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FOR POLITICAL AND ECONOMIC REALISM

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## FROM WEEK TO WEEK

In a letter in *The Times* of August 17 Lord Lynton makes the following realistic comment on farming subsidies:—

"While certain improvements may be done by reorganisation, especially that reorganisation which includes a system of distribution which will lower the margin between the nation's wholesale and retail food bill, the question of subsidies goes much deeper. It might have been argued that the estimated £40,000,000 worth of farming subsidies before the war was no more than a *quid pro quo* for the protection which industry received, and which was largely denied to agriculture, but on which the farmer paid his share in purchases. Putting aside such fiscal considerations, there were four main forms of subsidy general to most countries.

"The first was the subsidy of agricultural debt, which was everywhere mounting to astronomical proportions. The second was the various means by which oversea nations produced export bounties. The third was, and is, the subsidy from the soil capital itself: millions of pounds worth of humus consumed and not replaced; millions of pounds worth of soil washed down the Mississippi and other rivers annually; millions of pounds worth of soil blown into the sky and followed by sand; millions of pounds spent on crop, animal, and human disease as a result of this inroad into soil fertility. Finally, there was the subsidy in human life—in other words, the distress among those who sought to gain their living by serving the land—and this subsidy, like the others, was as global as this war.

"I suggest, therefore, that it is useless to consider subsidies in terms of paper currency until we have recognised that the consumption of soil capital and human capital must be stopped, and more, that these, the prime sources of real wealth, must be increased. Important as they may be, all our best-laid schemes for reorganisation, fiscal policies, and currency reform can only scratch the surface until we have tackled the fact that the cost of food under efficient husbandmen is only met when the soil yields healthy and kindly fruits, without deterioration over a long period of years, and those living upon it can lead healthy, reasonably secure, and vigorous lives."

From the same page of a Beaverbrook newspaper:—

(1) Canada is planning to send 700,000,000 lbs. of bacon and ham to Britain—100,000,000 more than the present contract, which expires in October.

(2) There will be less meat, bacon, ham, eggs, butter,

cooking fats, cheese, lentils and rice... Lord Woolton will not be able to import foodstuffs that he has been buying and giving us on rations and on points because ships will not be available to bring them here.

Captain C.E.H. Master, J.P., chairman and managing director of Friary Holroyd and Healy's Breweries, in his speech at the ordinary general meeting of that company commented on government interference:—

"I should like to take this opportunity of drawing your attention to the egregious proposal of the Government to appoint a Trade Board for the catering trade. This is indeed to throw an apple of discord, or, shall I say, a spanner into the works. No one has asked for it, neither employer nor employee. There has never been any general complaint of bad treatment by employees in this trade, and in the smaller houses the employees live as part of the family of the licensees. It is a meddling measure which is to be pushed through when the majority of those it is proposed to benefit are serving in the Forces and are thereby stopped from giving any expression of opinion in its favour or otherwise, and we sincerely hope that everyone will do their best to prevent its passing."

Correspondence foreshadowing further probable changes in local government was recently discussed at the Non-County Boroughs' Association. Barnstaple sent their Mayor and Town Clerk to London to enquire into the matter, and Bideford telegraphed to the Association their opposition to curtailment of the powers of non-county boroughs. At a recent meeting of the Bideford Town Council a resolution was passed suggesting that the Government should postpone until after the war consideration of proposals to reorganise local government, "particularly bearing in mind that Local Government Acts have been passed as recently as 1929 and 1923; also that this Council submits that no proposal be entertained which would withdraw or reduce the status or powers of non-county boroughs, which boroughs, it is further submitted, efficiently represent the democratic principles of local government."

In the course of his speech proposing this resolution Mr. Goaman said, "When I used the word status I had in mind boroughs such as ours with ancient charters. To my mind we ought to be more decentralised. We ought to be standing out for the enlargement of our powers—not for their abolition or decrease."

## THE OLD PLAN

"Regionalisation is no new experiment either in peace or war," said the Earl of Dudley. Regional Commissioner for the West Midlands, speaking at Birmingham to-day.

"As far back as 1655 in the Civil War England and Wales were divided up by Cromwell into 10 districts and, curiously enough, they correspond geographically, almost exactly with the present-day regions, each district being administered by a major-general.

"Again by a strange coincidence, two of these major-generals bore the same name as two of the present Regional Commissioners. I believe they subsequently had their heads cut off, and I trust that their contemporary namesakes will not suffer the same fate."

— *Evening Standard*, August 14.

