soon appeared in the picture papers of the 'sharing', complete with roast of beef, the family cat and the smiling audience of relatives collected to witness the joyous arrival. A touch of satire in a newspaper here and there was the perfect portrait of the young Hebrew. The country soon knew more than the newspapers tell.

It knew the depth of degradation to which the English city slum-dweller had sunk, and to some degree became aware of the richer culture ripe for destruction. It became aware of 'the pale-faced Marxian—or Marksian—of Whitehall', not as an 'authority' but as an unimaginative office-boy. It would be a pity if the lesson should disarm the victim too completely. *The Times* promises 'bare shelter and iron rations' for the next attempt. What are 'iron rations'? 'Bayonets in Alberta?' Or bayonets in Albion?

The Christian festival of Christmas is allowed to have put the scheme to its severest test. Not so bad an omen, if it were true. But even before it is seen how evacuation has 'survived or suffered' *The Times* could say:—

"Already at the end of four months the scheme has been half frustrated by the strength of family associations . . . The application of the scheme has been most successful in London and least successful in the North . . . People have taken decisions for themselves . . . it is only necessary to imagine the normal play of family affection on one side and, on the other, an unavoidable percentage of misfits to account for what has happened . . . The best has to be made of what could not be prevented except BY MEASURES WHICH THE PEOPLE WOULD NOT HAVE TOLERATED."

Not exactly the language of Anderson of Bengal!

What was it that had happened? One or two newspapers quite soon disclosed the vast social problem which propagandist cunning in league with administrative ineptitude and a paid but sleeping Parliament was creating, and would have created had not the people 'taken decisions for themselves'. Villages where hundreds of refugees were expected received none; the Exodus in preparation for which a railway transport service capable of carrying millions every day was reserved almost in its entirety carried, not the 3,500,000 estimated by *The Economist* to be the number to be evacuated from five areas alone, but certainly less than a third. Of them, thousands walked home in the first few days; some entrained, a fine rain of official irritability descending upon them, all unheeded, right up to Christmastide. There never were such cheap excursions for parents to pay visits to the country.

And all, it is said, because the Enemy did not do what was expected of him. How queer!

Whether the B.B.C. announcer in mid-December said 'six to seven thousand' or 'sixty-seven-thousand' for the number of persons then still evacuated was impossible to make out. Not many figures are submitted to public inspection, and those available don't agree with one another. It doesn't matter much.

The removals alone, it is said, cost the taxpayer £2,000,000; and other charges have been as high as £450,000 a week.

To have turned *The Observer's* "Compulsion, where it is required, will be a matter of course" into *The Times's* "The people would not have tolerated it" is the biggest battle against Hitlerism won to date.

Quietly, the same 'people' are learning other lessons, for example, that house to house teaching secures speedier and surer instruction of the pupil than mass institutional teaching under the eye of H.M. Inspector of Schools, who never has been known to display much interest in educational as distinct from disciplinary progress. It has taught a few that beef steak and potatoes are edible and that there are Stars not in control of the Jewish entertainment industry. True these things were written down among

the 'inducements'; but the insuperability of the individual will wasn't.

And NOW what are we to do, cries *The Times*—not in so many words; but "it is . . . inexpedient for the Government, endowed with greater wisdom and information, to accept a policy of drift." The 'iron rations' are part of "emergency evacuation plans for application in towns under attack"—an "extreme need." In the meantime "schools that can be opened will have shelters against blast and splinter and will be adequately staffed." The health services and provision of school meals are to be restored. None will be "exempt from the DISCIPLINE of school attendance and tuition."

Even now

"The lines of a new evacuation scheme should be drawn, rather less comprehensive perhaps and more selective and taking more account of the ties of family and personal association; and another effort should be carefully prepared and skillfully applied . . ."

But the first was not 'carefully prepared and skilfully applied.' It was prepared ambiguously to appear to serve

one end while in fact serving another and a sinister end; and 'skill' as a craftsman uses the term was nowhere to be discerned in its application. Even *The Times* seems to know that "it was only necessary to imagine . . ." Planners never can imagine anything real.

Having failed once, it is hardly to be expected the next attempt will be unaccompanied by some subtle retaliation. Planners do not like failure. It would be lacking in ingenuity, for example, if our planners produced as cheap a scheme at their second trial. Lord Horder's account of what he would do with the Cabinet and the Company of the Bank of England if he had dictatorial power (which God forbid) to banish malnutrition might come in useful here. After all, lack of safe headspace is a sort of malnutrition. How much evacuation cost the people is not known, and probably never will be known (they have paid, and will pay over again without knowing it). It is known that the first of the fifty camps to be established at a cost of £1,200,000 was occupied by Evacuee Number One, the Bank of England. Where are the other forty-nine? Or, since this might

be information valuable to the enemy (the one over the North Sea, not the one at home), what is being done with them?

