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REALISM AND THE NEW BUDGET

By JOHN MITCHELL

The phenomenal growth of governmental expenditure upon the war has caused the gap between what the government can raise in taxation and "savings" from the public and the total expenditure to become so large and obvious that it can no longer be concealed as it has been so far. On the one hand the Chancellor of the Exchequer is being pressed by financial interests and the daily papers to impose heavier and even heavier taxation on the public to "fill the gap", and on the other the incompatibilities of such measures with the realities upon which a win-the-war policy depends are appreciated by a widening public and find expression in the speeches of more and more M.P.'s.

The Chancellor of the Exchequer estimates the total expenditure for the year at £3,467 million of which £2,800 million will be war expenditure. In his Budget speech the Chancellor informed us that in the four weeks ended July 20 the rate of expenditure on the war was £57 million a week (i.e. roughly £2,800 million a year). So that in terms of physical facts it is already proved that we can expend the physical equivalent of £57 million a week on the war *with no less diminution in physical comforts and necessities than we actually enjoyed during those four weeks ended July 20.* That physical capacity is still available. The subsequent restrictions on civilian consumption which the new budget has already begun to impose are therefore clearly unnecessary. The cry for still heavier sacrifices, if the Government yield to it, can only lead to needless lowering of the national morale and a real reduction in our war effort. A genuine appreciation of some of these realities is being voiced by M.P.'s. An indication of this is given by the following extracts from *Hansard*, concerning which it is only necessary to point that in the Prices of Goods Act the Government already has a means (if a poor one) for preventing the Prices of goods rising from the influence of increased consumer demand:—

Mr. Lees-Smith (Keighley): There is one principle which we have laid down for every Budget, even in war time, although we do not want to apply it to pedantic extremities, and that principle is that no scheme of finance must undermine the reasonable standard of life for everyone throughout the whole population. If I may say so, that principle, I think, is reinforced by the present position and the course of the War, because this is now clearly going to become a war of endurance and of nerve strength. One of our greatest advantages is that we began without that continual lowering of the standard of life to which the German population had been subject years before hostilities broke out. Therefore we would say that any scheme of

taxation which impairs the sheer power of physical resistance would be a scheme of taxation which would undermine our strength in enduring this War to the end.

Sir John Wardlaw-Milne (Kidderminster): The resources of the country, I have no doubt whatever, will meet that expenditure in the end. What we are first concerned with however in this Committee is the effect of the immediate expenditure upon the country and the daily lives of everybody in it.

The point is that if you put taxation beyond a certain proportion of income or earnings there is no initiative or enterprise, and this apart from the destruction of happiness and comfort. These taxes have no bearing on the real war problem of expenditure. Doubling the income tax would make little difference in bridging the gap between revenue and expenditure if the latter should continue at the present rate for a long period. This Budget imposes excessive taxation. It is excessive if you are to treat the country as a going concern. It has been said that it is much too expensive now to live. Clearly the whole system of taxation has got beyond us. We wish presumably to look at it from the point of view of a going concern, and we want to try and balance our income and expenditure....

It is not necessarily dishonesty at all. There may be a tendency to be less careful about increased charges when you have no interest in the result, and you are not nearly so keen on economy when your pocket is not affected.

If you make it worth while for people to be economical, they will be economical, but if you take away the personal interest, the same care will not be taken. However, these are merely criticisms, which I wanted to make on my right hon. Friend's statement and points to which I wanted to draw his attention.

The main point, if I may revert to it, is that we have to face this very large difference, whether it is £600 million or more, between the amount we can raise and the amount of our expenditure. I think that question is what must give the Chancellor the greatest concern. I have no doubt we shall face it, and that we shall find the money, but I doubt whether we shall be able to find it without having to embark upon some form of inflation. The amount of money borrowed from the banks is already considerable; and these things, I fancy, must be giving the Chancellor a good deal more concern than the mere matter of whether the Income Tax Rate next year may be 8/6 or 7/6. It is not for any private Member to put forward a new system of finance which would lift us out of our difficulties—certainly it cannot

be done at a moment's notice—but I think that the whole of our system of raising money will have to be looked at after the war, and probably before the end of the war, with new eyes and from a new angle. I do not think we can continue on the basis upon which we have worked for so many years past; the days of "soaking the rich" have gone long ago, and, on the other hand, if you put your indirect taxation beyond a certain figure, you will make life so bitter for a large number of people that you will destroy the greatest reserve in the country's strength—the contentment and determination of the people as a whole. One thing is certain; equality of sacrifice is the essential basis of our national effort....

Sir Percy Hurd (Devizes) There must be greater resolution to stop waste and re-establish and strengthen the self-managing capacity of the English people. We are frittering that away by the excessive interference of Whitehall. I speak with the memory of a meeting of a town council, of which I am a member, and which was held last night. We had before us the monthly report of the various spending committees. What is the method by which we are frittering away a large part of our revenue? I will take two or three examples by way of illustration.

There is, first of all, the question of air-raid expenditure. There was a question of providing cleansing facilities at an air-raid post. This is a town council representing 100,000 ratepayers. They are responsible, they are full of a sense of their duty and anxious and determined to fulfil it, and they hold a very high record for efficiency and economy. But this high authority, elected by the ratepayers, has to go to the Middlesex County Council for sanction for this very small sum, and the Middlesex County Council has to go to the Ministry of Health to get its consent. The Committee can imagine the correspondence, the interviews and the delays that are occasioned.....

Cannot my right hon. Friend devise some means by which this waste of time, creation of irritation and damping down of initiative and effort are put a stop to? Instead of treating big municipal authorities like school children, why cannot they be treated as responsible authorities anxious to do what they can to help forward the war effort? I do not believe it beyond the capacity of the finance officials of the Ministry to devise such a formula, applicable in the one case to the Ministry of Health in its relations with county councils and in the other to the county councils in their relation with smaller bodies, enabling the municipalities to bring about a higher effort in forwarding the national purpose.....

Sir Kingsley Wood came in for sharp criticism from *The Economist* on July 27. The main leader writer could hardly find a good word for him. *The Economist* considers that the weekly expenditure on the war will not average "at the very least" below £65 millions this year, making a total expenditure of over £4,000 millions for the year. It complains:—

"The result of raising by taxation considerably less than half of a total expenditure that is itself a gross underestimate is to leave a gap which will be filled by borrowing larger than can be covered by the savings of the people. On the Chancellor's own showing, the gap is £2,100 millions; in fact, it is more likely to be £2,700 millions or more. It is perfectly true that there are sources other than the public's savings from which funds will be available; sales of gold or

foreign securities and the increase in Dominion balances in London. But these will not cover more than a fraction of the total. A sum of at least £2,000 millions will be left to be found from domestic borrowing. There is no visible prospect of raising more than half that sum, at the very most, without inflation."