The chief of America's Lease-Lend Mission to Australia, Mr. W. S. Wasserman, in the course of a speech to the American Association in Sydney in May said:—

"Practically I hope that the technique of Lend-Lease may enable us to accept the responsibility of taking a large part of our national income in goods, and to be prepared to make continuing loans in the shape of material, with a small return over a long period of years because we can maintain a high standard of living for ourselves and for the world at large only if we are prepared to do our share in expanding world trade and in developing the less developed regions of the world.

"In this development some plan must be followed so that we do not cause either unnecessary duplication or the building of an industry in one region when it is best to have that industry in another.

"We have a great job ahead of us, a job that will offer work to everyone, and if we will use our intelligence and work with our heart as well, we can build a better and a happier world."

Australian newspapers have not neglected to point out that for Australia and New Zealand this means the end of economic nationalism—they would become a nation of peasant-farmers providing raw material for the factories of a financially and economically dominant United States: the same plan that Germany has for the rest of Europe.

POINT OF VIEW: "Vast as are the physical changes, British social developments are greater and more lasting.

"Before the war about 800,000 income-tax payers earned weekly wages. To-day 6,000,000 weekly wage earners pay income-tax." — VIRGIL PINKLEY, American war correspondent, speaking to America.

### AMBIGUOUS

The Polish Government in London sent a message to the conference of the New Zionist organisation in Great Britain in London recently saying:—

"Our sympathies are with the Jewish yearning for a State of their own in Palestine."

### PRESS BOYCOTT\* OVERCOME

According to *The Daily Mail*, the Dean of Canterbury, Dr. Hewlett Johnson, said at Evesham that had he gone to Eton as a boy he would have been spanked every day because he deserved it.

\*Dr. Hewlett Johnston believes that the large sales, in several languages, of *The Social Sixth of the World* were attained in face of a press boycott.

## Power Maniacs and their Objectives

by JOHN M. MACARA

The physical welfare of the individual of the community is fundamental to all other welfare; it is the foundation upon which all other welfare is built. Physical welfare is based upon adequate supply and distribution of physical needs. In large measure production and distribution are dependent upon human effort. It becomes a primary consideration to determine the most effective methods by which the individual may be stimulated to make the necessary effort.

Human effort may be classified into two categories, *i.e.*, voluntary effort and compulsory effort. Voluntary effort is stimulated by inducement. Compulsion may be applied in the form of a threat, and may vary from the threat to deprive the individual of supplies, to the threat to use the machine gun. Which is most effective? Inducement or compulsion?

It is self evident that of the two methods, inducement is the more effective. Inducement is operated by self interest, and will result in the whole forces of the individual being employed; it obtains the cooperation of the will and the whole energy and initiative of the individual. Compulsion arouses resistance from the will; it sterilises initiative; it slackens effort.

The question may well arise, since inducement is so much more effective than compulsion, why do we find the method of compulsion being more and more resorted to at the present time? The answer to this question is that those who employ compulsion are not interested in economic efficiency, or the welfare of their fellows; they are interested in the centralisation of power in themselves. The thirst for power is a thirst which can never be satisfied; he who drinks of this fatal cup becomes, first, dehumanised; if he continue to drink, he becomes a power-maniac. Unfortunately for mankind, the direction of policy has fallen into the hands of power-maniacs. Hence we see the deepening shadows of compulsion overcasting the whole world.

Beyond the hideous fantastic world of compulsion built up by these power-maniacs, still lies untouched the world of *reality*. In this real world, if man make the right associations, satisfactory results will flow to him. If he associate a grain of wheat with fertile soil, water, warm sunshine and then wait while natural forces operate, he will reap a thousand grains. In this case the difference between cost and production is 999. This we call 'Profit.'

In the world of reality, profit is the natural consequence which flows from successful effort. Profit is embodied deep in the foundations of the world of reality. It is the great inducement to effort. What profit does the bird get for the effort he expends in scratching for worms? He gets life, and joy, which expresses itself in his song. Life itself is pure profit, and is the great inducement to effort.

Now fantasy will always be destroyed when it is brought into contact with reality. The power-maniacs, the creators of this vile fantasy in which we live, are always making fantastic, but futile efforts to destroy reality. They truly assess the supreme danger to them of what they call the profit motive. Reason refuses to serve them in this difficult and desperate task; therefore instead of reason, in their arguments they substitute confusion. Hence this is the nonsense we have dinned into our ears:

"The profit motive must be done away with, and give place to the motive of service."

This nonsense is hatched by very able and cunning minds; and if we are to explode it, it will only be after careful analysis.

The word 'profit' as here used has nothing to do with true profit, which we have found to be a basic principle in the world of reality. If the word 'exploitation' were used instead of the word 'profit,' some of the confusion which is purposely wrapped up in the statement would be eliminated.

What is called 'profit' in the world of fantasy is something very akin to 'ransom.' It is that amount which can be extracted from others whose need renders them subject to our control. It is greatest in amount, and can be most easily extracted, where monopolies exist.

