

The SOCIAL CREDITER

For Economic Democracy

Quarterly Volume 84 No. 2 Summer 2008

In this issue:

p. 271	Women and Poverty	Jean Campbell Willett
p. 279	Asses in Clover & the Commentary	O'Duffy & Hutchinson
p. 282	Saving Childhood	'Open Eye' steering committee
p. 285	The Douglas Manual	Philip Mairet (ed.)
p. 287	Social Credit and Women	Frances Hutchinson
p. 288	Book Review	

www.dougllassocialcredit.comsecretary@socialcredit.co.uk

Editorial

The following extract is taken from *The Social Crediter* of 1st October 1938, published at the time of the Munich crisis, but referring to the general progress in the inter-war years towards the increased bureaucracy of the welfare state which social crediters regarded as being founded on a lie.

“One of the malignant forms evil can take is that of truth keyed to a lie.

“Hear the witch speaking to Hansel and Gretel. ‘Look, my pretty dears, my house is all made of lollipops, barley sugar, bullseyes and candy.

“And so in truth, it is. But the lie lurks underneath in the implication that the witch has put the sweetmeats there to make little girls and boys happy, whereas her real purpose is to lure them into her kitchen and into her cauldron.

“These days sugar cottages are as abundant

as new-build housing estates. In the story, Hansel and Gretel went into the wood and found the sugar cottage. Now there exist a long chain of sugar cottages which may be relied upon to lead any babe deeper and deeper into the wood. And each house contains its cauldron, ready for hotting up at the witch’s pleasure.

“Advertising is a fair example of a sugar cottage. Many advertisements are true to the letter. But as long as those who market goods accept as an axiom that the interests of the advertiser should come before public need, every advertisement implies a lie.

“When Douglas wrote, ‘We must build up from the individual, not down from the State,’ he expressed a fundamental truth. Thousands of other half-truths spring from this concept of democracy, but they are subsidiary to it and cease to be true if they are severed from the root truth. They become sugar cottages.”

Since the article was written sugar cottages, which represent “the evil of truth keyed to

a lie”, have multiplied a thousand-fold, making it so many times more difficult to detect the truth. Every inch of the land of the ‘social commonwealth’, so to speak, is covered in sugar cottages, all hiding steaming cauldrons.

In-vitro fertilization (IVF) in truth offers hope for the childless couple (sugar cottage). But behind it lurks the cauldron, as women are lured, through super-ovulation, into ‘donating’ their eggs for scientific experimentation. The Human Embryology Bill is a sugar cottage, offering the cure for certain diseases, but at what cost to the ethics of science?

The nationwide ban on smoking in all public places offers true freedom from passive smoking (sugar cottage). Behind it lurks the cauldron of the police state.

The issues involved in the examples cited, and a myriad others, could be debated individually until the cows come home. Lined up together, the ‘sugar cottages’ of today form a great wall, like that snaking across the Holy Land. In the folk story, Hansel and Gretel jointly take action. First they recognise that all is not what it seems. The witch who appears to offer them hope in dire straits has, in fact, another agenda. They refuse to go along with the other agenda. Boy and girl act together to break free, taking with them from the sugar cottage what they need for the future.

In 1938, men and women social crediters across the world recognised wage and salary slavery as a sugar cottage. In truth, going to work for an employer brings in a money income which gives instant access to a stream of goods, all of which may be

deemed vitally necessary for life and leisure. But, however attractive the wage/salary and conditions may be, dependence on a money income (sugar cottage) from a contract of employment, whether to an individual employer, corporation or public authority, remains a sugar cottage. The unthinking acceptance of wage/salary slavery throughout the 20th century and into the 21st century, has led to war, debt, environmental destruction, social malaise and poverty amidst plenty on an unprecedented scale. The uncomfortable truth is that as wage slaves we feed the cauldrons which feed the witches, enabling them to build innumerable sugar cottages.

The system of finance built up over the past couple of centuries, which underlies the whole of the world political economy today, has produced great benefits for humanity. It is, however, currently in need of reform to turn it from tyrant into useful tool. In social credit circles it has long been argued that it is the special task of women to infuse the economy with more balanced human values than the male-centred motivations of greed, competition and self-interest. In this issue of TSC, as on the website, we include examples of social credit literature which, from the 1930s onwards, has provided men and women with the starting point for thinking through alternatives to ‘sugar cottage land’.