The reluctance of the Chancellor of the Exchequer to adopt *in toto* the financial policy which International Finance wishes to impose on Britain is due to the fact that he is checked by forces which run counter to that policy. These forces have already compelled an expenditure which outruns financial revenue. This demonstration of the influence of these unnamed forces is an assurance that notwithstanding the utterances of our politicians, whose stated war aims do not seem *in effect* to be different to those of Hitler, the British people are in reality fighting to establish the supremacy of their own culture over that of their enemies. The significance of the new budget lies mainly in its revelation of the conflict of two fundamentally opposed forces, and that the British people cannot win this war merely by adopting the totalitarian system of finance which Hitler has adopted. "Mere quantity is no effective substitute for quality."

In this connection it is fitting to recall here some statements which Major Douglas made in 1926:—

"Those of you who have read that remarkable book by Mr. Benjamin Kidd, *The Science of Power*, may remember the following passage: 'It is a fact the significance of which has been overlooked in the past, that Western civilisation has been in a special and peculiar sense founded upon force'. The point to which I have been endeavouring to bring you in this and the preceding address, is that orthodox finance appears to have a subtle connection with this doctrine of force—Force and Finance, if not the same things, are complementary. Quite demonstrably, force has brought one nation after another to a certain type of pre-eminence. With that pre-eminence has come a rise of culture, arising, I think, not out of force, or finance but out of the economic prosperity which is the bait used by Finance, and subsequent to that rise of culture, forces appear to have been set in operation to transfer the pre-eminence elsewhere.

"I do not suggest that this sequence of events has passed unnoticed or uncommented upon. That well-known classic, Gibbons' *Decline and Fall of the Roman Empire*, set a fashion which has had many imitators. In almost every case, and most notably in the case of the immediate pre-War German comment on these matters, the suggestion was that the type of culture to which I am referring, which involves the elevation of such qualities as kindness, mutual consideration, toleration of new ideas, dislike of aggression, in fact all that group of virtues which we call civilised, or if you prefer it, Christian, constituted a disease of society and led to the downfall of a nation which succumbed to them. It was, in fact, assessed as pure weakness.

"The first negative comment which we can make upon this theory is that the fall of Germany was certainly as violent and catastrophic as any in history, and was certainly not due to the undue cultivation of a civilisation of this description. For half a century at least, Germany had inculcated brutality as a specific principle of her system. Her fall was not due to anything which you might call softness. I believe that in the lying propaganda as to the causes and the reasons of the war, there was a real truth.

It was that the world would not have German 'Kultur' at any price. Prussian culture set in motion forces stronger than itself, which brought about its downfall. In War-time, therefore, civilisation does not fail. It is in peace time that it fails.

"Now I want to put before you a totally different theory (which so far as I know is novel, although its novelty is of no importance) as to the reason for the decline of nations which become pre-eminent by force and financial policy and subsequently become civilised. I think that they are brought up to a certain point in evolution by the system that we are living under, and that at that point they are in a very favourable position to develop what I believe to be a really higher level of culture.

"While in one sense brute force gave it birth, this level of culture does not rely on force of the ordinary kind. In fact, force of the ordinary kind is distasteful to it. It, and force, together with orthodox Finance, are mutually repulsive. The result of this is to drive Finance to seek for a more congenial environment. You may say that this is a more complicated form of the old explanation. I do not think so. I think you can get a new idea of great value from it.

"The danger of a decline, once this level of a new culture is reached, is not, in my opinion, due to that culture in itself. It is due to the failure on the part of that culture to develop a system of Finance, and a use of force, which is sympathetic to the general spirit of the new culture."

DIARY OF EVENTS (July 23 -- July 30)

(Military events are recorded in italics, other events in ordinary type.)

JULY 23—*The Admiralty announced the existence of a new minefield closing the Irish Sea to the south, so that ships wishing to enter the Irish Sea or the Bristol Channel must pass round the north of Ireland.*

It was stated that the Emperor Haile Selassie was in the Sudan, waiting to lead an attack on the Italian forces in Abyssinia.

German newspapers have expressed great indignation at the British reception of Hitler's speech. The principal changes in taxation proposed in the Budget were an increase in income-tax from 7s. 6d. to 8s. 6d., with compulsory deduction at the source from wages and salaries; increase in surtax and estate duty; higher duties on tobacco, wines, beer, and entertainments; and a tax on luxuries and goods not 'immediately necessary'. In the debate several M.P.s urged strongly the adoption of more realistic methods of finance for the war.

Lord Snell stated in the House of Lords that in the Government scheme for the evacuation of children to the colonies no distinctions at all had been made in favour of children of well-off families, and that the scheme was definitely postponed until vessels could be spared to convoy the ships in which the children were taken. Mr. Churchill announced that the 'Silent Column' would be dropped, and sentences given under the Defence Regulations concerned would be reviewed.

JULY 24—The Ministry of Food stated that only 25 per cent. of those entitled to free milk under the National scheme had applied for it. Under Income-Tax Amendment Bill introduced in Kenya as a war measure the average taxation would be doubled.

It was announced that an agreement has been signed by which the Anglo-Polish political and military co-operation has been confirmed.

The French ship, Meknés, which was taking back to France nearly 1,300 French naval officers and seamen, was sunk by a German torpedo boat with the loss of about 400 lives.

JULY 25—*During the last three months over 1,000 raids have been carried out by the R.A.F. on Germany and the countries she has occupied. There were also 130 attacks on German naval units and troopships.*

JULY 26—It was announced from Havana, where a conference of American Powers has been sitting, that the United States scheme for "trusteeship" over European possessions in America that were liable to change hands as a result of the war was opposed by the Argentine delegation on the ground that the American Powers may not have the means to enforce it, if challenged.

The Foreign Affairs Committee of the United States House of Representatives unanimously approved a Bill permitting the use of American vessels, unarmed and un-convoyed, to bring refugee children to America, on condition that the ships were given safe conduct.

JULY 27—M. Avenol, Secretary General of the League of Nations, has resigned.

Ten Britons were arrested in Japan on a charge of "espionage".

Herr Walter Funk, the Nazi Minister of Economics and President of the Reichsbank, has explained the broad outlines of the economic order which Germany proposes to set up in Europe after the War. He said that gold would play no part as a basis for European currencies. "A currency does not depend on its gold cover, but on the value which the State gives it."

JULY 29—The Home Secretary has reduced the penalties inflicted by the courts on 13 persons convicted in respect of statements likely to cause alarm or despondency, following Mr. Churchill's announcement that propaganda for a 'silent column' will be dropped.