The next point is very subtle and well designed to confuse. It is stated that profit must give place to service. It is tacitly assumed that profit and service are mutually destructive one of the other. Of course, this is absurd, but that does not matter so long as it is confusing. In the world of reality, 'profit' and 'service' go hand in hand. A profit must be made before service can be given. It is only after a farmer has reaped a profit of grains of wheat that his service to the community becomes apparent. On close analysis it will be found that service is the dispensation of profit. Even service which comes to us in the form of manual labour, arises from life and vitality, which, we have already seen, is the profit of effort.

There is still a further point of confusion involved in the use of this word 'service.' There is deep in the human heart, a desire for self immolation. It is a true and noble instinct. We are probably all aware of the limitations attaching to our personal life: we do not satisfy ourselves, and in our best moments we would happily give up our foibles and our littleness, to be absorbed in something which we conceive to be great and impersonal. It is this motive of self immolation which enables the common man to do heroic deeds in time of crisis. The Nazarene exalted this motive to its rightful place when he said, "Let him who would be great among you, be your servant."

What is the profit of such service? It is the love and loyalty which flow to him who thus serves. There can be no service without profit. Further the Nazarene held that such profit was not to be confined to only noble satisfactions. It must be remembered that he also said, "The servant is worthy of his hire."

Surely hypocrisy was never more exalted than that of the power maniacs. Imagine how smugly the tongue must be tucked in the cheek of these power-maniacs who are absolutely devoid of all intention of serving anyone, or anything, but their own power-lust. Imagine *them* advocating the cause of service.

We may summarise our findings. True profit is the supreme inducement of all effort; it is the fundamental basis of the real world. It is not opposed to service but is the essential pre-requisite of service. True profit and ransom, or exploitation, have nothing in common. Only an insolent confidence in our gullibility could induce these power-maniacs who know of nothing beyond self, to advocate the sacred cause of service.

## EXPLOITATION (II)

Permission to obtain sugar has now been given to:—

- (a) Retailers with registered customers for jam;
- (b) Those who hold a retailer's licence for bottled fruit and who did so as part of their living before the war.

This notification of the Ministry of Food regulations became known on August 15, just a week after steps had been taken in one village to make the facts known. Previous letters to the Ministry of Food had been met as late as June 24 with the flat statement that under the new regulations no other establishments save School Canteens, Feeding Centres and other institutions for children could obtain sugar to preserve fruit grown in their own gardens. No attention was paid to telephone calls.

It is not intended to offer any explanation for what, I believe, is known as a "concession." But the way in which the matter was handled deserves commendation. The action taken was simple, bold and direct—the people tackled included at least one of the "higher-ups" (to do him justice, he responded as a human being); there was no false modesty or begging for favours. It was, moreover, made quite plain that the matter would not be allowed to drop, and that there was no question of intimidation. All technical argument was avoided.

Meanwhile, hundreds of women in local fruit preservation centres are giving their services to make jam which is sold at a commercial price in grocer's shops throughout the country. Quoting from a letter just received, "No Women's Institute member gets any pay for her work—the only perquisite is the scum off the jam. The price paid for fruit is grower's price, which in most cases, *e.g.*, gooseberries, would be barely the cost of picking."

The small retailers would thus have been forced to sell their fruit to the Women's Preservation Centres, or have allowed it to go to waste. The "concession," of course, has come too late for the soft fruit crop to have been used to the best advantage.

Correspondence on the subject is invited.

B. M. PALMER.

By C. H. Douglas

## THE BIG IDEA

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## THE SOCIAL CREDITER

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*Saturday, August 29, 1942.*

### A Statement of Opinion

There follows this Note a Manifesto issued on August 13 over the signatures of a group of Individualists. The term is their own.

Rather than indicate where the greater weight of our criticism, favourable or adverse, might fall, and quite aside from the now familiar approach of Social Crediters to the discussion of all matters of politics, an approach which puts what the discussor is going to do about his opinions in the first place, and, quite a long way behind, other considerations in an order of importance which it is not very useful to be over-careful about, the moment and the occasion seem appropriate to ask our readers what they think. The Secretariat might then, even if the answers are cut short by pressure on the individual's time, know what it might still do in preparation of relevant advice in the remaining days of the allotted sixty—and, of course, after that official period of major concern has expired. Most of the signatories' names will be known to our readers.

T. J.

#### THE STATEMENT

The Individualist Group, which issues this Manifesto, consists of members of different political parties who are united in the desire to restore to British public life that spirit of individual liberty and responsibility which characterised its period of greatness and which is to-day gravely threatened.

What follows is not a rigid creed, but a broad statement of beliefs, within which there may be many minor differences of view.