It is said that the Women's Institutes are interesting themselves in the matter. Set anyone to the right POLICY, and there is hardly any question but the solution can be found. Wars have a way of lasting a long time, and, in the end, are won as much by the morale of the civil population as by military measures. If the millions of our people are to be forced to live for years in a state of constant conflict among themselves, our chances of winning the war will be poor. The only limit to the effort Britain may make to win the war are availability of materials and manpower. The monetary 'equivalents', so-called, of these are UNLIMITED by anything more material than the will of bankers to issue them. Let the people themselves decide whether they wish to stand side by side in danger, or to create for themselves the means of safety in partial separation. If they have not the necessary knowledge to enable them to decide that, let those who have make honest preparation.

ANNOTATIONS

OBJECTIVES OF THE WAR

"It is therefore, I think quite possible to state the real as distinct from the proximate objectives of the present war.

They are:

- (1) The establishment of the International Police State on the Russian model, beginning with Great Britain . . .
- (2) The restoration of the Gold Standard and the Debt System.
- (3) The elimination of Great Britain in the cultural sense, and the substitution of Jewish-American ideals.
- (4) The establishment of the Zionist State in Palestine as a geographical centre of World Control, with New York as the centre of World Financial control."

—C. H. Douglas in "*Whose Service is Perfect Freedom.*"

1. THE OCTAPU

"Co-operation of the Gestapo and the Ogpu, its Soviet counterpart, is

not confined to Poland—where they are collaborating to hunt down Polish patriots.

Among the numerous Soviet delegations now touring Germany is a body of officials whose task is to achieve a co-ordination of Gestapo-Ogpu activity abroad."

—*Daily Herald*, Dec. 20, 1939.

2. The book which is the basis of "Federal Union" advocates a return to the Gold Standard in a Federated Europe.

3. AT WILDENSTEIN'S, "A PLEASING UNITY OF OUTLOOK"

"The collection of contemporary English paintings at Wildenstein's Gallery is wisely chosen, and, as always at this gallery, well hung. There is not a picture here that has not some quality, some attraction. And, moreover, there is a certain unity, a certain homogeneity of outlook in this group of painters that is very

pleasant. It is pleasing to walk round the gallery enjoying and judging the pictures without having to adjust one's ideas every moment or so to a completely new attitude of mind."

—"*Jewish Chronicle*," Dec. 22, 1939.

4. ZIONISM ON TOUR

M. Leon Blum, the former prime minister of France, who was once a member of the Jewish agency (for Palestine) was in London last week. He took the opportunity to see Dr. Weizmann, the Zionist leader, and was anxious to be fully informed about the political situation in Palestine. M. Blum was of the opinion that with patience and mutual understanding the difficulties in Palestine could be overcome.

Dr. Weizmann left London on Wednesday for an extensive tour of the United States and South America. Before leaving, he "was gratified" that President Roosevelt had invited him to visit the White House for a discussion of various aspects of the Jewish problem. From the United States, Dr. Weizmann will proceed to Buenos Aires and other Latin American capitals.

ADMINISTRATION OF THE JEWISH RACE

GHETTO

The aspiration of the Jewish race to which the ideas known as 'Social Credit' would be fatal is contained in the following quotation from the Talmud:

"The Messiah will give to the Jews the royal sceptre of the world; all peoples shall serve Him and all kingdoms shall be subject to Him."—(*Tract, Kethaboth, fol. IIIb*).

The fact that most governments in the world are to-day pursuing policies that are rapidly bringing near the realisation of the Talmudic dream of a world ruled by the Jews proves, as Douglas puts it, that the Jews have the policy of their philosophy.

But there are other peoples in the world besides the Jews and some of them also have ideas and dreams of a Messiah.

As the Jewish Messianic idea of a world ruler (or rulers?) that will lead the Jewish people, as the specially chosen nation, to spiritual and material domination of the world is diametrically opposed to the Christian conception of the Son of God taking flesh and coming to earth to set free the whole of humanity and to show the way to the real Kingdom of God, it might perhaps not be impertinent to look a little into the question of "how the Jews have done it."