Our Spring 2008 issue featured an interview with Richard C. Cooke, entitled ‘Renewed Interest’. This piece had previously appeared in *The Guardian Political Review* published in New Zealand by the New Zealand Democratic Party for social credit. We apologise that we did not acknowledge this provenance and we do so now with our appreciation for mutual support.

www.democrats.org.nz

Excerpts from **Women and Poverty**

Jean Campbell Willett

(exact date of publication unknown, but certainly pre-1937)

The hand that rocks the cradle rules the world. (Old Proverb)

They who control the credit of the nation direct the policy of governments, and hold in the hollow of their hands the destiny of the people.(i)

for men and not men for systems.”

It is almost strange that such an obvious fact needs to be stated, but it, too, cannot be reiterated too often in a world which is so seriously in danger of letting a system sap its life-blood until we, who should inherit life, and that more abundantly, are now harassed, anaemic, tormented with fear of the loss of work and therefore livelihood, and bewildered by the endless schemes offered for our salvation, and their inevitable failure.

A system under which poverty, which is manifestly unnecessary, can be allowed to exist; under which, if they do not starve, men are, to quote *The Times*, “permanently hungry,” is obviously incompetent to deal with the needs of the day.

Poverty is an anachronism. Its continuance is an offence against humanity and an insult to our intelligence if it is imagined that we, having seen the absurdity, will not strive to the uttermost to find where the fault lies, and then urge the remedy.

Complete financial control in the hands of the few, and the failure to distribute wealth, have been the main factors in the ruin of one Empire after another, and there is every indication that this Empire of ours is following the same path.

What signs are there that we are failing to distribute our wealth, that financial control

Today, the emancipation of women is spoken or written of as an accomplished fact. Perhaps it may be admitted that a few positions in life are still closed to them, or, at least, that it is made harder for them than for men in some cases; but, on the whole, women are free; and by comparison with the days of our grandmothers that freedom must have fulfilled the widest hopes of the pioneers.

Yet most of us are conscious of something radically wrong with even this emancipated world of ours. We are free only in a limited sense, and men and women together share in the present bondage to systems which are so out of joint with modern times that it is admitted that they are unable to cope with the greatest of our problems – leisure or “unemployment” as it is called, and the problem of poverty in an age of plenty.

It is the latter paradoxical situation which is calling forth serious criticism of a system under which it can exist; nor can the enormity and gross inhumanity of the existence of starving and underfed millions be too greatly or too often stressed in a civilization which should, and could, inherit an ever-increasing abundance of material goods for the body, and leisure for the needs of the mind and soul. **As Major Douglas points out, “Systems were made**

is now in the hands of the very few, and that the money power is closing its stranglehold upon us? Poverty, lack of money (as buying power), is cramping all our activities; and upon women in all walks of life, and as mothers and wives, the state of affairs bears heavily and threateningly.

Slums

We are told by so good an authority as Mr JM Keynes, that Great Britain is “decidedly the most prosperous country in the world today”; yet the extent of slum districts in this same “prosperous” country is appalling.

It is beside the point to pursue such arguments as are occasionally raised – mainly by those who are comfortable themselves, yet wish to dismiss a disquieting facing of facts, and urge that such people as the inhabitants of our slums would reduce themselves to poverty and squalor even if given better surroundings. When they, and generations of their children, have been fed and nurtured in healthy, attractive, fear-free surroundings, as for past generations they have lived in slums, then, and then only, will those, now more economically fortunate, be able to pronounce judgement on the point.

Unemployment

It is customary to speak of the “evil” of unemployment, ignoring the fact that far from being an evil, it is a symptom of the progress of humanity. From the most simple labour-saving household device to the most efficient and labour-displacing machine in a factory, the constant aim of the inventors, the desire of the purchasers,

has been to eliminate drudgery for men and women who, otherwise, must spend unnecessarily long and tiring hours in accomplishing work which can be done as well mechanically.

Unemployment means leisure, and leisure should open up a vista of endless desirable possibilities for a drudgery-free world.