1. STATE AND INDIVIDUAL.—We reject the notion, common to all totalitarian systems, whether Communist, Fascist or National-Socialist (Nazi), that the State is a supreme and monopolistic super-entity, the sole source of authority and morality. "Power corrupts, and absolute power corrupts absolutely"; the omnipotent State lacks the moral elements inherent in the individual; it not only devours its own creators, but becomes a force for evil both inside and outside its boundaries. The unit of existence is the natural human being, and his or her natural extension in the family, not the artificial personality of the State. This is true whether the approach be religious, biological or political. In the words of J. S. Mill: "The worth of the State, in the long run, is the worth of the individual composing it."

2. GOVERNMENT.—State interference with the liberty of the subject should be reduced to a minimum. It is difficult, in complex modern societies, and in a world ravaged by war, to define that minimum precision; but it is clear that of late years it has been vastly exceeded by the

inordinate growth of executive powers at the expense of the legislature and the judicature.

(a) Our constitutional system needs a return to Parliamentary responsibility. There must be a lopping off of the ever-spreading tentacles of bureaucracy, and a severe restraint on the processes by which Westminster has long been yielding its constitutional powers to Whitehall.

(b) The Rule of Law must be reasserted and jealously safeguarded. By the Rule of Law we understand the ancient constitutional principles that the administration of justice is the function of the Courts of Justice, and not of secret administrative tribunals; that there is only one system of justice applicable to all citizens; that all men, whether private individuals or officials, have the same standing before it; and that justice shall not be suffered to yield to any real or supposed requirements of governmental convenience or expediency.

(c) If bureaucracy is to be restrained, decentralisation of administrative powers must be encouraged.

(d) The successful operation of democracy depends upon the highest possible degree of responsibility and intelligence in the electorate, so that intellectually debauching influences, whether by written, spoken or broadcast word, may be seen in their true light and resisted accordingly. To this end the educational system should aim at true mental discipline, independence of judgement and the awakening of interest, curiosity and enterprise.

Equality of opportunity, and the encouragement of promise and ambition, should be an important aim not only of education but of social policy generally; but this should not be allowed, in the minds of the young, to degenerate into a belief that they can rely for a secure existence, not upon their own efforts, but upon the State.

3. ECONOMIC.—State organisation, as opposed to individual enterprise, suffers from grave inherent defects. Certain essential public services must be organised and guaranteed by the State, but it is not the true function of government to manage private life. Bureaucratic control is invariably accompanied by lack of flexibility and initiative, and by waste of time, effort, personnel and public money. It therefore inevitably fails of the very object for which it is supposed to exist—efficiency.

Trade, whether domestic or international, should be freed from unnecessary restrictions, and profit (regarded as a premium on economy and efficiency) should be regarded as a proper motive of commerce. Individual initiative, independence and achievement, within the limits of legitimate competition, should be regarded as virtues in the citizen. This applies specially at the present time to the small trader, for long our economic infantryman, but now threatened with extinction.

4. NATIONAL MORALE.—The sense of individual responsibility, which former generations regarded as a characteristically British quality, has been systematically undermined by many influences. The swamping of self-help by State-help has resulted in regimentation of opinion and in a tendency on the part of the average citizen to regard measures of which he disapproves as inevitable, and thus not worth the trouble of opposing.

The flabbiness of the electorate has corresponded with a progressive decline in the prestige of the House of Commons, from which, owing to the tyranny of party "dis-

cipline," the spirit of independence has all but disappeared. The older spirit of vitality and of confidence in the achievements and capacities of our race has been succeeded by a pusillanimous mood which inculcates a drab uniformity of unadventurous living. It is the same spirit which represents the British Empire—the most remarkable political achievement in history—as the product of mere oppression and cupidity.

The assertion of individual right has been regarded as hopelessly reactionary, and its advocacy by any public man as equivalent to a political suicide. That sentiment persists and, despite the so-called political truce, innumerable efforts are being made to persuade our people that social salvation is to be found only in millennial plans which involve vast expansion of the functions of the State and corresponding limitations of the rights of the individual. This spirit, unless it is fought promptly and resolutely, can only result in the country's lapsing into one or other of the forms of totalitarian government.

The signatories are:—

Ernest J. P. Benn (Chairman), S. W. Alexander, C. K. Allen, Collin Brooks, H. S. Cooper, Arthur O. Crichton, Leonard H. Cripps, Frederick E. M. Day, St. John Ervine, Montagu L. Gedde, Frederick H. Hamilton, F. J. C. Hearnshaw, Francis W. Hirst, W. R. Inge, J. H. Clifford Johnston, Leverhulme, Stanley Maxwell, W. W. Paine, Cecil Palmer, Perry, Greville J. Poke, Roger P. Slade, J. Stevenson, Teviot, Donovan M. Touche, Arthur Villiers, R. J. Watson.

