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FOR POLITICAL AND ECONOMIC REALISM

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WHOSE SERVICE IS PERFECT FREEDOM (XIV)

By C. H. DOUGLAS

'Sacrifice'—the Psalm of the Tax-Collector.

It is important—perhaps of primary importance—to notice the moral note with which the leisure problem posed by the progress of the industrial arts has been twisted into the service of a world tyranny of Finance. For some time, such persons as Lord Stamp, managing the L. M. & S. Railway in the spare time available from his Directorate of the Bank of "England", have given ingenious reasons for the belief that there is no room for genuine leisure—that in fact, we all ought to work much, much harder, and that by much higher taxation, which "by proper psychological preparation" we could be made to accept, we should have to work much harder in order to live. Especially shareholders in the L. M. & S. Railway.

But in any case, said the B.B.C. through various spokesmen, look at the terrible demoralisation of the unemployed. Until the war became a military war, look at the marvellous results being achieved by Herr Hitler. No unemployment in Germany; everyone making guns instead of butter, financed by guaranteed credits via the Bank of "England." And Russia; no unemployment there. The largest Secret Police System ever known; practically every important position in the hands of an alien; mass assassinations every year or so, and Liquidations daily. Continuous war with Japan; everyone liable to be moved from one end of the country to another at twenty-four hours' notice. A permanent evacuation and billeting scheme, in fact, as introduced into England by Russian Jews. What could be more attractive?

Don't forget that both Russia and Germany are Socialist States, where bureaucrats do just as they like until they are shot, and everyone else does just as they're told. And that the Gestapo is practically indistinguishable from the Ogpu. And that some of the most charming methods of both of them are imported from the United States, where the police, however, are always willing to learn. And that what the world needs, you know, is the surrender of local sovereignties to a World Police Force.

To return to the efforts of our own B.B.C. to hypnotise us into seeing that the obvious cure for unemployment is to "set people to work." You may not have noticed that people are always to be "set" to work, they are never to be "free" to work. They lose the "dole" if they find work.

Now, it is always assumed by Socialist politicians that the privileged classes in Great Britain, in past years, never did any work worth mentioning—that they were unemploy-

ed, in fact, and were parasites on the virtuous working class. I do not say so—it is Socialist and Communist speakers, who can now point to Germany and Russia to show the type of civilisation they prefer, who say so. And I should particularly like to emphasise the point that I am not in the main referring to genuine "working-class" propagandists. They have many very good reasons for wanting a radical change in social and economic arrangements, even if their remedies, which for the most part they don't understand, are worse than the disease.

I am more particularly referring to such Labourers as Dr. Hugh Dalton, (Eton and Kings); Mr. Montagu Norman, (Eton and "Nationalisation—we welcome it"); Mr. Bernard Baruch, ("Perhaps I did have more power than anyone else in the war") and so on. They are the kind of people whose ideas the B.B.C. appears to reflect. If their thesis is correct, there ought to be a simple test of it. These privileged people whom they are concerned to proletarianise, ought to have become degenerate, and person for person, they ought to be less capable, and their offspring ought to be less capable, than those who, by hypothesis, do all the work, which is so good for them.

There are, of course, plenty of products of the privileged classes for whom one has to have an acquired taste. I have mentioned some of them. But on a basis of percentages, there is simply no contest. Privilege produces ten winners—genuine winners—to one produced by work, unprivileged.

The curious, self defeating perversity which fails to see that there is plenty of privilege for everyone, because of the infinite diversity both of people and of opportunity (and that the problem is to let more people get at it not to take it from those who have it) is the perfect tool for the World Planner. "I am a masochist" (on £500,000 per annum). "I don't think it is good for a people to be prosperous" (but I live quite comfortably, thank you. So, while assuring myself of the power and the glory, I will take care that the rest of the community gets what is good for it.)

An anonymous writer in the *Halifax* (Nova Scotia) *Chronicle* has put the root of the matter so admirably that I feel that I cannot refrain from quoting his views at some length:

"The world seems to be rapidly dividing into two opposing groups, those who believe in the democratic way of life and those who believe in the totalitarian way. Behind those two opposing beliefs lie two conflicting ideas concerning man and his nature. One group believes that

"Man does not live by bread alone." The other believes that he does. One sees man as a spiritual being and the other denies the whole spiritual background of life and looks upon it as of entirely material origin.

"Both Naziism and Communism look at life from a purely materialistic basis. Human beings are mere pawns in the economic game. Life is a matter of mechanics and a perfect society is a perfect machine designed and made by a little coterie of supermen who call themselves the State. Individuals are mere cogs in that machine. If individuals or groups of individuals do not fit into the society devised, then the State must step in and, with the impersonality of a surgeon wielding his knife, excise them from the body politic. They call it "liquidating" or "purging." But it has not been done with the cold impersonality of a surgeon. It has been done rather with the deliberate cruelty of a gangster exercising his sadistic power and impulse. It is doubtful if any blacker pages of history have been written than those of the last few years which have seen the doctrines of materialism taking the shape of totalitarian States with their claim to absolute control over the entire life of the individual. Any system which begins successfully to use

man as a means rather than as an end becomes a Juggernaut crushing out of life all human freedom and value.

"The fundamental error of these systems is their denial of the truth that, 'man does not live by bread alone.' His origin is more than biological and his needs are more than material. He cherishes ideals and visions and, time and again, he has chosen his ideals and visions in preference to bread. Such men do not dream of a world of static perfection, but of an evolving, expanding world in which human personality is attaining ever new reaches of freedom and fulfilment. As regards the State and all other institutions, they assert the great principle laid down 1900 years ago in the words, 'The Sabbath was made for man, and not man for the Sabbath.' In the days when those words were spoken religion had made ritual requirement take precedence over human need. As a result, religion had become soulless and inhuman. Likewise, when the State becomes absolute, it becomes merciless and intolerant."

(To be continued).

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C.H. Douglas

Mrs. PALMER writes

"TO RACHEL"

January 2nd, 1939.

My dear Rachel,

Ever since I had your Christmas letter I have been thinking of it—the questions you ask me are so comprehensive that volumes could be written in reply.