JULY 30—Mr. Cox, one of the ten Britons arrested in Japan on the pretext of "espionage" was stated to have died after a fall from the upper windows of the military police headquarters in Tokyo, where he had been detained.

NEWS & VIEWS

Georges Mandel (Jereboam Rothschild) is to be tried by Court-Martial for plotting against the security of the French State. No, Clarence, the trial will not be reported in full by the B.B.C.

Areoplane factories said to be capable of turning out 3,000 aeroplanes a month are to be built in U. S. A. at British expense. A new way to pay old Debts, in fact.

"The Templars thus remain the only body of Capitalists, with the exception of the Jews, to be not only pardoned for their riches, but exalted as noble victims of prejudice and envy. Is it merely because the Templars were the enemies of Monarchy? Or is it that the world revolution, whilst attacking private owners of property, has never been opposed to International Finance, particularly when combined with anti-Christian tendencies."

—*Webster: "Secret Societies"*.

"I have been for ten years in Russia, and have been in Petrograd through the whole of the Revolution... had ample opportunity of studying Bolshevik methods. It originated in German propaganda, and was, and is, being carried out by international Jews. The Germans initiated disturbances in order to reduce Russia to chaos... They printed masses of paper money to finance their schemes, the notes, of which I possess specimens, can be easily recognised by a special mark.

"All business became paralysed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in the country districts."

—*Rev. B. S. Lombard to Lord Curzon, March 23, 1919: "British White Paper on Russia."*

"He who usurps the Government of any State, is to execute and put in practice all the cruelties which he thinks material, at once, that he may have no occasion to renew them often... Because the whole multitude which submits to your Government is not capable of being armed, if you be beneficial and obliging to those you do arm, you may make the bolder with the rest."

—*Machiavelli: "The Prince"*.

According to Aristotle, 100,000 is the greatest number of persons who can operate as a political unit.

WARDEN

OF BOROUGH FARM

The Hampshire War Agricultural Committee ordered the ejection from his farm of Raymond Warden, a 66-years-old farmer of Borough Farm, Itchen Stoke, near Alresford. It is said that he refused to plough up five acres of land.

The Police-constable who went to the farm to see that no breach of the peace was committed when Mr. Warden was ejected received shot wounds in both legs. The farmer made his home into his castle, barricaded the doors, and held the police at bay for 18 hours. The police, armed with shot-guns, surrounded the house and tried to drive him out with tear-gas. An inspector and two more policemen were wounded, and more officers armed with service rifles were sent for. When the doors were broken down Mr. Warden continued resistance from a room in the house. The police offered not to shoot him if he put down his gun and walked out with his arms up, but the reply to this offer was another shot. The offer was repeated, and a policeman firing at the door of the room was answered by another shot. The offer was made again, and a few minutes later there was another shot. A police officer found Mr. Warden lying at the foot of the stairs with gunshot wounds in the right eye and temple. He was taken to hospital where he died.

THE BANKS AND INTEREST FREE LOAN

In the House of Commons on July 23, 1940:

Mr. Davidson asked the Chancellor of the Exchequer whether he is now in a position to publish a full statement of the financial contribution to the national war effort of the Bank of England and the joint stock banks?

Captain Crookshank: The Bank of England and the joint stock banks, like other corporations, contribute to the

war effort through taxation and by their loans to the Government. I would also add that at my right hon. Friend's request the banks are taking steps to secure that in all proper cases adequate credit is extended to firms engaged on work of national importance, and I am satisfied that they are doing so on reasonable terms.

Mr. Davidson: Have any of these bank contributions been made for a less percentage of interest than before, and have the Bank of England or the joint stock banks contributed in any degree to the interest-free loans?

Captain Crookshank: The hon. Gentleman has asked me the same question as that to which I have answered about not disclosing details of interest-free loans.

Mr. Davidson: But in view of the fact that some of the details have been disclosed, is the right hon. and gallant Gentleman not replying to this part of the question because the reply would not be very satisfactory from the banks' point of view?

Captain Crookshank: I really must not be accepted as having said anything of the kind. The hon. Gentleman will see the answer to question No. 56 [In reply to a question asking for the total amount of loans to the Government, free of interest, made by trade unions and employers' organisations *Captain Crookshank* had said that he did not think it desirable to depart, even in case of interest-free loans, from the usual practice of not publishing any detail of the amount received, and on these grounds refused to answer a supplementary question as to whether "the right hon. and gallant Gentleman's Department had cause to express the thanks of the Treasury to the joint stock banks for any of these interest-free loans"] and he will see that my right hon. Friend has said that he could not depart from the usual practice of disclosing information. If individuals disclose how much they themselves give, that is another matter, but this is a question of my right hon. Friend disclosing what he has received.

Mr. Stokes: Arising out of the original reply, in view of the fact that the loans made by the banks are on the nation's credit, will the right hon. and gallant Gentleman consider making representations to the banks that they should make those loans interest-free?

FOUR WORDS

By B. M. PALMER

English is one of the most difficult languages to use, by reason of its adaptability. A word can be made to mean almost anything—as for instance the verb “to get”. As a language English seems to have unlimited capacity for growth. We have in it an extremely flexible instrument which in the hands of someone who knows exactly the result he wishes to produce can be turned to almost any purpose.

But suppose the speaker has not a thorough grasp of what he wishes to say and has not made the mental effort necessary to analyse and then to synthesise the matter he wishes to put forward, the peculiar qualities of his mother tongue will enable him, if he is a good stylist, to deliver a speech, which to all those who have less intelligence than himself may seem to be compact with knowledge and ‘uplift’. Yet if the listeners were challenged to give their own version of what they had heard, their complete incapacity to produce anything more than a vague feeling or sensation of something a little better than that may be expected one day would betray the speaker’s failure to convey to his audience anything resembling a fact.

The mass of confused ideals and half assimilated knowledge that occupies so large a space in the average citizen’s mental make-up can be traced directly to newspaper articles and radio talks, delivered by people who may be well-meaning, but who are also mentally lazy or lacking in perception—probably both. At their best they can provide nothing but a vague sense of comfort—at their worst they induce a state of semi-hypnosis most useful to the enemy, there is no shadow of doubt.

Mr. Priestley is a writer and dramatist whose best-sellers have given him a position of much influence among the home-loving middle classes. He has now the responsibility of broadcasting after the nine o’clock news every Sunday night. Millions listen to him. At times it has seemed possible that he might make a sound contribution towards realistic thinking: such hopes have for the time been damped by his address of Sunday, July 21.

What we wanted after the war, he said, was less power and more creative

effort, less sense of property and more of community. Such ill-considered statements, accompanied by nothing in the way of explanation, flung out like corn to a flock of chickens, can and will be made to mean almost anything.