While other races have simply grown the Jewish race has been *organised*. "A splendidly *organised* race," says Disraeli. At the same time as fostering and encouraging pre-occupation over administration (i.e., 'Free Trade, Protection') among the Gentiles, the Jewish leaders have taken good care to surround their own governmental methods with much secrecy, and Jacob Brafman, the apostate Russian Jew who first tried to tell the world (in his "Book of the Kahal" prepared for the Czarist government in 1869) about the enormous power wielded by the central Jewish government or Elders over their own communities, states rightly that 'for over two thousand years Gentiles have endeavoured to learn something about Jewry and they know as little to-day as they knew two thousand years ago.' Although most of the edition of this work was promptly bought up by the Jewish leaders and vigorously denounced as a forgery some copies were rescued and translated into French. Other attempts have since been made to enlighten the world about the methods of the Kahal, as the central Jewish government came to be called in the Jewries of Russo-Poland (for centuries the main depository of the Jewish race), notably the famous Protocols, first published by Professor Nilus in 1905, which were alleged by the publishers to be a blue-print of the Jewish scheme for world domination and by the Jewish leaders (bankers) to be a gross forgery. Fortunately it is not necessary to rely for knowledge of Jewish administration on these much disputed sources, since in the *Jewish Encyclopaedia* Jewish governmental methods have been described in great detail.*

Since the time of the dispersion the Jews have lived in 'well-organised' communities within the 'general' com-

munities of the Gentiles. Already at the beginning of the Christian era the Kahal had become 'the centre of Jewish life', to use the phrase of the *Jewish Encyclopaedia*, dealing with all State matters; and although their governmental methods have during the two thousand years of dispersion naturally been further and further elaborated, the general scheme of government has remained unchanged, and may perhaps be summed up in the phrase: rule by fear.

"While the Romans reserved for themselves the government of the provinces they did not interfere with the affairs of the communities."²

The same was true of all the governments under which Jewry lived down to the time when the Jewries or Ghettoes were opened, and the Jewish and general communities were allowed to merge. The Jewish communities were autonomous, their leaders had complete jurisdiction over their members, in some places even the right of execution.

"At the head of the community was a governing board, consisting of at least three members . . . all communal offices, even that of physician were filled by appointment from the court (board) . . . the governing board conducted all the affairs of the town, it supervised the entire social and communal life of the community, fixed weights and measures, the price of food, and could even interfere in the private affairs of the individual, and, in the interest of the community, could annul rules long sanctioned by usage and precedent. The board was responsible for the safety and intellectual welfare of the community."²

The memberships of the board were held by the richest families (invariably intermarried) in the community, and the members of the board formed, at the same time, the link between the Jewish communities and the local princes and governments, occupying the posts of finance minister, royal adviser, body-physician or (and) chief tax-collector. And this double position of the Jewish leaders as the administrators of the property and life of their own people and of the finances of the country in which they lived would seem to account to a great extent for the peculiar pattern which Jewish life has followed for the last two thousand years.

The annual elections of the members of this all-powerful Board, like other functions of Jewish life, were surrounded with an infinite number of rules and ceremonies, but they resulted nevertheless in

"the mere re-arrangement of the administrative functions among the officers of the preceding Kahal, and the organisation therefore assumed the character of an oligarchy . . . the administration of the Kahal [i.e., all the public offices] was . . . monopolised by the rich, who managed to remain in authority through ties of relationship and common interest. At times the administrative authority was retained in the hands of a few powerful families."²

THE LAW.

The Jewish leaders were content to rule anonymously as a Board through their various institutions. First among

* vide articles on COMMUNITY, KAHAL, POLAND and RUSSIA.

these was the synagogue of which they were always the presidents or Elders. A community consisting of more than ten members was a synagogical community and "was obliged to secure a synagogue, the affairs of which were in the hands of a committee elected from the members of the central governing board."

The community was not allowed to sell or exchange the synagogue, nor could the old synagogue be pulled down before the new one had been built.

The school like the synagogue was under supervision of the Board which appointed the teacher. The latter was paid by parents of the children but his salary was generally so small that the community contributed an addition as 'relief'. No one who was unmarried or under the age of forty, was employed as a teacher. A father or guardian was obliged to send his child to school, and he was not allowed to send the child to a neighbouring school if there was one in his own community.*

The schools were often housed together with the synagogues, and the chief study of both institutions was the study of the 'Law'. In the hands of the oligarchy Judaism had been transformed into one vast agglomeration of legal expositions (contained in the Talmud), and one of the chief rabbis, Maimonides, characterises Judaism as 'a law religionised'. Religion and Law had in fact become one to such an extent that the office of rabbi and judge was often held by the same person.

"The rabbi became not only the spiritual guide but also the member of the communal administration, a civil judge and the authoritative expounder of the law . . . the rabbis adjudged civil as well as certain criminal cases, on the basis of Talmudic legislation."²

TAXATION.