Let me know what you are doing. "How does Social Credit philosophy or ideology work out the future? I'd like to know. I see no hope in anything else. Can Social Credit ever become dynamic statesmanship?"

This is what you want to know, and in one letter, though it may be a long one, I can only touch the fringe of the subject . . .

I was glad to see you had used the word "dynamic." To anyone with your training that word is significant. "Dynamic" is a word that must be applied to our philosophy. "Social Engineering" is another phrase which is helpful. It is impossible to put Social Credit in a nutshell, but one aspect of it may be said to be this. How can men establish control over their environment so that they may, with increasing ease, secure those results which they desire?

It can be seen at once that such an aim has nothing in common with "a plan." This aim is dynamic; it is in

harmony with the personal desires of all men. A plan is static. It is something finished and final. It has no life about it.

It would, for instance, be quite easy for a dictator who had seized power in this country to order that everyone should receive a few shillings a week from the State. This would not be Social Credit.

All orders for specific results must originate with the people, to whom all public servants must be responsible.

The problem is to apply these principles to the changing problems of national life, working always nearer and nearer to the aim that men should establish complete control over their own environment.

As soon as a sufficient number of Social Crediters had a grasp of this illuminating fact things began to happen. I think I told you something about the Lower Rates Campaigns which were run in several provincial towns in this country. Ratepayers were beginning to realise two things—first, that high rates were caused by unnecessarily exorbitant debt charges; secondly, that borough councillors were the servants of the ratepayers, and therefore morally bound to carry their demand for lower rates, even to the doors of the Bank of

England.

Then when the Government's Billeting Scheme was sprung on us in September, 1938, voluntary at one end and compulsory at the other, a small number of highly indignant people realised that this was a flagrant attack on personal liberty and property and campaigns were run to bring pressure to bear on local councillors and Members of Parliament.

The vital point is that individual citizens must establish real control over their local councillors and Members of Parliament.

These were the lines on which Social Crediters were working until August, 1939.

Then war was forced upon us, and there is no doubt that it was the work of a powerful international minority, who were anonymous as far as the ordinary citizen was concerned.

With your personal knowledge of Germany, you must have seen through a good deal of the bunk that has been doled out to us. Nevertheless, it is true that we are fighting a form of crude military dictatorship, and this, as Douglas says, is the only *negative* justification for the war.

What we should ask ourselves is

who is ultimately responsible for it?

As long ago as May, 1939, Bertrand Russell (who is not, I believe, a Social Crediter) predicted at a city club luncheon in Cleveland, Ohio, that "a world war would start during 1939 from which America would emerge as dictator of the world." He added that "the conflict would reduce Germany, Italy, France and England to ruins."

I cannot say that the statement came as a great shock to Social Crediters. For we had already discovered, from events in Alberta and in this country, that there was a powerful, though almost anonymous minority who were determined that Social Credit should never be more than a dream.

The real rulers of America are the great New York Jewish bankers, the leading group being Kuhn, Loeb and Company. The leading individuals are Felix Warburg, Schiff, Bernard M. Baruch and Felix Frankfurter. They financed the communist revolution in Russia, and their present aim is the disruption of Europe so that they may dominate it completely.

This is not a mere assertion; enough documented evidence exists to make denial impossible. A Europe divided is the aim of American policy whatever may appear from the "surface" diplomacy of President Roosevelt, who can only keep the support of public opinion by deceiving it as to his true aim. As all the international news-agencies and almost the entire Press of Europe is controlled directly or indirectly by American Banking Interests, it is quite easy for him to do this.

The cause of the present war has been stated shortly by Douglas:—

"We arrange matters in Germany firstly, that only a Dictatorship can emerge from the chaos made inevitable by the financiers who moulded the peace treaty. Then we finance the Dictator with British money at the instance of international agents, in the sure and certain promise that he will make war inevitable.

"Then we have a war to put down Hitlerism (not, of course, Stalinism) and we agree, even before the war has really started that the only final cure for war is World Super-Hitlerism. We proceed, in fact, from the Police State to the Police World."

Nothing can be more absurd than

the phrase, happily less often heard now, "It's all on account of one man." During the chaos which supervened on the Versailles Treaty, the German middle classes were deprived of their savings and small businesses, and came under the control of International Jews who had access to the international money market. This is the real origin of anti-Semitism in Germany. The fact that the blow fell on inoffensive citizens, even on scholars and artists who had nothing to do with the world of finance, has blinded well-meaning people to the fact that the international money-lenders are responsible for the terrible troubles that fell on their own people. They knew, perfectly well that there would be pogroms. The slaughter of a few hundred Jews was no more to them than the Russian and German casualties are to Stalin and Hitler. They want world domination, and they are prepared that their own people should pay for it.

Put it in this way if you like. Rival gangsters, Hitler, Stalin, and others whose names will occur to you, throw their weight about, create untold misery in Abyssinia, China, Spain, Poland and Finland. But behind them all is a group of super gangsters pulling strings that are completely hidden from view which they hope will give them world control when "peace" is established. They have had one try already—the League of Nations and the Bank of International Settlements. When we have all been made sufficiently miserable they will make peace for us on condition that we accept Federal Union, and submit our national sovereignty to the Police Force of America. All hope of resistance will then be in vain. We shall be members of the Ant-State.

Lord Lothian says "Peace comes from there being overwhelming power behind law." This statement is the embodiment of Puritan philosophy which has its origin in the Old Testament. It is the Judaic conception of life which sets up some "force" or "law" outside and beyond the individual to which the individual must submit. Naziism, Communism, Fabianism, all subscribe to this error, and are therefore directly helping towards the control of International finance, because they get people into the right frame of mind. It is the doctrine of non-immanent sovereignty and originated with the idea of the Jewish Jehovah.

What have we to put against this? The truth. "The Kingdom of Heaven

is within you;" every man has the right to try to make his own heaven here and now.

You know as well as I do that this idea has scarcely begun to be grasped by people who call themselves Christians. It is the doctrine of freedom and responsibility. Judging from their public utterances, people like our two Archbishops, Mr. Anthony Eden and Lord Lothian are leading us directly into the night prepared for us by the Power Politics of International Bureaucracy and Finance.