As it stands the antithesis of “power” against “creative effort” is a false one. Mr. Priestley, it is true, narrowed down the meaning of the word “power” into the “absolute power” of the dictators which corrupts absolutely. He did not explain that “creative effort”, which depends entirely on the freedom and responsibility of the individual, cannot by any stretch of imagination begin to function until the individual himself can exert power.

What Mr. Priestley may have meant, if only he had taken the trouble to think to a logical conclusion, might have been this:

“We must get rid of the *monopoly* of power. “All power [over men] corrupts, and absolute power corrupts absolutely.”

“The remedy is to break the power monopoly of the dictators and redistribute it to individuals, by means of de-centralisation. Only then will creative effort begin to be possible’.

But his *intentions* are of no practical importance whatever; all that matters is the mental confusion to which he is adding his share.

He was still more at sea when he came to his second point, less sense of property and more of community. This sounds very well, of course, but what does it mean? It is presumed that Mr. Priestley lives in a house and has a bank balance (possibly not so useful as they were a year ago). Does he now believe in collectivism or tenancy-in-common of real estate? If so he may comfort himself with the reflection that the Emergency Powers Act has taken from him all real rights to his own property, while leaving him with its liabilities.

But it is more than possible that Mr. Priestley means none of these things. I do not believe for one moment that he would deny that the unassailable right to genuine private property is inseparable from democracy. Private

property is anything which is necessary to us to carry on a normal life without interference—and may be typified by “a room of one’s own”, something which none of us can be sure of keeping now.

But if by private property Mr. Priestley means private control of policy of essentially collective enterprises—which is one consequence of private ownership of these enterprises, although it may occur in other conditions—that is another matter altogether. That is something that should be resisted at all costs. If Mr. Priestley needs an example let him think of the results of the “private” control of policy of the collective enterprise of banking and consider into what straits it has led the community.*

Four words—power, creation, property and community; it is not too much to say that a proper comprehension of their meaning is essential to the making of a just peace when the war is over. The English people have a right to expect that those who have accepted the responsibility of broadcasting to the millions in this hour of life and death shall understand the meaning of the words they use, and convey a clear conception to their audience.

There was, however, one point of value made by Mr. Priestley—that the denial of the opportunity for creative work will give rise to a desire to “boss” others—energy must have some outlet. Does he understand that if some nation does not organise itself for responsible craftsmanship it must support an army of bureaucrats? For that is the truth.

NEW LEAGUE OF NATIONS

The *Daily Mirror* of July 28 reports that Germany and Italy are putting pressure on Switzerland to expel the League of Nations from Swiss territory. It is said that Germany has in view an alternative organisation to be called the League of Free Nations. This institution would be set up in Luxembourg and would include countries now under Nazi domination. Its aim would be to regulate relations between countries “freed from British domination.”

*Community—a body of people with a common aim or policy.

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THE REAL AMERICA

Letter to the Editor

Sir,

I should like to concur, in particular, with the last paragraph of Mr. Geoffrey Dobbs's admirable letter of July 20, published in your current issue.

There is the United States, an even greater distinction to be drawn between the effective Government and the people than is the case in Great Britain. While I think that Mr. Dobbs is a little optimistic in stating that 'a majority of the American people are our natural allies' (because 'a majority' of Americans are either hereditarily anti-British, or hereditarily neutral with an anti-British education) he is certainly right if his statement is taken to refer to that portion of the population which, *in the long run*, dominates American policy. But the reservation is very important.

We are all apt to overlook the complete transformation in character which the United States underwent as the result of the Civil War.

It has long been my opinion that the already-dead issue of slavery (chattel variety) was skilfully grafted on to the much wider questions involved in the revolt of the Southern States against the financial and political centralisation of New York and the Puritan New England States, in order to create prejudice. The main issue was exactly the same as that of the English Civil War. The Whig merchant-traders of the North were antipathetic to the decentralised estate owners and craftsmen, whose method of life rendered them independent of the bankers, "bad for Trade" and culturally affiliated to pre-Cromwell England.

The victory of the Federal Armies, supported by the Hidden Hand was accompanied by all those phenomena we

have come to recognise as symptomatic of a dominant money-economy. Feverish manufacturing activity, accompanied by an inrush of cheap labour from Europe, high prices, reckless destruction and exploitation of the land and "Labour", financial buccaneering, millionaires and paupers, slums and palaces—all the features of Whig England were reproduced on a larger scale.

To recognise this is, I think, to be obliged to realise that we are to-day fighting a war which began in England in 1644, and has broken out sporadically at intervals. The real Britain, and the real America, have sustained one defeat after another. But the final battle is still to come.

I should be very sorry if I should convey the idea that I look at this matter in a partisan spirit. Detached investigation has convinced me, firstly that the real line of demarcation in the world is cultural, not economic, and that economic inequality is consciously produced and employed to provide troops for an attack on Anglo-Saxon culture. And secondly, that sooner or later the spurious Whig culture of New York and London, equally with that of Stalin, Hitler, and Mussolini, which are mere derivatives of it, must crash in ruins, because of the fundamental weakness of absentee management.

To hasten that desirable end, a rapprochement between the pre-Civil War spirit of both England and America, which, if care is taken to avoid too narrow an application of the word, is Catholic, is the most urgent need.

Yours, etc.,

C. S. Douglas

THE FARTHEST END OF KNOWLEDGE

"But the greatest error of all the rest is the mistaking or misplacing of the last or farthest end of knowledge: for men have entered into a desire of learning and knowledge, sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight; sometimes for ornament and reputation; and sometimes to enable them to victory of wit and contradiction; and most times for lucre and profession; and seldom sincerely to give a true account of their gift of reason, to the benefit and use of men: as if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a tarasse, for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state, for a proud mind to raise itself upon; or a fort or commanding ground, for strife and contention; or a shop for profit or sale; and not a rich storehouse for the glory of the Creator and the relief of man's estate. But this is that which will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and straightly conjoined and united together than they have been; a conjunction like unto that of the two highest planets, Saturn, the planet of rest and contemplation, and Jupiter, the planet of civil society and action; howbeit, I do not mean, when I speak of use and action, that end before-mentioned of the applying of knowledge to lucre and profession... But as both heaven and earth do conspire and contribute to the use and benefit of man, so the end ought to be from both philosophies to separate and reject vain speculations, and whatsoever is empty and void, and to preserve and augment whatsoever is solid and fruitful; that knowledge may not be as a curtesan, for pleasure and vanity only, or as a bondwoman, to acquire and gain to her master's use; but as a spouse, for generation, fruit, and comfort..."

"So I like better that entry of truth which cometh peaceably, with chalk to mark up those minds which are capable to lodge and harbour it, than that which cometh with pugnacity and contention."