Mankind has dreamed of, and striven for the Age of Leisure, and now, with its rapid approach, the dream has been turned into the nightmare of unemployment – and why? Simply because the kind of leisure called unemployment means a loss of purchasing power, and without purchasing power no one can live and no housewife can even make ends meet.

The dread of unemployment hangs over men and women alike. Few women want to spend precious hours and energy doing work in the house which labour-saving devices would do for them, could they afford to purchase them; nor are long hours in an office desirable in themselves; nor do many desire to spend eight hours of the day directing, mechanically, some sort of machine, whether in a mill, a bank, or an office.

No, it is not employment as such, regardless of its utility, or the particular person’s natural inclination or fitness for it, which women desire: they do not want “men’s jobs”; their aim is for economic independence, and today that is possible only through “jobs.”

Rivalry between men and women for positions, and the bitter complaints that

women are ousting men from their livings, is in no way the fault of the women, but of a financial system which, with its scarcity-mad outlook, sees a way of further economy in offering women work at a lower wage than men, knowing that the women can ill-afford to refuse any means of earning, that the majority *must* earn, either to support themselves or to supplement the family income.

So women are subjected to being “cheaper” than men; and in the bitter competition a false rivalry is engendered, not only between men and women, but between woman and woman.

The world requires the best which both sexes can offer, but under the present system it cannot get it, nor can men and women give it while they are engaged in the fierce competitive rush for work-for-a-living – work of any sort – at any price.

Until the individual is made independent of employment for his or her claim to a living that is the ability to purchase necessities, and more – until then we can look for no cessation in the work rush and rivalry; no relaxation from the nerve-strain of over-work for some; and no alleviation of the despair of no work for others.

Crime

The Chinese Sage, Ch’ao Ts’o, wrote, in the second century B.C., that:

Crime begins in poverty; poverty in insufficiency of food. He who is cold examines not the quality of cloth, he who is hungry tarries not for choice meats. When cold and hunger come upon mankind,

honesty and shame depart. As man is constituted, he must eat twice daily, or hunger; he must wear clothes, or be cold. And if the stomach cannot get food and the body clothes, the love of the fondest mother cannot keep her children at her side. How then should a sovereign keep his subjects gathered around him? The wise ruler knows this – and provides for the people.

Gangster [anti-social?] groups in our slums are the outcome, not of an inherent love of hooliganism, but of the sense of frustration, the feeling that this world has denied the right to live to some while it has given extravagantly to others.

It is poverty and economic insecurity which submits human nature to the greatest strain, a statement which is easily provable by comparing suicide statistics with bankruptcy statistics and business depression. Suicides are less in numbers during wars, not because people like wars, but because there is more money about. Suicides are less in number during trade booms for the same reason. (CH Douglas: The Causes of War)

The cynical despair characteristic of the so-called gangster element has been generated by decades of insecurity, hardship, drudgery, or enforced idleness; in short, all the evils imposed by a financial system which has refused, despite increasing prosperity, to adapt itself in the least measure to the needs of the people, or to let that prosperity, which the people have been the means of bringing about, reach them. Without adequate purchasing power people cannot live; and, when the means of living are slowly but surely being wrested from an

increasingly large proportion of the population, it is to be expected that, in their despair, men, women and youths will turn to any and every method of asserting the right to live.

It is worse than useless to inveigh against crime and decadence in general when the root of the great bulk of the trouble remains ignored and untouched.

The Dole

In itself the Dole is no solution to the problem of unemployment; there is the urgent need of purchasing power being put into the hands of the people, but as at present administered it is an incentive to idleness, for while it is an inadequate amount to maintain anything more than a meagre existence, its recipients are unable to augment their incomes by any chance or temporary work which may come their way, since by accepting such work they forfeit their right to the Dole.

The Dole has had its uses and abuses, but today we are in need of a better regulated method of putting purchasing power into the hands of the whole community – an income which shall be a birthright, untainted by the charity stigma of the Dole.

The National Dividend

As machines displace labour so, under our present system, they rob the displaced labourers of their incomes, while the inadequate purchasing power in the hands of the community trade is slowly but surely crippled.