We must therefore be anti-Judaic in that we must oppose the Jewish philosophy. But we are not anti-Semitic. In fact it is only by exposure of the world intrigues that we can save ourselves, and with ourselves, the long suffering blind Jewish masses.

I do not know, my dear Rachel, what you will make of this letter, and yet I feel, somehow, quite happy in writing it. It has long been in my mind that everything must be made clear between us, but it is only of recent weeks that I myself have had a sufficiently clear understanding to write about it.

I am sending you two copies of *The Social Crediter*. I feel sure you will understand from what I have written that when we use the word Christianity we do not mean anything in the nature of organised religion, Oxford Group movements and so forth. If this point worries you, perhaps you would leave it for the present. I feel quite certain that after a week or two, if you will read the paper, the difficulty will disappear.

Our present aim might be stated thus—to ensure that this war shall not be a fratricidal war, but a war against the real enemy, the *common* enemy: yours as well as mine. To do this it is necessary to awaken the dynamic power in individuals. And there for the present I must leave you.

B. M. PALMER.

ACTION NOW

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

THE SOCIAL CREDITER

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HORE-BELISHA

Not the least interesting feature of the "national" incident called the resignation of Hore-Belisha is its "international" repercussions. The haste with which "United States opinions" (how did they know?) were imported to reinforce the hysterical headlines splashed about at home may have been necessitated by the scanty information available in newspaper offices. And possibly they revealed a degree of concern for England's future exactly reflected in the high prices she is paying to "America" for equipment. These, if continued long enough, will surely pay the debt to "America," while leaving it, of course, uncanceled.

In these matters—the little surprises with which our warlike path is strewn—it becomes hourly less and less necessary to look far beneath the surface.

The full blast of unrestrained news-sheet rage at the displacement of the ex-Minister for War is alleged to have been occasioned by fear lest his "democratisation of the army" is particular and his "reforming zeal" in general might be terminated and a regime more in keeping with traditional standards of British military efficiency instituted. It probably was—however little those who were putting their pens pusillanimously to paper may have understood the real meaning of what they were saying.

The "incident" is highly significant and important. Assuming that it brings in its train none of the things which the newspapers seem to have thought at one time (last Sunday, let us say) well within their power to effect, it shows the government, in full sight of the people, where some of our common enemies lie entrenched. That may be very useful later.

While the row is still in process of

development we are being promised "standard suits" which, one might have thought to have been a "reform" already attained by Mr. Hore-Belisha, whose notions of what constitutes *democratisation* are not ours. To retire elderly generals may be a most excellent idea, and to appoint younger generals even better. It depends chiefly upon their relative capacities for winning the war with the minimum of trouble and inconvenience to all concerned. But there is nothing specifically democratic about it. Demos has something to do with people regarded as people, not with people regarded as generals.

The idea that democracy is somehow related to the production of circumstances in which no one, not even the enemy, can tell the difference between a private and a general is completely illusory. We wish generals to be distinguishable from other ranks by their ability to organise the waging and the winning of the war. The notion that there can be no *real* difference between men is too good an argument for dispensing with a large number of men for our liking, and for most men's liking. Most men do not wish to be dispensed with, and their claim to remain with us rests upon nothing more solidly than on the fact that they are all different. Uniforms and uniformity no more constitute democracy than brass hats and difference constitute aristocracy. The association of ideas is inherently mischievous, subversive and false. Democracy lies not in the indistinguishability of people but in the rule of the people, and the rule of the people will be established at the same time as a correct relationship is established between men as men and men as experts. It will not be secured by doing away with every kind of expert excepting the kind that

is expert in ruling others without their knowledge or consent.

The Hore-Belisha incident makes things clearer. It makes clearer, too, that there is some kick left in the old horse. Tradition has it that there always was quite a lot of kick left in the old horse. Good old horse! But for the recent "reform" affecting the maldistribution of sugar, one might be tempted to say: 'give him some sugar.'

The Freemasons' Bill

The advertisement published under Parliamentary Notices in *The Times* and reproduced in last week's *Social Crediter* stated that the purpose of legislation sought by the United Grand Lodge of Antient Free and Accepted Masons of England was "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; and, while declaring such Lodges exempt relieved their members from certain disabilities under other Acts.

The Bill now printed and obtainable from the parliamentary agents goes very far beyond the expressed intention embodied in the advertisement.

There is a vast difference between certain specified Acts relative to unlawful assemblies and unlawful oaths and any Act dealing with the same matters.

"3 and 4 Geo. 6. Freemasons' Lodges," the official title of the Bill contains the following as its essential clause:—

Nothing contained in any Enactment relative to unlawful assemblies or unlawful oaths shall apply or shall be deemed ever to have applied to the meetings or proceedings of any Lodge of Freemasons or to any Member of any such Lodge in respect of anything done or omitted by him in or about any such meeting or proceedings.

How sweeping the clause is, if not at once apparent, will become so if the reader will substitute for "any Lodge of Freemasons or to any Member of any such Lodge" any other form of words naming the social group which he personally deems to be most highly endowed with virtues and farthest removed from suspicion on all counts.

Suppose one substitutes for "any Lodge of Freemasons"

(1) Any Religious denomination, or

THE FREEMASONS' BILL

The following is the full text of the Bill dated 12/12/39 to which reference is made on this and the preceding pages:

A BILL

To exempt Lodges of Freemasons from certain enactments relating to Unlawful Societies and Seditious Meetings; to relieve members of such Lodges from certain disabilities with respect to the taking of Oaths; and for other purposes.