— Francis Bacon in

"The Advancement of Learning."

European Background

(IV) THE NEW WORLD

By NORMAN F. WEBB

The modern interpretation of history is purely materialistic. In the world to-day we see the results of this attitude to life as a practical proposition, and no one appreciates them.

These notes represent an attempt to see history from the Christian point of view—the metaphysical, as opposed to the physical interpretation of events.

Coincident with the reign of the Roman Emperor Tiberius and that of Herod Antipas in Judea, at the point in history where the New Testament begins, there occurred an event which by common consent divides the Old World from the New—the brief career of Jesus of Nazareth.

It must be concluded, unless we are to deny continuity to the events of this world, that in Jesus what we have termed the Judaic experiment found its natural and logical outcome. And further, that in as far as the experiment was a racial one, it was logically finished. Jesus's announcement of the universal Kingdom of God obviously superseded the sectional promise of Jehovah to the Jews, just as the God of Love of the New Testament transcended that of the Old.

That this logic of events did not recommend itself to the Jews collectively is hardly surprising, because in a very literal sense their thoughts were fixed and their minds set in direct opposition to such an idea. Are we to conclude then that the phenomenon we call Jesus Christ was just a by-product of the end Moses and the Prophets had in view? In that event it only proves the truth of the saying that Man proposes, but God disposes; and in any case to do so we must ignore what may be called the common-sense of the Old Testament and many of its direct statements, especially those of Isaiah.

With the rise of the synagogue associated with the last five hundred years of settlement in Judea following the return from the second Babylonian captivity, the Jewish mind appeared to have been specially training itself with an intense self-preservative instinct to resist just such an idea as was born with Jesus. Surviving two experiences of forcible evacuation into a distant region, the religious hierarchy would seem almost consciously to have set itself to prepare the nation against its final dispersal throughout the world as a nationless alien, and to the development of a system capable of surviving such an event.

The record of these final centuries is dark and tempestuous and sanguinary; first under the Persian, and then under the Greek Empire and finally as a Roman protectorate. The nation was mercilessly taxed and harried from outside, and internally split by faction and, in the last stages, by bitter politico-religious family feuds between the Pharisees and Sadducees. It is significant that after the death of Malachi B.C. 397 the prophetic voice is silent, which simply means there were no spiritually great men.

Into this dark and defeated epoch Jesus of Nazareth was born, and in his short career of only 33 years brought the Old World to a close and inaugurated the New—as posterity was to recognise.

Directly anticipated for over a thousand years as the promised Messiah who should lead the Jewish people to victory, heralded, desperately longed for and needed, instead of proclaiming the expected Jewish ascendancy, Jesus in fact brought Jewish national history to a close—a magnificent culmination of which any nation might be proud, but one

not likely to appeal to the concentrated nationalism of the Jewish mind. In the circumstances how could it be expected to have reacted otherwise? It is not in reason. We must remember, too, that the Jews were, and still are, psychologically an extremely simple and literal and consequently an illogical race; so that when Jesus, an extraordinarily advanced and subtle thinker—an actual physical demonstrator of the Einsteinian four-dimensional universe—appeared, in all particulars acting like the promised Messiah come to fulfil the Law, and indeed admitting himself to be; and yet instead of declaring the exclusive racial dominance which represented the Judaic ambition, proclaiming the new ideal inclusive, world-wide tolerance, it is not in the least surprising that in general they were quite unable to understand him, or appreciate the perfect continuity of his thought with the thought of Isaiah and David and the other great seers; and his logical embodiment and demonstration of their vision. In justice to the Jewish race, it must not be forgotten that the first, and undoubtedly greatest Christians, Paul and the rest, were Jews—not to mention the greatest of them all.

It can surely be assumed that no one, no matter what his philosophical opinion of the teaching of Jesus, can deny to his ministry and death the first place for significance in human history. It is a fact which cannot be explained away. To say that much of its significance depends on the fortuitously dramatic circumstances of his death is not true; except to a mere handful of people the significance and drama only developed after the event. The Crucifixion made no stir in the contemporary world. Pilate's petty problems of administration only reached Rome, if they ever did reach it, in the form of an official report. Apart from some local excitement, almost everything in the material universe continued just as before; "Immortal" Rome went her way; no one thought of altering the calendar. No: the true significance of what had happened was all, or almost all, hidden in the mind and imagination of posterity—where much of it still remains—awaiting discovery. Yet it was a fact that the New World—this modern world we call scientific—had not only been proclaimed, but demonstrated in the true scientific sense of the word. It was the actual birth of a fundamentally new idea. To the Jews a rival incarnation to the one which they represented, and therefore so deeply antagonistic that a clash was inevitable and bound to be terrific. You cannot introduce what is at once the most inclusive, revolutionary and individualistic idea ever conceived into the heart of the most exclusive, reactionary and centralised society that has ever existed without there resulting extraordinary repercussions. Truly seen the challenge was breath-taking. No individual had ever dared so much before, nor has anyone since. It was mutually accepted in the trial and Crucifixion, which may be regarded historically speaking, as the instant flash from the first—one might almost say, superficial—contact of these tremendously opposed ideas. That the heavens

were dark and the veil of the Temple rent, is not to be wondered at!

Leaving the ethical significance of all this for later consideration, let us try to consider the life and teaching of Jesus solely as an historical factor. In that light it takes shape as the embodiment of a new conception of the Universe of a character so revolutionary and alien to the ideas then prevailing in Palestine and the great, hard-boiled, pagan world that was the Roman Empire, that it is not surprising if its survival and progress have come to be classified as miraculous—an invaluable word to those who would save themselves the trouble of thinking things out. Certainly the opposition ranged against the Early Christian Church, that is, the embodiment of the Christ-idea which Jesus had bequeathed to a few scattered followers, was enough to daunt anything less indomitable than the Force of Life itself.

Chief among these enemies with which the infant faith had to contend were two—the first internal, its own relationship to the Law as represented by the Jewish Canon

and the worship of the Synagogue. The second was from without, in the awe-inspiring guise of the great Roman Empire. In its early stages Christianity was regarded, not only by the Romans, but by the Jews themselves, merely as a recalcitrant Jewish sect. But such an illusion about a matter so positive could not persist any length of time. The new faith began to spread like a contagion, at first largely among the Jews of the Dispersion. This was natural, because the Jew, left to himself, and with his long apprenticeship in monotheism, was theoretically better prepared to accept the Christian idea than were the so-called Gentiles. But as was to be expected, vested interests, in the shape of the Synagogue and the whole Jewish national organisation, rose in alarm, and the old faith attempted valiantly either to absorb or suppress the new. It was inevitable that a complete cleavage should come, and soon. The rival claims were mutually exclusive. Before long the Gentile converts had the numerical advantage, and Jewry gave up the direct struggle, settling down into that instinctive, patient implacable opposition which has remained absolutely unaffected by the passage of almost two thousand years.