Not an inconsiderable part of the teachings of the Talmud is devoted to money matters and there is to the Jew nothing strange in the fact that the chief rabbi was in many cases identical with the chief banker.

Maimonides says:—

"God has ordered the practice of usury towards the Goy, and the lending to him of money only in case of his agreeing to pay interest. (*Sephre Mizo* f. 73, 4)."

From this right to usury follows the right to tax. Everywhere the Jews gained entrance to new countries by advancing sums to the reigning princes, obtaining as a consequence the right to a certain amount of the royal income, and often they took over the whole of the tax-gathering, receiving in exchange for this 'service' the right to tax their own communities at their own discretion.

Jacob Brafman declared that taxation was the key to Jewish communal organisation. Every Jew, no matter what his station in life, was obliged to belong to one or another of the many Jewish brotherhoods, benevolent societies, or trade unions and to pay the necessary dues. Failure to do so meant a fine or ostracism from the community which in the time of the Ghetto was synonymous with ruin.

The various taxes payable by members of the community included poll-tax, the ten per cent. property tax, the so-called 'Ma'aser, the tithe of his capital and income

which every Jew is obliged to give for the benefit of all Israel.' Added to this there were at intervals compulsory loans* to the Kahal.

Every newcomer to a community had to pay a certain sum for the right of sojourning, which made it practically impossible for the poor to change their residence. Indirect taxation was a common feature in all Jewish communities:

"as for instance the duty on salt, tobacco, herrings, tar, and other merchandise, the graduated tax on dowries, the products of the mills rented from the kahal."²

As the administration had taken on itself the material and intellectual welfare of the whole of the community their duties were many and their expenses great.

"When the magistrates [of the 'general' government] presented to the diet any project aiming to limit the rights of the Jews the Kahal had to send delegates to watch the proceedings and to take the necessary steps to oppose the threatened legislation. When a papal nuncio visited the city the Kahal usually presented him with a loaf of sugar, a Catholic priest with lemons and a loaf of sugar, a constable with a bottle of liquor [the liquor trade was then as now their monopoly]."²

Then there was the further upkeep of all communal buildings, the acquisition of communal property (in many places the poor had to take turns over communal pots and pans), the expenses for the Public safety such as for walls, soldiers, etc., and first and last the upkeep of the poor.

"The management of the alms fund was an important matter, it was in the hands of a special committee, chosen generally from among the members of the governing boards. The mere management, which involved no responsibility, was in the hands of one person; the levying of contributions, from which women, orphans and the poor were exempt was in the hands of two persons working together, who had the right to fight delinquents. The distribution was in the hands of at least three persons, for they had to decide on the amount of the relief, and any court dealing with money matters had to consist of at least this number.

"This office, also, was often hereditary, and the antecedents of the incumbent had to be irreproachable. In expending the money the wishes of the givers had to be considered."²

In Russo-Poland the Kahal administration "created much dissatisfaction. This resulted in a bitter struggle throughout the 17th century between the Kahal [the central authority] and the 'Prikahalki' [the local communities], and . . . between the Kahal Elders and the Jewish masses. Throughout the 18th century the Jewish masses persistently clamoured for the abolition of the Kahal as a mediator between them and the general government . . ."²

This dissatisfaction resulted in the constitution of 1764 which prescribed that the levy on the Jews of a poll-tax to be paid directly into the government treasury. But 'it was found necessary' to retain the Kahal system of taxation for at least twenty years and in 1775 the right was again given to the Kahal to make loans under the guarantee of its entire body. In the region which was transferred to Russia after the first partition of Poland the Jewish population still

* Compulsory education was unknown in the 'general' community until the Jews entered the Gentile governments.

* Cf. Mr. Keynes's scheme for compulsory saving.

continued to fight against the Kahal which 'utilized the tax assessments and other prerogatives as instruments by which they might persecute their [Jewish] enemies'. In the days of Nicholai I it had already lost the character of a representative body and had degenerated into an institution concerned merely with the contribution of the Jewish taxes, and a uniform conscription among the Jews. By legislation passed by the 'general' government (The Czarist Diplomacy of the period was, according to Disraeli, wholly Jewish, and many positions in the secret police were occupied by Jews), the Jews were made to furnish conscripts for arrears in the payment of taxes, one conscript for every thousand roubles. It would have seemed an obvious occasion for the many Jewish bankers in Russia and elsewhere to have helped financially. But as it was the conscripts had to be found and this led to terrible suffering:—

"Thus it became necessary to recruit cripples, invalids and old men, who were placed in the auxiliary companies. In spite of these measures the conscription arrears were on the increase. In order to remedy the shortage, the Jewish communities were permitted in 1853 to seize within their own district all the Jews who had no passports and belonged to other Jewish communities, and to enroll them in their own quota of recruits.