WHEREAS the members of all Lodges of Free-
Preamble.
 masons under the jurisdiction of the United Grand Lodge of England are and have been for more than two hundred years strictly forbidden by the terms and conditions of their membership to countenance any act which may have a tendency to subvert the peace and good order of society or to be concerned in plots and conspiracies against the peace and welfare of the nation and are required to observe and fulfil the duties of loyalty and citizenship:

And whereas it is enacted by the Unlawful Societies Act 1799 that nothing in that Act shall extend to the Meetings of any Society which had before the passing of that Act been usually holden under the denomination of Lodges of Freemasons and in conformity to the rules prevailing among the Societies of Freemasons provided that such exemption shall not extend to any such Society unless two of the members composing the same shall certify upon Oath as therein provided and unless the name and denomination thereof and the usual place or places and the time or times of its meetings and the names and descriptions of all and every the members thereof be registered as therein provided:

39 Geo. 3
C. 79

And whereas it is enacted by the Seditious Meetings Act 1817 that nothing in that Act contained shall extend or be construed to extend to any Society or Societies holden under the Denomination of Lodges of Freemasons in conformity to the rules prevailing in such Societies of Freemasons provided such Lodges shall comply with the Rules and Regulations contained in the Unlawful Societies Act 1799 relating to such Lodges of Freemasons:

57 Geo. 3
C. 19

And whereas doubts have arisen as to the application of the said Acts of 1799 and 1817 to Lodges of Freemasons the Meetings whereof were first holden after the passing of the said Act of 1799:

And whereas it is expedient that such doubts be resolved and that the said Acts of 1799 and 1817 should be declared to be wholly inapplicable to Lodges of Freemasons and that such Lodges should

- (2) Any Educational Institution, or
- (3) Any Book Club, or
- (4) Any Athletic Society, or—
but why go on?

What member of a Unitarian Church but would deem his order to discountenance "any act which may have a tendency to subvert the peace and good order of society or to be concerned in plots and conspiracies against the peace and welfare of the nation"? The members of book clubs, Left and Right, are they not equally animated by the intention to establish peace and a good order of society? And what mortal ever heard of sedition proceeding from a football club? Are rules not explicit in regard to the purposes for which societies are formed?

Whereas the members of all Lodges of Freemasons under the jurisdiction of the United Grand Lodge of England are and have been for more than two hundred years strictly forbidden by the terms and conditions of their membership to countenance any act which may have a tendency to subvert the peace and good order of society . . . etc., etc., etc.

During the past two hundred years has the peace and good order of English society never been subverted? Is the peace and good order of English society not being subverted at the present moment? Where are the countenances of the Freemasons? Turned against it? We haven't noticed more than one or two; yet to take a look at many assemblies where difficulty is experienced in getting rates lowered against the wishes of the credit-issuing banks and financial institutions, or getting wars financed properly in the teeth of the same opposition, or getting anything crooked made straight, they are chiefly composed of freemasons!

Are not *all* the "acts" conducing to the artificial impoverishment of the community *subversive*?

There may be quite good answers to these questions; but at a moment when even members of parliament are growing apprehensive concerning the "necessary" sacrifice of individual liberties it seems curious that the best known instance of that inherently dangerous thing a *secret society* should be seeking to escape from a net alleged to be set in the public interest.

Parliament ought to hear quite a lot about it.

T. J.

be relieved from the obligation to comply with the rules and regulations aforesaid:

37 Geo. 3. And whereas by the Unlawful Oaths Act 1797
C. 123 and the Unlawful Oaths Act 1812 penalties are
52 Geo. 3. imposed with respect to the administering and taking
C. 104 of certain oaths including the oaths of secrecy:

And whereas the application of the Unlawful Oaths Act 1797 and the Unlawful Oaths Act 1812 to the proceedings of Lodges of Freemasons is inconsistent with the exemption of such Lodges from the Unlawful Societies Act 1799 and the Seditious Meetings Act 1817 and it is expedient that it should be enacted that the said Acts of 1797 and 1812 should not apply to the proceedings of Lodges of Freemasons:

And whereas the objects of this Act cannot be attained without the authority of Parliament:

MAY IT THEREFORE PLEASE YOUR MAJESTY that it may be enacted and be it enacted by the King's Most Excellent Majesty by and with the advice and consent of the Lords Spiritual and Temporal and Commons in this present Parliament assembled and by the authority of the same as follows:—

Short title. 1. This Act may be cited as the Freemasons' Lodges Act 1940.

Interpretation. 2. In this Act—
"The Grand Lodge" means the United Grand Lodge of Antient Free and Accepted Masons of England;

"Lodge of Freemasons" means and includes the Grand Lodge and any Provincial Grand Lodge District Grand Lodge or Private Lodge for the time being on the register of or recognised by the Grand Lodge and also the Supreme Grand Chapter of Royal Arch Masons of England and any Provincial Grand Chapter District Grand Chapter or Private Chapter for the time being on the register of or recognised by the said Supreme Grand Chapter and also any other regular masonic body the membership whereof is restricted to persons registered in conformity with the regulations of the Grand Lodge or of some other Grand Lodge recognised as such by the Grand Lodge.

Enactments not applicable to Freemasons' Lodges. 3. Nothing contained in any enactment relative to unlawful assemblies or unlawful oaths shall apply or shall be deemed ever to have applied to the meetings or proceedings of any Lodge of Freemasons or to any Member of any such Lodge in respect of anything done or omitted by him in or about any such meetings or proceedings.

Costs of Act. 4. The costs charges and expenses of and incidental to preparing applying for and obtaining this Act or otherwise in relation thereto shall be paid by the Grand Lodge.

ENGLAND

This, then, is not a country of farmers, but a country of graziers, a country of pasture, and not a country of the plough; and those who formerly managed the land here were not husbandmen, but herdsmen. Fortescue was, I dare say, a native of this country; for he describes England as a country of shepherds and of herdsmen, not working so very hard as the people of France did, having more leisure for contemplation, and therefore more likely to form a just estimate of their rights and duties: and he describes them as having at all times, in their houses, plenty of flesh to eat and plenty of woollen to wear. St. Augustine, in writing to the Pope an account of the character and conduct of his converts in England, told him that he found the English an exceedingly good and generous people; but they had one fault, their fondness for flesh-meat was so great, and their resolution to have it so determined, that he could not get them to abstain from it, even on fast-days; and that he was greatly afraid that they would return to their state of horrible heathenism rather than submit to the discipline of the church in this respect. The Pope who had more sense than the greater part of bishops ever had, wrote for answer: "Keep them well within the pale of the church at any rate, even if they slaughter their oxen in the churchyard: let them make shambles of the churches rather than suffer the devil to carry away their souls." The taste of our fathers were by no means for the potato; for the "nice *mealy* potato." The Pope himself would not have been able to induce them to carry "cold potatoes in their bags" to the ploughfield, as was, in evidence for special commissions, proved to have been the common practice in Hampshire and Wiltshire, and which had been before proved by evidence taken by the unfeeling committees of the boroughmonger House of Commons. Faith! these old papas of ours would have burnt up not only the stacks but the ground itself, rather than have lived upon miserable roots, while those who raised none of the food were eating up all the bread and the meat.