The Idiocy of Idealism

Idiocy of Idealism.

By Dr. Oscar Levy. (Hodge).

Few readers of *The Social Crediter* will fail to appreciate the idea behind the apt title to this book, or fail to agree with that idea in principle. When Dr. Levy writes a book, it is sure to be a racy and fearless attack on some prevalent prejudice or fallacy.

No devout member of any institutionalised Christian Church should read this one, however, for he will be profoundly shocked. Dr. Levy lacks reverence. But there is no particular virtue in reverence and its absence does not in itself detract from the value of and facts or arguments put forward.

Judaism is the idealism *par excellence* and Dr. Levy has no time for it, as is obvious from other books he has written. Here he reviews other "Idealisms". For instance he points out that German Nazism is nothing but Judaism adapted to German conditions and mentality. He also reviews Bolshevism and the lives of Cromwell, Rousseau, Robespierre, and (!) Jesus Christ.

It is in the evaluation of Christ and His message that Dr. Levy has slipped up very badly. Being a Nietzschean no doubt accounts for this. By quoting a choice collection of Christ's sayings Dr. Levy tries to show that He too was no more than a would-be dictator and utopian, and in fact was preaching a gospel of hate. This conclusion is wrong, in all probability partly owing to the duality of meaning that nowadays attaches to so many words and phrases and to which atten-

tion has been drawn in these pages on previous occasions.

Christ's idealism, unlike that of the others, is not utopian; but is an idealism only in the sense that every individual is entitled to try and establish his own environments according to his own conception of ideal conditions. This vital distinction has escaped Dr. Levy. Even the clever presentation of Christ's less charitable sayings do no more than prove Christ's humanity. The doctrine of his divinity is irrelevant in assessing the value of His teaching. These sayings, isolated by Dr. Levy and thus given an entirely wrong emphasis, are to the mind of your reviewer no more than evidence that even He was subject to transient fits of depression and disgust at the incredible stupidity of man and at the mysterious force that down to our day and certainly in His was able to sway the masses to act against their own vital interests. When He said: "Father forgive them, for they know not what they do", He meant those hypnotised masses and not the hidden rulers, whose existence He may not even have suspected. On that first Palm Sunday He certainly did not suspect it.

Dr. Levy's alternative is touched on in only a few words. He calls it the Kingdom of Earth. In all probability his vision, Christ's vision and that of us Social Crediters are very similar. It is almost too much to expect Dr. Levy to re-read the New Testament with a mind purged of the bitterness of his experience and unbiassed by the travesty of wrong emphasis, misunderstanding

and misinterpretation of the New Testament of which all institutionalised Churches have been guilty. If he did, he might still learn something.

Incidentally, Cromwell (p.74) was *not* an Englishman, although this fact makes him neither better nor worse than he was.

H.R.P.

M. MANDEL (ROTHSCHILD)

"An enquiry against M. Mandel, the former French Minister for the Interior, has been started by the military court at Meknés, French Morocco, on order from the French Government.

"According to usually reliable sources in Vichy, the inquiry against M. Mandel involves charges of attempting to communicate with Mr. Duff Cooper, the British Minister of Interior, and Lord Gort, against the interests of France....

"Lord Gort and Mr. Duff Cooper are alleged to have arrived in Casablanca on a British seaplane and to have sought contact with M. Mandel, who was on board the *Massiglia*, which also carried several French former Ministers.

"The French authorities are reported to have ordered the British plane to leave under threat of arresting its occupants. M. Mandel was held on board the *Massiglia* until it left and was then landed and taken to a hotel, where he was kept under heavy guard.

"The military court at Meknés is understood to be seeking to determine whether M. Mandel planned to fly to England with the British Minister and join forces with General de Gaulle."—*"Liverpool Daily Post,"* July 28, 1940.

JEWES AND COMMUNIONISM

As a result of a number of speeches broadcast by him from November, 1938, onwards Father Coughlin, "the radio priest" of America, became the target for a large volume of criticism from press, radio and public meetings. These criticisms contained charges, the chief of which described him as anti-semitic. In order to acquit him in the minds of the public of this and other charges and to induce a correct appreciation among the public of his statements *An Answer to Father Coughlin's Critics* has been published by "Father Coughlin's Friends", and it is an effective answer. The book does not pretend to be more than an answer to certain charges, and contains no constructive social, political or economic proposals for countering the destructive forces, but it provides a most interesting and useful collection of documented evidence.

The book establishes the overwhelming domination of Jews in communist propaganda throughout the world, in communist revolutions, in communist organisations and in the Government of Soviet Russia. This is a fact and is stated here as a fact. It is a fact which is against the Jews. The authors make it clear that they are not against Jews as Jews, and that they are against persecution of Jews or anyone else. In so far, as the book inculpates a large number of Jews in destructive action it is a very fair and necessary statement of the truth, and it is clear that those who would accuse the authors of anti-semitism must themselves be guilty of not wishing the truth to be known.

American Official Services Report

The authenticity of various documents, familiar to readers of *The Social Crediter*, on which Father Coughlin based his statements were questioned by his critics, but all doubts concerning the genuineness of the documents are satisfactorily disposed of at considerable length. It is stated that Father Coughlin has in his vaults an original of the "British White Paper" and the original of the *Documentation Catholique* containing the *American Official Services Report*. This latter Report was apparently compiled "by a special operator of the State Department" and the identical name and number of the Report was filed in the secret archives of the French General Staff as follows: "7-618-6 no 912 S.R. 11, Transmis Par L'Etat Major de l'Armée Deuxieme Bureau."

"On reading the American Official Services Report—a document divided into eight Sections—we find the following more specific words in Sections I to IV and VI to VIII as here printed:

"Section I—In February, 1916, it was first discovered that a revolution was being fomented in Russia. It was found out that the following persons as well as the banking-house mentioned were engaged in the work of destruction:

"Jacob Schiff (Jew); Guggenheim (Jew); Max Breitung (Jew); Kuhn, Loeb & Co. (Jewish Banking house), of which the following are the directors: Jacob Schiff, Felix Warburg, Otto Kahn, Mortimer Schiff, S. H. Hanamer (all Jews).

"There can be no doubt that the Russian Revolution,

An Answer to Father Coughlin's Critics, by Father Coughlin's Friends. Published by the Radio League of the Little Flower, Royal Oak, Michigan, U.S.A. This book is not obtainable from K.R.P. Publications Limited.

which broke out a year after the information given above had been received, was launched and fomented by distinctively Jewish influences.