### AN M.P. IMPOSES POLICY

Mr. Tom Driberg, M.P. (Mr. William Hickey of the *Daily Express*) recently held a meeting in his constituency in the course of which he gave an account of his representation of the division in parliament.

The formation of a working committee for Burnham in connection with the Constituency was taken up. The report in the local paper continues:—

"Mr. Driberg explained that such committees had already been formed at Maldon, Braintree and Silver End, and would be formed in all parts of the constituency. These various committees would send *delegates* to the central committee, which would be established with headquarters and a permanent secretary at Maldon. All persons over 18 years of age living in the Maldon Division would be eligible for membership of the Association, *which would have a broad progressive programme* based on three points, *viz.*, 1, support of the Atlantic Charter; 2, endorsement of the four freedoms set out by Mr. Roosevelt—freedom from want, freedom from fear, freedom of expression and freedom of conscience; 3, extension after the war of the now accepted principle that production must be for use rather than for profit. It would be educational and cultural as well as political. The subscription would be a minimum of one shilling a year and *the main object would be to keep the constituency in touch with the member*, whoever he might be, that represented it in Parliament. It would be self-supporting and he wished it to be emphasised that it was not his personal association." [Our emphasis is to display Mr. Driberg's d'markcrazy].

Just before his election Mr. Driberg paid a visit to America, where circles in close touch with Mr. Roosevelt (whom he saw) are said to have expressed great interest in the prospects of his election.

### On the Corruption of Words

To this great subject it would seem at first glance unlikely that one who has not made it his chief study could have any very useful contribution to make, but if we bear in mind that our language is constantly changing, and as constantly subject to attack, and that the works of the more scholarly defenders of it are rapidly becoming out of date, it becomes obvious that anyone with a good etymological dictionary, and a lively interest in the language as it is to-day, can play his part in its defence. Furthermore, the students of Semantics, or the Science of Meaning, in drawing particular attention to the distinction between the reference, or mental meaning of a word, and the referent, or thing in the 'real' or external world which is meant, have provided us in this generation with a weapon which was not fully appreciated by our predecessors. So important is this distinction that it seems a pity that it is not available for incorporation in the common language and thought of the people in some form more assimilable than is provided by these rather uncouth technical terms, and I have found 'the meaning' and 'the meant' more useful than 'reference' and 'referent,' and propose to use them so in this essay.

It is surprising how many words carry in their history a record of the corruption of that philosophy with which Social Crediters have identified themselves, to that which is prevalent in the world to-day. The word 'school,' for instance, contains in its etymology the whole of what we have been struggling to express on the subject of work and leisure. It is derived from the Greek 'skhole', meaning leisure, ease, spare time, and hence the inevitable employment of such leisure in learning, study, discussion, and thence the building in which such learning takes place. It has been left to the late nineteenth and twentieth centuries to degrade a school into a place of compulsory instruction for all.

In the works of Archbishop Trench, dating from the middle of the last century, attention is drawn to many words which illustrate a similar change in philosophy. 'Indolent,' for instance, formerly meant 'indolorous,' without grief or pain, and hence indolence becomes a form of wickedness! 'Insolent' was merely unusual. 'Selfish' and 'selfishness' were newly minted by the Puritan writers of the seventeenth century to meet a pressing need which people, apparently, had never felt before, having been satisfied with the commandment to love their neighbours as themselves. The English language got along well enough without 'suicide' until about 1670, without 'starvation' until an American debate in 1775, without 'international' until Jeremy Bentham invented it some time about the beginning of the nineteenth century.

It is, however, with more recent changes that I am here concerned. As Fowler and Fowler point out in *The King's English*, the misuse of the word 'individual' has been pilloried again and again, until to use it wrongly stamps the writer as being without literary sense. The attack started early in the nineteenth century in the form of 'polysyllabic humour' (e.g., 'that peculiar individual' for 'that odd man') whereby the word soon lost its sense of a single, separate, private person, as opposed to a combination of persons, and became merely a vague counter for 'man' or 'person.' This attack, however, has been successfully repelled, but, as I shall try to show below, an outflanking movement has been launched by the enemy which is obtaining greater success. The sub-

stantive has held its ground, but the adjective 'individual,' along with nearly all the other adjectives which are applicable to individual people and things, is gradually being deprived of its proper character, or forced to take on an unfavourable meaning. Consider 'singular' and 'peculiar,' and 'unique' which is going the same way, but is still being vigorously defended, and may perhaps be saved. And 'proper' which has been degraded into 'priggish.' It seems to me no accident that the last few generations have seen, and we are now seeing, a concentrated attack upon the meanings of all these words connected with the individual.