—*William Cobbett in "Rural Rides."*

Small firms in all parts of the country who have made unavailing efforts to obtain war work have formed a national association under the title of the Federation of Manufacturers and Producers of Great Britain Limited. There are 1,200 firms concerned.

THE INEVITABLE CONFLICT

By L. D. BYRNE.

(Readers have expressed a desire that the article written by Mr. L. D. Byrne in Canada immediately after the outbreak of war should be reprinted as a full, if necessarily an inexhaustive view of the Inevitable Conflict in which not only Social Crediters but all men are wittingly or unwittingly engaged).

"Just as I told them in Ottawa in 1923 exactly what was going to happen in 1928, so I tell you now in 1934 that before 1940, if you have not changed the financial system it will change and probably eliminate you."

—Major C. H. Douglas to the Alberta Legislature,
April, 1934.

* * *

"As I came here to-night I bought an evening paper on the front page of which were the words, 'Germans in the Rhineland.' We are back in 1914 where the financiers said they would get us . . ."

"I cannot see, short of the intervention of a higher power, any human possibility of avoiding another great world conflagration. Whether any considerable proportion of civilisation will survive only time will show, but I am confident of this, that what survives of the world after the next war, will reach a state either in which there will be no monetary system at all, or one that has been radically reformed in our favour.

"That is the highest note of hope I can end upon. We have done our best in the past twenty years to warn the world not only of what was coming, but how the mechanism works that makes it come. I do not believe that that work will be lost whatever happens."

Major C. H. Douglas, Westminster, in London,
March, 1936.

* * *

"There is no doubt whatever that the perfectly easily understood economic urge towards war comes primarily from the working of the financial system at the present time because of this necessity for overseas markets in order to provide purchasing power from these overseas markets. There is practically no room for discussion that the next war will almost inevitably destroy what we know as civilisation. There is very little doubt that the next war is only two or three years ahead unless something is done to prevent it."

Major C. H. Douglas to the Alberta Legislature,
April, 1934.

* * *

Facing the Facts

For twenty years the Social Credit Movement throughout the world has persistently warned people that in the absence of effective and timely reform of the financial system that system would precipitate war and revolution on a scale which might destroy the fabric of civilized society.

It did not require prophetic powers to foretell the growing chaos which lay ahead. It was self-evident to any person who took the trouble to face the facts with even an elementary knowledge of social organization. Social Crediters who had gone more deeply into the question could

be excused if at times they displayed exasperation over the stark stupidity of national leaders in refusing to face up to the realities of the situation, and who appeared bent on allowing humanity to drift to the disaster which must inevitably result from the financial system.

Those persons who have been at the helm of nations during the past critical years, and in the face of clear warnings from great leaders, have permitted the growth of the Money Power to a point where it threatens the existence of civilisation, have assumed a terrible responsibility. The warnings which they have received have come from so many quarters and have been made in such definite terms that it seems incredible that they should have been ignored. The following are typical examples of what outstanding national figures have had to say about the growth of the Money Power:

"I believe that banking institutions are more dangerous to our liberties than standing armies. Already they have raised up a money aristocracy that has set the government at defiance. The issuing power (of money) should be taken from the banks, and restored to the Government and to the people to whom it belongs."

And again . . .

"If the American people ever allow private banks to control the issuance of their currency, first by inflation and then by deflation, the corporation that will grow up around them will deprive the people of all their property, until their children will wake up homeless on the continent their fathers conquered."

—Thomas Jefferson.

"I have two great enemies; the Southern Army in front of me and the financial institutions in the rear. Of the two, the one in the rear is my greatest foe."

—Abraham Lincoln.

"The money power preys upon the nation in times of peace and conspires against it in times of adversity. It is more despotic than monarchy, more insolent than autocracy, more selfish than bureaucracy. It denounces, as public enemies, all who question its methods or throw light upon its crimes."

—William Jennings Bryan.

"The great monopoly in this country is the monopoly of big credits. A great industrial nation is controlled by its system of credit. The growth of the nation, therefore, and all our activities are in the hands of a few men who chill and check and destroy genuine economic freedom."

—Woodrow Wilson.

"The issue which has swept down the centuries and which will have to be fought sooner or later is the People v. the Banks."

Lord Chief Justice of England (1875).

To-day we are face to face with disaster. The war foretold with such uncanny accuracy by Major Douglas has exploded over Europe. Whatever may be the final outcome of the conflict, we know at the outset that humanity will pay a terrible price in terms of human suffering.

It is in such a situation that the Social Credit Movement everywhere faces a tremendous responsibility. This is no time for any ill-considered or hasty action. The task confronting this and every other nation was sufficiently difficult before, when we were dealing with the single issue of the People versus the Money Power—but under war conditions, with a military enemy which must at all costs be defeated straining our resources to the utmost, and the real cause of this threat to the nation and the British Empire operating against the people from within, a supreme effort combined with superlative determination will be required to ensure victory and the survival of civilisation.

The One-Man Theory

At the present time we hear on every hand that the full responsibility for the war rests upon one man—Hitler. While it is true that the actual outbreak of war was the direct result of that one man's actions and the product of the detestible philosophy which he adopted in his leadership of Germany, yet we must go deeper and ask—"But what was responsible for Hitler? How did the philosophy of National Socialism come to be foisted on the German people?"

The answer is simple if we consider the facts. After the European War of 1914-18, the people of Germany enjoyed a democratic constitution. It was the one thing of real value they got from the wreckage of the last war. But under this democratic constitution they found themselves poverty stricken, their economy in ruins and their plight rendered desperate by millions of unemployed. They desired security and freedom but insecurity and economic slavery was their lot. In other words, while they possessed the free institutions of democracy, which gave them the constitutional *right* of government to yield them the results and conditions they wanted, they were having imposed upon them the opposite results to those they desired. They were the victims of economic tyranny—and their dire economic plight could be directly traced to the operation of the financial system which, in varying degree only, was imposing the same conditions of poverty amidst plenty upon the people of all democratic nations.