"As a matter of fact, in April, 1917, Jacob Schiff made a public declaration that it was thanks to his financial help that the Russian Revolution had succeeded.

"Section II—In the spring of 1917, Jacob Schiff began to supply funds to Trotsky (Jew) to bring about the social revolution in Russia. The New York daily, *Forward*, which is a Judaeo-Bolshevik organ, gave a subscription for the same purpose.

"Through Stockholm, the Jew, Max Warburg, was likewise furnishing funds to Trotsky and Co. They were also in receipt of funds from the Westphalian-Rhineland Syndicate, which is an important Jewish enterprise, as well as from another Jew, Olaf Aschberg, of the "Nya Banken" of Stockholm, and from Givotsky, a Jew, whose daughter is married to Trotsky. Thus, the communications were set up between the Jewish multi-millionaires and the Jewish proletarians.

"Section IV—At the same time, the Jew, Paul Warburg, who had been in relation with the Federal Reserve Board, was remarked to be in active contact with certain Bolshevik notabilities in the United States. This circumstance, together with other points about which information had been obtained, was the cause of his not being re-elected to the above-mentioned Committee.

"Section VI—On the other hand, Judas Magnes, subsidised by Jacob Schiff, is in close contact with the world-wide Zionist organisation, Poale Zion, of which he is in fact the Director. The final end of this organization is to establish the international supremacy of the Jewish Labour Movement. Here again we see the connexion between the Jewish multi-millionaires and the Jewish proletarians.

"Section VII—Scarcely had the social revolution broken out in Germany when the Jewess, Rosa Luxemburg, automatically assumed the political direction of it. One of the chief leaders of the International Bolshevik Movement was the Jew, Haase. At the time, the social revolution in Germany developed along the same lines as the social revolution in Russia.

"Section VIII—If we bear in mind the fact that the Jewish Banking-House of Kuhn, Loeb & Co. is in touch with the Westphalian-Rhineland Syndicate, German-Jewish House, and with the Brothers Lazare, Jewish House in Paris, and also with the Jewish House of Gunzbourg of Petrograd, Tokio and Paris; if, in addition, we remark that all the above-mentioned Jewish Houses are in close correspondence with the Jewish House of Speyer & Co of London, New York and Frankfort-on-the-Main, as well as with the "Nya Banken", Judaeo-Bolshevik establishment at Stockholm, it will be manifest that the Bolshevik movement is in a certain measure the expression of a general Jewish movement, and that certain Jewish Banking-Houses are interested in the organization of this movement."

The "British White Paper"

"The British White Paper, Russia, No. 1 (1919) is a

collection of Reports on Bolshevism in Russia. The British White Paper was presented by command of His Majesty George V, 1919 (April) to the British Parliament.

"In less than three weeks after it was published, the original British White Paper was withdrawn from circulation and an abridged edition of the British White Paper substituted. The public was then informed that the original, unabridged edition was out of print. As stated previously, Father Coughlin possesses a copy of the original; and from that we shall quote.

"The Foreword to this official publication indicates the nature of the material contained within the British White Paper. It read as follows:

"The following collection of reports from His Majesty's official representatives in Russia, from other British subjects who have recently returned from that country, and from independent witnesses of various nationalities, covers the period of the Bolshevik regime from the summer of 1918 to the present date. They are issued in accordance with a decision of the War Cabinet in January last. They are unaccompanied by anything in the nature either of comment or introduction, since they speak for themselves in the picture which they present of the principles and methods of Bolshevik rule, the appalling incidents by which it has been accompanied, the economic consequences which have flowed from it, and the almost incalculable misery which it has produced."

The following extracts from these reports are requoted from *An Answer to Father Coughlin Critics*:

1

"Sir E. Howard to Mr. Balfour. (Received August 20, 1918)

"Following is a summary of the more important points in a series of despatches:

"Stockholm, August 19, 1918.

August 7—I called at the temporary prison and saw Greenep, Wishaw and Jerram. They are all well-treated by their guards who are real Russians, unlike most of their leaders, who are either fanatics or Jewish adventurers like Trotsky or Radek"

2

"Sir M. Findlay to Mr. Balfour. (Received September 18, 1918)

"Christiania, September 17, 1918.

"Following is Report by Netherland Minister at Petrograd, the 6th September, received here to-day, on the situation in Russia, in particular as affecting British subjects and British interests under Minister's protection:

". . . . The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism in Russia at once, the civilisation of the whole world will be threatened. This is not an exaggeration but a sober matter of fact I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the War which is still raging, and, unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organised and worked by Jews who have no

nationality, and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger could be averted would be collective action on the part of all Powers . . . I would beg that this report may be telegraphed as soon as possible in cipher in full to the British Foreign Office in view of its importance"

3

"Mr. Alston to Earl Curzon. (Received January 25, 1919.)

Vladivostock, January 23, 1919.

"Following from High Commissioner:—

"Following statements respecting Bolsheviks in Perm and neighbourhood are taken from reports sent by His Majesty's consul at Ekaterinburg. The Omsk Government has similar information:—

"The Bolsheviks can no longer be described as a political party holding extreme Communistic view. They form relatively small privileged class which is able to terrorise the rest of the population because it has a monopoly both of arms and of food supplies. This class consists chiefly of workmen and soldiers, and included a large non-Russian element, such as Letts, Esthonians and Jews; the latter are especially numerous in higher posts. Members of this class are allowed complete licence, and commit crime against other sections of society. . . ."

4

"Lord Kilmarnock to Earl Curzon.

"Copenhagen, February 3, 1919.

"My Lord,

" A French gentleman, who left Petrograd towards the end of January, has given me the following information as regards the situation The Bolsheviks comprised chiefly Jews and Germans The Russians were largely anti-Bolshevik"

5

"General Knox to War Office.

"Omsk, February 5, 1919.

"With regard to the murder of the Imperial family at Ekaterinburg, there is further evidence to show that there were two parties in the local Soviet, one which was anxious to save Imperial Family, and the latter, headed by five Jews, two of whom were determined to have them murdered. These two Jews, by name of Vainen and Safarof, went with Lenin when he made a journey across Germany. On Pretext that Russian Guard had stolen 70,000 roubles, they were removed from the house between the 8th and 12th. The guard were replaced by a house guard of thirteen, consisting of ten Letts and three Jews, two of whom were called Laipont and Yurowski, and one whose name is not known. The guard was commanded outside the house by a criminal called Medoyedof" (alias Medvedeff) "who had been convicted of murder and arson in 1906 and of outraging a girl of five in 1911. The prisoners were awakened at 2 a.m. and were told they must prepare for a journey. They were called down to the lower room an hour later, and Yurowski read out the sentence of the Soviet. When he had finished reading, he said, 'And so your life has come to an end'. The Emperor then said 'I am ready'. An eye-witness, who has since died, said the Empress and the

two eldest daughters made the sign of the cross. The massacre was carried out with revolvers”

6

“Rev. B. S. Lombard to Earl Curzon.