When we come to nouns, however, the direct attack is less easy. They are pegged down firmly to reality in the form of the things meant, and as long as people are in touch with that reality and keeping their eyes and their minds on it, it is next to impossible to prize the meaning away from the meant. But adjectives appear to be more vulnerable than nouns, and hence we find that the Technique of the Essential Adjective is made use of to corrupt the meaning of an otherwise invulnerable noun. As I have not seen this commented upon elsewhere it is my particular purpose in writing this essay to draw attention to it.

Take, for instance, the word 'property,' meaning one's own, proper to oneself! Our experience of property, unless, indeed, we are without any, is quite sufficient to keep the meaning firmly stuck to the world of reality. It is useless anyone saying that property ought to be abolished, for we all know that it is the basis of our freedom, and that we should be reduced to the condition of slaves without it. So the suggestion is made, not that 'property' itself is harmful, no! no! of course not! but that *private, personal* or *individual* property is the source of all our troubles and should be done away with, it being, of course, of the very essence of all property that it is private, personal, or proper to an individual. If this is swallowed by the unthinking, the meaning of the word is successfully removed from anything in experience, and the 'meaningless blank,' 'collective property,' can be attached to something completely remote from the original meaning of 'property,' such as the control of the whole of the resources of a dispossessed people by a few individuals who are *said* to administer them on the people's behalf. This technique is verbally as crude and as absurd as it would be to say that, while dogs can be tolerated, all *canine* dogs should be done away with, or that, while no one dare say anything against the Church, or the Synagogue, all *Christian* churches, and *Jewish* synagogues should be abolished. Nevertheless it appears to have been largely successful, not only with the word 'property,' but with nearly all the other nouns which signify the powers, properties, or qualities of individuals. Thus any combination of the adjectives 'private,' 'personal,' 'individual' which is in common use, with the nouns 'ownership,' 'enterprise,' 'gain,' 'profit,' 'initiative,' is coming to be used in a derogatory sense, as of a harmful thing which ought to be abolished, by people who have not considered that they are recommending the abolition of all ownership, enterprise, gain, and profit, or rather the limiting of these things to the very few, usually anonymous, individuals who will control what the rest have lost.

I have even read, in some leftish paper, the suggestion that in this war (never have so many owed so much to so few!) individual courage is getting out of date; what we need is the collective courage of our Russian Allies. It is this

deliberate attempt to attach qualities, such as enterprise and courage, which are meaningless apart from the individual, to the collective herd, which, as all students of mass psychology know well, has quite different and altogether 'lower' qualities, which provides evidence of evil, and quite possibly consciously evil, influences at work on the language.

But the Technique of the Essential Adjective has been carried even further, and has been used to attack the very core of the Christian religion. As I understand it, and I do not claim to understand it much, the essential difference between the Christian and the Jewish belief which it superseded, is the substitution of the voluntary, or free, principle of Love, for the compulsory principle of Law. How can this great central word, so firmly tied to reality in the lives of every individual, be corrupted? That is, how can a confusion be introduced as to its nature? What essential property can be extracted from it and used as a qualifying adjective, so that the whole becomes vulnerable?

The word 'love' is related to 'lief,' gladly, willingly, and to 'leave,' permission. The word 'free' is from the Old English *freon*, to love, and is related to 'friend.' Here then is our essential adjective!

Without entering in the least into the dreary and interminable Bloomsbury-style argument which almost invariably arises about the relative freedom of the various far from novel types of sexual relationship, whenever, nowadays, the adjective 'free' is applied to the noun 'love,' I seek only to make the point that, by whatever means, only during the last half-century of the Christian Era, the phrase 'free love' has been made to mean something immoral to the vast majority of those who come across it. Incidentally, it is a phrase which has been spread by books and newspapers, and scarcely if ever occurs naturally on the lips of ordinary people.

Some indignation has been vented against those who are prepared to defend what they mean by the phrase, but these are so small a minority that their influence is scarcely important. The really deadly damage is done by those who attach these two words, when they are brought together, to an immoral meaning, for they are involved in a denial of the nature of the thing meant by the symbol 'love,' which is once again prized away from reality so that it can be used to mean something different.

Thus "God is Love"; but "Free Love is immoral". "God is Free Love," is therefore blasphemy, and the suggestion is inescapable that the nature of 'love' must be that it is not free. The essential lesson of the New Testament, as against the Old, is thus confused and lost, and the meaningless symbol, 'love,' deprived of its essential quality, can be applied to the old Law of Duty and compulsion.

I do not know what further use will be made of this devilish technique against us, but I suggest that we can be on our guard, and warn others against it, and it would also be of interest to note particularly those who make use of it, and more especially those who revive it in any new form.