If any way is to be found out of the present

impasse it appears that an increase of this purchasing power alone can meet our needs; and since we must continue in the advance of labour-saving machinery and the consequent liberation of human effort, then the individual must ultimately become independent of work as the sole source of income. **In short, the machines must earn money for those they supplant, and the purchasing power pass to the people, not through a grudging dole, but as a dividend which shall be the right of each individual, irrespective of other earned income.**

A National Dividend for all, irrespective of other sources of income, is often argued against on moral grounds – mainly by those who are already recipients of dividends and who would be the last to admit any demoralizing effect upon themselves. **To draw dividends from a prosperous company, as Great Britain could be, and into which we have put more than money – our lives and those of our children – is our rightful heritage, and becomes a logical necessity in the face of present problems.**

We, the shareholders of “Great Britain Limited” urge our rights to that freedom which financial security alone can give, and without which our world-wide reputation as a free people and emancipated women becomes a hollow mockery, and we remain slaves to an archaic financial system instead of heirs to our country’s wealth, prosperity and the great gift of increasing leisure.

Leisure

The wisdom of the learned man cometh by

opportunity of leisure, and he that hath little business shall become wise.

So wrote the sage of olden days, when there was no problem of unemployment, and yet thinkers saw in leisure man's opportunity to become wise. It is an age-old dream – that of a Leisured State, a drudgery-free humanity; and our era is seeing the steady approach of that state.

Yet there are many who look upon its coming more as a menace than as a blessing. We hear much of the detrimental effect leisure might have upon the morals of the people, and here, again, the gloomy forecasts against leisure, as in the case of dividends, are usually made by those who are already in possession of it, and would be the last to admit that leisure had corrupted them personally.

Today the machines and labour-saving devices are taking the place of the slaves of old, and we, too, should be free to devote our time and energies to pursuits in which we are genuinely interested, free from the ulterior motive of getting a living, and which we are therefore likely to accomplish much more efficiently.

Affection for the work and lack of compulsion are the best safeguards of good quality. **Work, when it is progressive, purposive, is a constant joy to the worker; when it is slavish repetition it is drudgery – and that is the part for the machines to play.**

Bachelor Women

Until she can choose to follow the vocation for which she is most fitted, uninfluenced by stark financial necessity; until she is

finally emancipated by becoming a shareholder in the wealth of her country, the bachelor woman will be subjected to an unequal struggle for a living, and must face the knowledge that she is often regarded as cheaper labour and that fact engenders a false rivalry between her sex and the men passed over in favour of cheaper employees. Financial freedom remains the only solution to these problems.

Marriage

Few would dispute the statement that through marriage, with the bearing of children, women make an indispensable contribution to the Real Wealth of any country, a contribution without which no nation could survive. Yet while other branches of work for the country, which can be valued in terms of money, are subsidised, the work of rearing families which constitute the nation is left to find money where it can, either by earnings, by voluntary contributions through organisations, or through charity. But people are still paid high wages for making guns and shells which may be used against us and to destroy our families in another war. Truly our sense of proportion and value has become badly warped.

If men and women are to mate for reasons of primary importance – love, friendship, compatibility – they must be able to relegate the more mundane question of money to its proper place. The financial independence of man and wife should tend to smooth out many difficulties which lead to disagreement or irritation. If both were receiving their National Dividends one would not have to depend on the other for everything required. Where either party is

entirely dependent on the other, true values may become distorted, unworthy artifices for gaining things desired may be resorted to, and honesty and understanding give place to reservations and strain.

Children

The Times tells us that “there are millions of decent, hard-working people and their children in the richest countries in the world, including ours, who are living below the poverty line.” Why? Is it because of scarcity? No, it is because of over-abundance... The prolonged flood of good things has created a drought. There is too much corn, too much beef, mutton, bacon, butter, and in order to cure it millions of deserving people have to be kept on half rations. The term “over-production” loses its sense when there is any want for the things produced. People, as yet, are not possessed of the things which they need and which are produced, so that the problem is in no sense one of over-production, but of under-distribution; and the crippling effect is spreading through the whole world, beginning with children before birth and following them through a travesty of all that care-free childhood ought to and could be.

Nor is there any hope of remedying affairs until the credit of the nation passes out of the hands of the private institution which can, and does, allow money only as it thinks fit, and chooses to keep it scarce to enhance its value. The nation should be able to support all its institutions, for the well-being of its children, and people, with ample funds of its own.