“Officers’ Quarters,
8, Rothsay Gardens,
Bedford.

March 23, 1919.

“My Lord,

“I beg to forward to your Lordship the following details with reference to Bolshevism in Russia:—

“I have been for ten years in Russia, and have been in Petrograd through the whole of the revolution

“It originated in German propaganda, and was, and is being carried out by international Jews

“The Results.

“All business became paralysed, shops were closed, Jews became possessors of most of the business houses, and horrible scenes of starvation became common in the country districts”

7

“Mr. B. who has lived in Russia all his life, left Moscow on the 8th February and was interviewed at the Foreign Office on his arrival and supplied the following information:—

“In spite of the appalling conditions prevailing everywhere, the Kremlin is supplied with all kinds of food. A servant of the house where Mr. B. stayed had a brother in the Kremlin, and he told her that there was an abundance of ham, white bread, butter, sausages, etc.”

8

“Memorandum by Mr. B.

“An arrest is the prelude to every kind of corruption; the rich have to pay huge exactions to intermediaries, who are actually Jews, before they can obtain their release”

9

“Memorandum by Mr. B.

“At the Putloff Works anti-Semitism is growing, probably because the food supply committees are entirely in the hands of the Jews”

J.M.

(To be concluded)

CANADIAN NEWS

Hundreds of mothers and children who went to Canada on the invitations of relatives or friends have been stranded because those who invited them have gone back on their words.

Mr. F. C. Blair, Canadian Director of Immigration, said on July 21:

“These newcomers are people of some means, who had their own homes in Britain, but they cannot get funds out under war regulations and they have been refused homes after being invited here. They shudder at the idea of accepting relief People here have admitted that they invited relatives and friends to Canada, offering to put them up without reflecting on the cost. These Canadians did not realise that their guests could bring only small sums with them.”

The Alberta Bank Bill has been referred to the banking and commerce committee of the house of parliament, without approval, on the motion of the Hon. J. L. Ralston. When this step was decided on the Conservative Leader warned the sponsors of the bill that it would die in committee.

Two years ago Mr. Dunning, who was then minister of finance, pointed out that the procedure necessary for the establishment of a chartered bank was all set out in a dominion statute.

“If the Social Credit-ers of Alberta comply with that statute, with which all other Canadian chartered banks have had to comply and with

which they must comply today, I for one shall be pleased to do all I can to facilitate the passage through this house of a bill granting a charter to a Social Credit chartered bank. In that way my honorable friends would have, under their own control, all of the privileges and it is my duty to point out also that they would have all the responsibilities of a Canadian chartered bank. If, therefore, they wish to operate through the medium of what has been described loosely as fountain pen money, and through all of the other privileges which it is alleged the chartered banks have, and if it be true as the honorable member for Lethbridge (Mr. Blackmore) has said, that one could call on the bankers and tell them to abolish poverty, then my honorable friends would be in a position to call in their own bank, controlled by themselves.”

It was ingeniously contended by one opposer that Mr. Dunning had agreed to facilitate incorporation of a bank by a group of Social Credit supporters but not by the provincial government itself using public funds. Whether that is a proper interpretation of Mr. Dunning’s promise or not, the suppression of the Alberta Bank Bill in this way is an admission of fear on the part of the Federal Government—a recognition that banking would be revolutionised by a bank whose policy was honestly that of the people.

Anglo-Saxon Commentary by “Excalibur”

LORD HALIFAX

It must be quite a heavy tax
On God to hear Lord Halifax.
It must be such a fearful bore
To guess what he is praying for;
To wonder if it’s pure communion
Or just a boost for Federal Union.

GENERAL SMUTS

The General’s theme, the General’s prose
Were adequately grandiose.
“When Hitler is deposed” he said
“We’ll set up something else instead.”
A power impersonal and cold—
—Of course he never mentioned gold.

SIR KINGSLEY WOOD AND THE

VENTRILOQUIAL BANKERS

His ventriloquial masters wield
A power which he should never yield.
For us the way of sacrifice
For them to way to charge us twice;
To falsify our balance sheet
And so in victory, defeat.
For us the blood, the tears, the sweat,
For them the interest on the debt.

CHATHAM HOUSE

We will not fight for Chatham House
and duty,
But watch us fight for England, Home,
and Beauty!

ANNOUNCEMENTS AND MEETINGS

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
(*edition exhausted*)
- 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 ½d.

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.

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BELFAST D.S.C. Group. Monthly Group Meeting on First Tuesday in each month, in the Lombard Cafe, Lombard Street, at 8 p.m. Open to the public. Correspondence to the Hon. Sec., 17, Cregagh Rd. Belfast.

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. Enquiries to R. J. Northin, 11, Centre Street, Bradford.

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

DERBY and District—THE SOCIAL CREDITER will be obtainable outside the Central Bus Station on Saturday mornings from 7-15 a.m. to 8-45 a.m., until further notice. It is also obtainable from Morley's, Newsagents and Tobacconists, Market Hall.

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, Friday, August 9th, 7 p.m. at 4, Mecklenburgh Street, W.C. 1.

NEWCASTLE and GATESHEAD Social Credit Association are compiling a register of Social Crediters on the Tyneside. Register now and keep informed of local activities. What are YOU doing? Let us know, we shall be glad of suggestions. Write W. Dunsmore, Hon. Secretary, 27, Lawton Street, Newcastle-on-Tyne.

PORTSMOUTH D.S.C. Group: Enquiries to 115, Essex Road, Milton; 16, St. Ursula Grove, Southsea; or 50 Ripley Grove, Copnor.

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

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

MISCELLANEOUS

TO LET—Proportion of rent to Expansion Fund. Two very sunny and comfortable furnished cottages in North Devon, glorious views. (1)—has electric light, bath and h. & c., indoor san., oil cooker, large living room, kitchen-dining room, 3 bedrooms (sleep 3-4). Garage available. (2)—has 2 sitting, 3 bed., (sleep 5), kitchen, oil cooker, lamps and radiator; garage. Also a large one-room hut, completely furnished for two. Elsan sanitation. Water, oil cooker. On the North Devon Coast.

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I will, until further notice, contribute

£ : : , { per month,
per quarter,
per year,

towards the funds of the Social Credit Secretariat.

Signature.....

I herewith enclose the sum of £ : : , as a donation towards the above mentioned funds.

Signature.....

(Cheques and Postal Orders should be crossed and made payable to the SOCIAL CREDIT SECRETARIAT.)