C.G.D.

"Liberty and planning cannot co-exist. Nor, as I have observed often enough, can liberty and equality. We can have one or the other; we cannot have both. From that dilemma there is no escape."

— CANDIDUS in *The Daily Sketch*, August 5, 1942.

## Mr. Aberhart on Agriculture

In the course of a recent statement on the problem of agriculture in Alberta, MR. ABERHART, Premier of Alberta, said:—

Now after more than two years of a war-time economy, the farmer continues to be victimised with uneconomic prices and most of the other evils from which he was suffering before. True that, under pressure, he has been accorded some increase in the price of his products, but this is off-set by the increase in the prices of the goods he must buy.

He continues to be handicapped by lack of credit and to be burdened by unpayable debt; his markets are restricted in a manner which creates constant uncertainty. In short, agriculture is being kept in the same disastrous condition from which it suffered before the war....

It is now quite evident that the situation will be allowed to drift unless the people bring effective pressure on Parliament and insist on timely action being taken.

The first step in this regard is for the farmers themselves to decide on a clear-cut policy. They should agree on the definite results they want and mobilise public support for obtaining those results.

For example this business of asking for a certain price for wheat at Fort William seems inequitable and inadequate....

Again, the farmers should be protected against a general rise in the price level. It would be useless for them to obtain a 25 per cent increase in the prices of their products, if the prices of the things they buy increase 30 per cent....

The following appears to provide a reasonable basis for discussion in obtaining a clear statement of the policy our farmers want:

(1) The 1926 price level to be taken as the basis for guaranteed prices for all farm products. Existing prices, based on point of delivery, to bear the same ratio to the 1926 prices as the general price level of secondary products bears to that which existed in the same year.

(2) A definite long range policy in regard to grain and live stock production.

(3) Adequate low cost credit facilities for agriculture.

(4) A comprehensive scheme of crop insurance.

(5) An equitable re-adjustment of all debts on a three per cent basis.

It will be evident that except for (2), all the foregoing have to do with money. In other words they can all be provided by a manipulation of the money system. It is now generally recognised that the money system is nothing more than an elaborate bookkeeping arrangement and there would be no difficulty in giving effect to the very reasonable policy outlined above.

It should also be evident that at the present time the money system is being operated to divest the farmers of the fruits of their labour. As the financial interests, who now control the money system, are the chief beneficiaries of this arrangement, it is quite certain that they will resist any change by every means within their power....

## THE BACKBONE OF ENGLAND

Captain Balfour, Parliamentary Under-Secretary of State for Air, speaking at the opening of the Margate War Savings centre on August 15, said that the "little man"—the small shopkeeper, the black-coated worker, the professional man—was playing his part widely and grandly in our war effort. He had been labelled "the backbone of England," yet he was to-day in danger of being submerged under the waves of change now going on in our social system.

There were millions to whom the war had brought continuous work and at higher rates than ever before. Those rewards might be well deserved and overdue, but the fact remained that one large part of the community was relatively better off than before the war while the great middle class, those black-coated workers, were feeling the shoe pinch acutely. In the post-war world industry was to have as its first charge a decent standard of life for all engaged in it. Yet this body of "little men" could not be dealt with like some great section of industrial life. They could only look to an understanding Government for the preservation of their legitimate interests.

Self-appointed planners of the post-war world appeared to want to forget or crush the British national characteristic of independence—of a man liking to direct his own life with the greatest possible freedom and an instinctive dislike of being over-planned, over-regimented, and over-disciplined. Sometimes those planners seemed to forget they were working on human material and not a lot of docile sheep who could be pushed in flocks this way or that. Surely we could forge a system which gave play to individual enterprise and not be inconsistent with an order of society which allowed no extremes of poverty or riches at either end of the scale. Surely discipline and orderliness need not imply bureaucracy and official snooping into every one's work, recreation, home, and occupation.

## THE INDORE SYSTEM

"In 1903 the then Maharajah of Indore incurred the disapprobation of the governor general by driving the State bankers harnessed to his chariot round his park." (*The Times* March 1, 1926).

A correspondent, recalling this quotation, comments:—

"I look upon this event as a piece of prophetic symbolism. We shall see a time when the King as representing the people will be drawn round the city by a team of bankers harnessed to his coach, as part of the annual celebration of the inauguration of Social Credit."

## BOOKS FOR SALE

K.R.P. Publications have acquired for resale a quantity of Warren Weston's *Father of Lies* published by M.C.P. Publications at 6/- net. The book may be purchased at Liverpool for 1/6. At this price the buyer is paying a penny or two for the book's being brought to his attention. The fall in price is attributable to the original publishers' preference for distribution before risk of stock-destruction by enemy action.