"The heads of families, whatever their standing had then the right to seize such Jews and to deliver them to the authorities as substitutes for themselves or for members of their families.

"This measure was followed by the widespread persecution and capture of Jews who had no passports and who were known as 'poimaniki'.

"Furthermore in localities where recruits were needed, the so-called 'lovchki' (catchers) began to seize even Jews possessing passports. Passports were stolen and destroyed and the 'poimaniki' were pressed into service without being able to secure redress. It was no longer safe for any man to leave his house . . . children were made the special object of raids . . . etc."

Did the oligarchy whose power was absolute ('those Jews who did not acknowledge the authority of the chief rabbi were to be subject to a fine or to excommunication, and those who refused to yield to the latter might be executed') further the 'material and intellectual welfare' of their communities? This is not the place to go into the intellectual achievement of Jewry and it will suffice to say that only one kind of intellectual pursuit was encouraged and financed in the Ghetto—the study of the Talmud. All other intellectual occupation was strictly discountenanced. There is no Jewish literature, no Jewish art, no Jewish science during all the centuries of the Ghetto. The value of the Post-Ghetto literature, art and science will form the subject of a later article. If we examine the material conditions prevailing in the Ghettoes we find a uniform standard of poverty far below that of the surrounding Gentile communities. Certain travellers of the late eighteenth century have given graphic descriptions of the appalling degradation of the chief German Ghetto, in Frankfort-on-the-Main, from which city the Rothschilds were at the time financing the major European wars.

An article in the *Journal du Nord* for 1892 dealing with the Russian Ghetto states that there were then in Russia only 10,000 or 12,000 Jews who possessed any certain means of existence. As to the masses they possessed nothing, and they were far poorer than the Christian populace, who at any rate owned some land.

And it was from this same Russian Ghetto that in the eighties and nineties of the last century hundreds of thousands of Jews were transported into the Western World. They everywhere took a prominent part in the 'Liberal' and 'Socialist' movements, their zest and push expediting considerably those confiscatory measures which are fast making the world unsafe for anybody but Wall Street bankers [the Kahal of to-day], thus ironically contributing to universalise that Ghetto from which they thought to have escaped for ever.

B. J.

References:

² *The Jewish Encyclopaedia.*

WHEN IS A CHARITY, CHARITY?

The House to House Collections Act, which comes into force on March 1, 1940, provides that after that date no house to house appeal to the public to give money or other property to any charity may be made without the permission of the appropriate authority, and any such collection must be made according to regulations under the Act. The 'appropriate authority' is generally the police authority.

The Act, of course, is passed with the best intentions of protecting people from their own weaknesses in indiscriminate giving, but it will have the result, in case of 'need', of encroaching on the right of access between the people of this free country. What is a charity? This definition is left to the police authority.

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There are two courses in social credit which are open to those who wish to make a study of the subject. The courses are approved by Major C. H. Douglas.

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The course will begin in September next and the examination will be held in March, 1940.

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Further information may be had from—

THE ASSISTANT DIRECTOR,

LECTURES AND STUDIES SECTION,

SOCIAL CREDIT SECRETARIAT,

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PORTSMOUTH D.S.C. Group: Weekly meetings every Thursday at 8 p.m., 16, Ursula Grove, Elm Grove, Southsea.

SOUTHAMPTON Group: Secretary C. Daish, 19, Merridale Road, Bitterne, Southampton.

TYNESIDE Social Credit Society invite co-operation to establish a local centre for Social Credit action in all its aspects. Apply W. L. Page, 74-6, High West Street, Gateshead.

WOLVERHAMPTON: Will all social crediters, old and new, keep in contact by writing E. EVANS, 7, Oxbarrow Avenue, Bradmore, Wolverhampton.

GERMAN—RUSSIAN SOLIDARITY

Grain, paraffin, iron, steel, hemp and flax yarns, and iron and manganese ores are apparently being supplied to Germany by Russia, in fulfilment of the pact signed in August.

The Germans have acquired a naval base at Kitavaia Bay, six miles from Murmansk, on the Arctic coast of Russia. According to the Paris Soir docks and machinery for repairing submarines have already been established there.

EXPANSION FUND

To the Treasurer, Social Credit Expansion Fund, c/o The Social Credit Secretariat, 12, Lord Street, Liverpool, 2.

I enclose the sum of £ : : , as a donation towards the Social Credit Expansion Fund, to be expended by the Administrators at the Sole Discretion of Major C. H. Douglas.

Name

Address