Nurses and Health

Of all the branches of work open to women, nursing, which is one of the most valuable to the community in general, is made the most arduous by long hours and ceaseless strain, and the least remunerative by the absurdly low salaries which our money-short hospitals can offer.

While hospitals and their staffs alike suffer from an insufficient supply of money, the same lack is producing nervous strain everywhere and making mental and nervous disorders one of the chief problems of the medical world today.

Education

On all sides we hear of the failure of our educational systems, and results are far from satisfactory. **Everything becomes subservient to the need of finding a living; education for leisure, and to produce liberal minds, is either ignored as not paying or voted out as too idealistic.** But it is leisure, whether it is called unemployment or anything else, with which we are being faced and which it is of vital importance that we shall know how to use. How is that knowledge to come but by education?

At present, children in our schools are assiduously taught that they are members of a free country, that opportunity exists for all. But after-school [and after-university] life is quick in shattering the illusion and forcing upon the majority the knowledge that they are up against the fierce competition for work, and far from having opportunity and freedom of choice, they must take what they can, regardless of whether it is

the type of work for which they are best fitted or for which they care.

financial assistance requisite for the proper training.

Education is now made to serve in the temples of "Sound Finance"; the doctrine of opportunity through competition helps to foster the illusion of fair chances for all, whereas in reality some classes of the community are subjected to all the initial disadvantages. Because some few struggle through to the black-coated positions we are expected to believe in the existence of opportunity for all. Truly one of the most outstanding successes of this our education has been the dulling of the critical powers, the fobbing off of critical questioning by the bestowal of a few fairly costless favours. Our minds are steeped from the beginning in the scarcity doctrines of finance, and our education suffers from considerations of cheapness.

"Usury" and Poverty

Philosophists, moralists and religious teachers of all ages have been consistent in their condemnation of what they termed usury, and in finding in it the direct cause of poverty, misery and the downfall of nations and empires. The failure of the democracies of the past, the imminent failure of our democracy in the present, lies in the fact that they have dealt only with the political rights of the people and have ignored their economic rights. People must be allowed to share in the advance and prosperity of civilization in general and of their own community in particular. If our country were indeed poor, then we would bear our share of the burden, but this is far from the truth, and today we should share its wealth.

Yet there is waste in the educational world, a desperate waste of facilities and energies, and the money question is at the root of it all. There is the constant over-taxing of the resources and the physical and mental health of the teaching staffs who suffer accordingly, and the nervous strain reacts upon the children; that freshness which is all-important in the teaching profession is lost, and formalism and routine hold sway.

War

If war is not wanted, how does it arise? If we have decided against it, why do we live in constant fear of its recurrence? It is now far removed from the religious and political and tribal wars of earlier times and is a financially controlled affair.

Many of the university-educated men and women are forced into teaching against their inclinations because they must earn money, while the research or occupations for which they really care require the output of money. On them the overwork of teaching tells doubly, while many a genuine child-lover is debarred from the profession because life has denied him, or her, the

War is caused by the so-called necessity for a prosperous country to maintain an excess of exports over imports and to dispose of surplus supplies – an insane state of affairs which can result only in fierce commercial competition, while each of the countries involved in the race for export markets entirely fails to provide for the needs of its own people, and forces abroad goods which they may need badly at home.

We are liable to be plunged into war at any moment, and the fear of it is always with us; yet it is not of our own will, but at the dictates of an insane financial system.

Women's Vote and Democracy

Whether it was the efforts of the suffragettes or the sterling work which so many women did in time of war which won the vote for them, the fact remains that, having won it, they have, on the whole, been content with its possession rather than its use. Many vote blindly for one party or another, failing to realise that any government, at present, works under the control of the powerful interests which can provide the party funds.

Without money no government can act and, as no government can regulate the money supply, it must consequently play the tune called by those who pay its supplies.

With all our vaunted freedom and democracy we are not sufficiently alive to the fact that both are nominal and that we are in reality, now governed by a clique of men of whom we know nothing and who in no way depend upon us for their position or power – the financiers who, as has been said truly, “direct the policy of governments and hold in the hollow of their hands the destiny of the people.”

If the control of the credit of the nation is not regained for the nation, if we do not act before it is too late, we will be but another example of the weakest going to the wall, and our weakness lies in acquiescence to a state of affairs which is in desperate need of a remedy.