*The Rulers of Russia* (price 6d.) by Rev. Denis Fahey is now also obtainable from K.R.P. Publications.

## Points from Parliament

JULY 29.

### INTERNATIONAL COURT OF JUSTICE

*Mr. Bellenger* asked the Secretary of State for Foreign Affairs whether the Government have in contemplation, as part of their post-war reconstruction plans, the establishment of an International Court of Justice, with compulsory jurisdiction to adjudicate upon differences which may arise amongst the peoples of the world and their rulers upon such questions as the interpretation of treaties, alliances, charters, revision of frontiers, and other similar international problems, as the preferable alternative to war?

*Mr. Ivor Thomas* asked the Secretary of State for Foreign Affairs whether he has considered the recent speech by Mr. Cordell Hull; and whether His Majesty's Government supports the policy of an international court of justice, backed by an international police force.

*Mr. Eden:* His Majesty's Government are entirely in favour of the establishment, or re-establishment, after the war of an international court of justice, and have noted with much interest the references to this subject made by Mr. Cordell Hull in the course of his speech on 23rd July. The functions of such a court could not appropriately include certain of the matters referred to by the hon. Member for Bassetlaw (*Mr. Bellenger*).

As regards the point made by my hon. Friend the Member for Keighley (*Mr. I. Thomas*), as I have made plain on previous occasions, it is the view of His Majesty's Government that international authority after this war will require to be backed by international force. In this respect also, we are in entire agreement with the United States Secretary of State.

*Mr. Bellenger:* While I welcome my right hon. Friend's assurances, might I ask whether any definite steps are being taken now, in conjunction with the United States, and perhaps with other countries, to implement the desires which he has just expressed?

*Mr. Eden:* These things are being examined and discussed, as I think my hon. Friend will realise from the public speeches which are being made on both sides of the Atlantic.

*Mr. Thorne:* Does the right hon. Gentleman think it will be possible to re-establish the International Court of Justice at the Hague?

*Mr. Eden:* My hon. Friend will have observed that my language was guarded of set purpose, on that subject.

"WEST AFRICA. Replying to a debate in the House yesterday on Colonial Affairs Mr. Harold MacMillan, Parliamentary Under Secretary, Colonies said compulsory labour had been on a small scale... he had established complete Socialist control of West Africa."

— *News Chronicle*, August 5, 1942.

By the Hague Agreement 1930 (Article 10), the Bank of International Settlements is declared immune "from any disabilities and from any restrictive measures such as censorship, requisition, seizure or confiscation in the time of peace or war, reprisals, prohibition or restriction of export of gold or currency and other similar interferences."

200

## BOOKS TO READ

By C. H. Douglas:—

Economic Democracy .....	(edition exhausted)
Social Credit .....	3/6
The Monopoly of Credit .....	3/6
Credit Power and Democracy .....	(edition exhausted)
Warning Democracy .....	(edition exhausted)
The Use of Money .....	6d.
"This 'American' Business" .....	3d.
Social Credit Principles .....	1½d.

### ALSO

The Bankers of London by Percy Arnold .....	4/6
Hitler's Policy is a Jewish Policy by Borge Jensen and P. R. Masson .....	6d.
Democratic Victory or the Slave State? by L. D. Byrne .....	4d.
How Alberta is Fighting Finance .....	2d.
The Rulers of Russia by Rev. Denis Fahey.....	6d.

### Leaflets

The Attack on Local Government by John Mitchell .....	9d. doz.; 50 for 2/6
Taxation is Robbery .....	50 for 1/9; 100 for 3/-

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A Library for the use of annual subscribers to *The Social Crediter* has been formed with assistance from the Social Credit Expansion Fund, and is now in regular use. The Library will contain, as far as possible, every responsible book and pamphlet which has been published on Social Credit, together with a number of volumes of an historical and political character which bear upon social science.

A deposit of 15/- is required for the cost of postage which should be renewed on notification of its approaching exhaustion.

For further particulars apply Librarian, 21, Milton Road, Highgate, London, N.6.

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**DERBY:** C. Bosworth, 25 Allestree Road, Crewton, Derby.  
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**LONDON** D.S.C. Group: Mrs. Palmer, 35 Birchwood Avenue, Sidcup, Kent. Footscray 3059.  
 Lunch hour re-unions on the first and third Thursdays of the month at 12-30 p.m., at The Plane Tree Restaurant, Great Russell Street, W. C. 1. Next Meeting September 3.  
**NEWCASTLE-ON-TYNE** D.S.C. Association: Hon. Sec., 10 Warrington Road, Fawdon, Newcastle, 3.  
**SOUTHAMPTON** D.S.C. Group: Hon. Sec., 19 Coniston Road, Redbridge, Southampton.