Easy Victims

In such circumstances the people of Germany were easy victims to the proposition put to them by Hitler. "Put me in power," he said in effect, "surrender your freedom, submit yourselves to my will and I will give you security. I will make Germany a powerful nation. I will make good the injustices of Versailles. I will end unemployment. I will give you vastly better economic conditions. All you will lose is your freedom." The people of Germany gave him the power. What did the loss of freedom mean to them who had no security? The hopeless inefficiency and the tyranny which they knew as democracy drove them to it, as it can drive any nation to adopt desperate measures to meet a desperate situation.

The basis of ordered society is the concept, which cannot be dissociated from Christianity and democracy, that the nation exists to serve its individual citizens. The

opposite concept, namely, that the State is supreme and that its individual citizens merely exist to serve and glorify the State is the antithesis of the Christian ethic and any realistic view of democracy. It is the concept of paganism and barbarism. Moreover, this conflicting philosophy contains sufficient dynamite to blow civilisation sky-high. It is this philosophy which is the basis of National Socialism in Germany, Fascist Guild Socialism in Italy, Soviet Socialism in Russia—and it is fundamental to the orthodox so-called socialist concept of society as elaborated and expounded by Karl Marx, Engels & Co.

It is significant that in the present struggle the great socialist systems of the world—Russia, Germany and Italy—are standing shoulder to shoulder against the nations who, even if, as yet, they have been swindled out of a full realization of a democratic society, nevertheless have the idealism of the democratic concept of society as an integral part of their national characters.

Again take the history of any of the out and out socialist powers in regard to the massacre of human life, and methods of violence for which they have been responsible.

Price of Socialism

As examples the following should suffice to convince even the most dubious regarding the true nature of the monstrous social system which is threatening civilization. During the twenty year period prior to 1938, some twenty millions persons perished in Russia as a result of revolution, wholesale execution and periodic liquidations. This inhuman and systematic orgy of murder was, of course, carried out in the best interests of the people. It always is.

The excesses of the initial period of the National Socialist regime in Germany are only too well known. The reign of terror established by Fascist Guild Socialism in Italy, with its glorification of the State and of War accompanied by the persuasive methods of castor oil and an extensive secret police system, are also familiar. Similarly the Socialist Government in Spain led to a bloody revolution which wrecked the nation and cost nearly three quarters of a million lives, besides untold human suffering. The Socialist government of Bela Kuhn in Hungary, though short lived, drenched that country in blood.

Wars of aggression, the iron fist at home and bullying tactics abroad, have been features of both German and Italian socialist rule. Uniformly the establishment of these socialist regimes, whether in Russia, Germany, Hungary or Spain, have been accompanied by organized attacks on religion.

In a society based on the complete subordination of the individual to the State there can be but one deity tolerated—the State and its titular head!

This is not extraordinary when we realize that such a concept of society is the very antithesis of Christian teaching.

These are facts, unpleasant as they may be to those who have been persuaded to give support in all good faith to the attractively presented and plausible case for abstract socialism. The matter is not one which can or will be determined by sentiment, muddled thinking or optimistic hope. The fact that Anglo-Saxondom, to which the basic principles of the socialist concept of society is repugnant, has developed a peculiar brand of compromise socialism of its own does

not affect the fundamental issues raised in the world by the orthodox social philosophy of Marxists. In these matters we have to get down to first principles, and the very basis of socialist philosophy attacks the principles by which democratic society and a Christian social order must stand or fall.

For Results

Government to yield the people the results they want from the management of their affairs and society based upon the principle of "love thy neighbour as thyself" can have nothing in common with the class struggle and the dictatorship of the proletariat. The carnage which the pursuit of the latter ideas has produced should surely be sufficient to demonstrate this.

View the matter as we will, we are driven back to the two opposite concepts that form the basis of these conflicting social philosophies which are struggling for survival in the world to-day. On the one hand we have democracy, based on the concept that society, the nation or the State exists to serve the individuals which comprise it and who collectively constitute the sovereign or supreme authority. On the other hand we have the social system, (call it socialism, finance, capitalism or anything else), under which the supreme authority is vested in an individual or group of individuals who are able to impose their will upon the majority on the basis that the State (i.e., the dictatorship) is supreme and its individual citizens must be subservient to the State.

When we realize that the first law of human relationships is the free association of individuals to obtain the objectives they want in common, it should be obvious that only to the extent that individuals achieve the purpose of their association will civilization progress. Any attempt to organize society on the lines of a reformatory and subject its individual members to mass regimentation will inevitably destroy ordered society. This is absolutely fundamental.

The Unholy Alliance

The close connection between the activities of socialism symbolized by the Red Flag and the Internationale, and International Finance symbolized by the Red Shield of the House of Rothschild and the serpent of cunning is significant.

There is well established evidence that Jacob Schiff of the dominating New York Banking House of Kuhn, Loeb and Co., directed the Russian Revolution with the help of other members of the Rothschild banking group in Germany. The original Soviet hierarchy were predominantly agents of this Jewish financial group, and effective control of Russia has remained with International Finance ever since. Any attempt from within to overthrow this rule has been brutally suppressed. The armed forces of the U.S.S.R. are to-day the armed forces of International Finance.

Similarly the ascent to power of Hitler in Germany received financial assistance from the same quarter. And it is well known that the post-war years have been marked by the ready financial aid which can be obtained for the spread of socialist doctrines—whether of the violent revolutionary brand or the more sinister and plausible brand which has permeated even into the economic teaching in universities everywhere.

It is not a particular kind of socialism or similar social philosophy which attracts the support of the Money Power, but rather the spread of the social ideology based upon the subordination of individuals to institutions and systems for the purpose of dominating them. Generally speaking, those receiving this support are not conscious tools of the Money Power. They merely find that a certain line of talk, propaganda or action on their part attracts the greatest support and thus they are encouraged to pursue it. It is significant that in the political sphere in every country the socialists are the champions of financial orthodoxy. Their propaganda is conspicuous for the absence of any effective criticism of the financial system as such. Their proposals for the ineffectual reforms which they advocate, involving as they do a process of levelling down and centralization of control of all social organization, play right into the hands of International Finance.

World Domination

The objective of International Finance is world domination. Its spokesmen hardly make any secret about this now, so confident are they that nothing can defeat them. To achieve this, these men must destroy all national sovereignties and assume absolute control. The goal of the Money Power is a universal dictatorship which cannot be challenged.

Standing between these power maniacs and their fantastic goal are the Anglo-Saxon and Celtic peoples, whose philosophy, ideology and traditions are in violent opposition to the dream of the universal servile state of International Finance. The bulwark of these peoples is in the British Empire and its free institutions.

What we are facing to-day is a carefully planned attack on the British Empire and all it stands for in social ideology.

It is now recognised that the only persons who won the last war were the International banking houses. Everybody else lost. International finance alone emerged from the struggle immeasurably more powerful than it was. This power was acquired through the staggering debt structure which it was able to build up under the stress of war.

After the war, in 1918, International Finance immediately set to work to consolidate its position, attack the British Empire and establish its supremacy in the United States. The two main methods employed in this offensive against humanity were the restriction of financial credit and the progressive centralization of control.

The Federalist Attack

The following quotation from a published address by Arnold Toynbee to a group of Internationalists in Copenhagen, (the Fourth Annual Conference of Institutions for the Scientific Study of International Relations) on June 8—10, 1931, gives a fair picture of the kind of poisonous activity which was openly pursued in influential quarters after the last war:

"In the spirit of determination which happily animates us, we shall have no inclination to under-estimate the strength of the political force which we are striving to overcome. What is this force? If we are frank with ourselves, we shall admit that we are engaged on a deliberate and sustained and concentrated effort to impose limitations upon the sovereignty and the independence of the fifty or sixty local sovereign independent States which

at present partition the habitable surface of the earth and divide the political allegiance of mankind. The surest sign, to my mind, that this fetish of local national sovereignty is our intended victim is the emphasis with which all our statesmen and our publicists protest with one accord, and over and over again, at every step forward which we take, that, whatever changes we may make in the international situation, the sacred principle of local sovereignty will be maintained inviolable. This, I repeat, is a sure sign that at each of those steps forward, the principle of local sovereignty is really being encroached upon and its sphere of action reduced and its power for evil restricted. It is just because we are really attacking the principle of local sovereignty that we keep on protesting our loyalty to it so loudly. The harder we press our attack upon the idol, the more pains we take to keep its priests and devotees in a fool's paradise—lapped in a false sense of security which will inhibit them from taking up arms in their idol's defence. Perhaps, too, when we make these protestations, we are partly concerned to deceive ourselves. For let us be honest. Even the most internationally-minded among us are votaries of this false god of local sovereignty to some extent. It is such an old-established object of worship that it retains some hold even over the most enlightened people.

“And what is the magic which gives local sovereignty its power? It is powerful, I think, because it has inherited the prestige and the prerogatives of the mediæval Western Church, which were transferred, at the close of the Middle Ages, from the whole to the parts, from the great society of Western Christendom to each of that society's “successor states”, represented now by the fifty or sixty sovereign independent States of the “post-war” world. The local national state, invested with the attributes of sovereignty—invested, that is, with the prestige and the prerogatives of the mediæval Church—is an abomination of desolation standing in the place where it ought not. It has stood in that place now—demanding and receiving human sacrifices from its poor deluded votaries—for four or five centuries. Our political task in our generation is to cast the abomination out, to cleanse the temple and to restore the worship of the divinity to whom the temple rightfully belongs. In plain terms, we have to re-transfer the prestige and the prerogatives of sovereignty from the fifty or sixty fragments of contemporary society to the whole of contemporary society—from the local national states by which sovereignty has been usurped, with disastrous consequences, for half a millennium, to some institution embodying our society as a whole.

“In the world as it is to-day, this institution can hardly be a universal Church. It is more likely to be something like a League of Nations. I will not prophesy. I will merely repeat that we are at present working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of our world. And all the time we are denying with our lips what we are doing with our hands, because to impugn the sovereignty of the local national states of the world is still a heresy for which a statesman or a publicist can be—perhaps not quite burnt at the stake, but certainly ostracised and discredited. The dragon of local sovereignty can still use its teeth and claws when it is brought to bay. Nevertheless, I believe that the monster is doomed to perish by our sword. The

fifty or sixty local states of the world will no doubt survive as administrative conveniences. But sooner or later sovereignty will depart from them. Sovereignty will cease, in fact, if not in name, to be a local affair.”

It will be obvious from the foregoing that a concerted and successful attack has been going on against national sovereignties; that is, upon the constitutional and established right of national groupings—including the British Commonwealth of Nations—to exercise their sovereign power to determine their own affairs. As the statement tells us, the intention is to divest all nations of their sovereignty and to concentrate this in a world authority. This is another way of saying that the conscious objective of the persons engaged in these activities has been to destroy the sovereignty of nations in favour of a centralized, universal tyranny for the establishment of a world authority dominating all peoples. Inevitably this would involve the destruction of every vestige of democracy.

Professor Toynbee

Professor Toynbee is described in the British “Who's Who” as Director of Studies in the Royal Institute of International Affairs since 1925, and Research Professor of International History in the University of London; besides having been connected with Political Intelligence Department, Foreign Office, April, 1918; Member of Middle Eastern Section, British Delegation, Peace Conference, Paris.

As the operation of their disastrous financial system led to widespread economic distress and growing social discontent, International Finance has been manoeuvring the situation for a final bid for world domination. Great Britain and France were jockeyed into a position in which it became increasingly certain that they would be embroiled in war. The necessary financial assistance to ensure that all nations were well armed was forthcoming, thereby ensuring that the combatants would inflict the maximum damage on each other. In passing, it should be noted that throughout the preceding post-war year of economic distress no such financial assistance was made available to relieve the economic plight of the people in those countries.

To any one who has followed the situation closely, it would appear that the broad plan of campaign of the Money Power is to engage Great Britain, France, Germany and Italy in a war which will wreck those countries. This would leave the forces of International Finance masters of Europe. At the appropriate moment, through their control of the entire economic structure of the United States and because of economic conditions developing there, the Money Power will be able to collapse the economy of that country and precipitate revolution. By the same tactics as they have already adopted in Russia and elsewhere, it would seem that International Finance hopes to create a situation in which they will be able to seize power and establish a dictatorship in the U.S.A. This might be done through the establishment of a Soviet Union of American Republics or some similar social system. Thus the Money Power is moving to gain within a comparatively short time its objective of world domination and to achieve the destruction of the British Commonwealth of Nations. On paper it would seem that they cannot fail to win, but they will lose. Three factors will combine to defeat them. The widespread recognition of the Money Power as the enemy of humanity, the character of the Anglo-Saxon peoples, and the pragmatic

impossibility of organizing mankind under any system of mass regimentation.

Fight for Survival.

However, to anyone who realizes the forces ranged on the side of International Finance (including what we can properly term the powers of evil) and the terrific situation which exists, it will be evident that the struggle ahead of us will be no child's play. We shall literally be fighting for survival, and only the most tremendous effort combined with a high degree of courage and resolute determination will give mankind victory.

We must face the fact that the war into which we have been precipitated is no ordinary military conflict. It has all the potential elements of leading to world disorder on a scale which may smash civilization for centuries. It can be otherwise, but that will depend upon each one of us.

The basic issue in this struggle is that of sovereignty. Failure to recognise that fact is to court disaster.

So far as this continent is concerned, and probably so

far as the world is concerned, the final outcome will not depend so much upon what we do outside Canada as within the nation. If within a reasonably short time the people can assert their sovereignty to enforce the surrender of power by finance and the operation of the financial system to serve the tremendous national effort which will be required of us, I shall be completely confident as to the outcome. We can then, as a nation, effectively mobilize our tremendous resources to ensure that Canada throws its full weight into this conflict in a manner which can and if properly organized will save the world from the threat of chaos. In the absence of such action, we shall later find ourselves fighting with our backs to the wall for the preservation of everything we hold dear.

Is it not well worth the effort to take deliberate and effective action now to ensure victory? That question can be answered only by action on the part of the people, led by those in a position to influence such action. This is a matter of personal responsibility and nobody can escape this responsibility.

University Socialists Oppose Federal Union

Mr. Arthur Greenwood has resigned the presidency of the University Labour Federation. The Federation, which is a student body, has been in conference at Liverpool and has passed a resolution regretting that the official leadership of the Labour movement had been led to accept a political and industrial "truce."

Another resolution stating that the conference noted with alarm the far-reaching attack on the political and economic rights of the French working class, was carried unanimously, as were resolutions condemning imperialistic domination over the people of any country, and supporting the immediate granting of the right of self-determination to all colonial peoples, particularly the Indian peoples; and one which viewed with great mistrust the propaganda put out under the name of Federal Union.

The latter resolution said that the conference regarded Federal Union not only as a Utopian scheme which would not achieve peace but as a positive danger to the working-class of all countries.

Sailors as "Enemies"

It is reported that groups of British sailors from the Achilles and groups of interned German sailors from the Graf Spee met in the bars of Buenos Aires and swapped stories of the battle they fought a month ago; members of the crew of Achilles were sorry that the German sailors (who had to report to the naval

authorities before midnight) had to go home so early.

The Argentine Government had feared friction between the two groups.

OBITUARY

We regret to announce the death of Lieut. William Adams, B.Sc. (Econ.), B.Com., A.L.A.A., F.I.S.A., which occurred in London on December 29th. A native of Belfast, Mr. Adams was one of the earliest converts to Social Credit, his training in accountancy enabling him to perceive the truth in Major Douglas's analysis of the costing system.

All through the 1920's Mr. Adams was the mainstay of the then small Belfast Group, which for years met weekly in his offices. In 1925 he published "Real Wealth and Financial Poverty," a book which was one of the first attempts to simplify and explain the economic analysis and which may still be read with advantage, especially for its detailed account of the workings of the present financial system.

Mr. Adams served in the war of 1914-18 as a Captain in the Royal Artillery; after the outbreak of the present war, which he had so often prophesied, he returned to the army and some weeks ago was commissioned in the Army Pay Corps. He died in hospital after an illness lasting only a few days.

An honest thinker, a fearless debater, and a warm friend, Mr. Adams will be remembered in Belfast with esteem and affection, and with gratitude by Social Crediters everywhere for his services to the cause.

Books to Read

By C. H. Douglas:—

Economic Democracy	
<i>(edition exhausted)</i>	
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 com- piled by J. B. Galway	3d.
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BIRMINGHAM. A meeting will be held on Monday, January 15th, at 8 p.m. at 809, Chester Road, Erdington. Enquiries welcomed.

BIRMINGHAM and District. Social Crediters will find friends over tea and light refreshments at Prince's Cafe, Temple Street, on Friday evenings, from 6 p.m., in the King's Room.

BLACKBURN Social Credit Association: Weekly meetings every Tuesday evening at 7-30 p.m. at the Friends Meeting House, King Street, Blackburn. All enquiries to 168, Shear Brow, Blackburn.

BRADFORD United Democrats. All enquiries welcome; also helpers wanted—apply R. J. Northin, 11, Centre Street, Bradford.

CARDIFF Social Credit Association: Enquiries to H. Steggle, Hon. Sec., 73, Romilly Crescent, Cardiff.

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LIVERPOOL Social Credit Association: Weekly meetings of social crediters and enquirers will continue, but at varying addresses. Get in touch with the Hon. Secretary, at "Greengates", Hillside Drive, Woolton, Liverpool.

LONDON Liaison Group. Next meeting Saturday, January 27th, at 4 Mecklenburgh Street, W.C.1, from 2-5 p.m. Tea 3d. Enquiries to B. M. Palmer, 35, Birchwood Avenue, Sidcup, Kent.

LONDON Social Crediters: Lunch-time rendezvous. Social crediters will meet friends at The Cocoa Tree Tea Rooms, 21, Palace Street, Westminster (5 minutes Victoria) on Wednesdays from 1-30 to 3 p.m. Basement dining room.

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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, Oxbarn Avenue, Bradmore, Wolverhampton.

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