If poverty and misery must always exist, as we are told by some, then the efforts of philanthropists and religious and social groups to abolish poverty and at best vain, at worst hypocritical – a mere playing on the surface. But it is not so. Poverty is absolutely unnecessary; inequalities of possessions and the use made of them may continue, but that is not poverty.

It is against the iniquity of the existence of poverty in the midst of abundance that women should direct the power given them by their votes. Let us vote for the one thing needful, the abolition of poverty; let us insist upon it in no uncertain terms.

If plenty exists, as it does admittedly, then, as the late King George said: “It cannot be beyond the power of man so to use the vast resources of the world as to ensure the material progress of civilization.”

There *is* a way out of the present *impasse*, and it is for us to demand that it is recognized and used. The machine and the inventive genius of our ancestors and contemporaries have combined to emancipate us still further, but it must be the economic endowment of the individual which gives the final freedom.

Earnings are becoming less as the machine displaces labour. When we share the prosperity of our country, and receive the National Dividend, then, and then only, will present faults be righted. The impossibility of the state of affairs today, with actual plenty and great potential wealth existing with conditions of poverty, artificial scarcity and restriction of output, is public knowledge. It is also the shame of our civilization. (continued on page 281)

Excerpt from **Asses in Clover**

Eimar O'Duffy

From Book I Chapter XVIII: Cuanduine Dips into the Literature of the Period

Cuanduine took the book and read: bookseller.

MORE THAN ALL ABOUT SUSAN.

Chapter I Section i (I)

It is on steps that steps fail

It is on steps that it is on steps that steps fail.

It is on steps that it is on steps steps that steps fail.

Down steps and up steps and up steps and down steps steps fail that steps that steps fail fail fail.

Steps fail up steps and down steps steps fail.

Susan drew on her gloves on her gloves Susan drew Susan drew Susandrew Sus drew sus Andrew. Andrew.

She put on her hat on her hat her hat hat, and she tripped down the stairs and she tripped down the steps. It is on steps that steps fail, and on the steps her step failed, and she tripped down the steps down the steps she tripped tripped, she tripped tripped tripped tripped.

About three chapters later Susan reached the bottom of the steps, but Cuanduine did not follow her adventures so far.

'Have you no other books?' he asked the

'No, sir. Those are the only books that have been published for nearly twenty years.' Then, as Cuanduine glanced inquiringly at the well-stocked shelves, he added: 'I mean, of course, the only books that a gentleman like you would be bothered with. I've any amount of tripe.'

Cuanduine looked bewildered.

'Perhaps you're a bit of a recluse, sir' said the bookseller, 'so I'd better explain. Nobody can afford to publish a book nowadays unless it can carry the cost of heavy advertising—that is, unless he can be sure of selling a hundred thousand copies, which, of course, means tripe. Result of economies in education, sir, and, of course, the Depression. Novels nowadays are produced by mass production—half a dozen girls hammering at novel machines—something like calculating machines, you know. One key for fifty words of optimism; another for a hundred words of sex-appeal; and so on. We sell 'em by the pound.'

'I'll try a quarter of a pound' said Cuanduine.

From the **Commentary on Asses in Clover** Book I Chapter XVIII

Frances Hutchinson

The 20th century saw the transformation of the arts into escapist forms of 'entertainment' for the workers. The test was whether it would sell in large quantities, following the rules of 'sound' economics. If it was in demand, it must be supplied regardless of

normative judgements about its artistic content or spiritual significance. In Chapter XVIII O'Duffy prophetically contrasts the trends in 'serious' and popular literature, the latter being churned out for no other reason but to make money, attributing the changes to 'economies in education'.

The 1930s is the decade of the early American cultural colonisation, commencing with the rise of Disney. His first full length animated film, *Snow White and the Seven Dwarfs* (1937) provides a classic example of giving the masses what they want to consume in their leisure hours, while setting the pattern for Disney heroines. Snow White is pretty, young, sweet-tempered, innocent and obedient. She is content with the routine tasks of housekeeping because she knows that her handsome, capitalist prince will come to her rescue. In face of danger she totters away on high-heeled shoes in floods of tears. Finding a tumble-down cottage in the woods, the home of male workers (the dwarfs) who obviously have nobody to mother them, she feels impelled to clean up for them. The 'baddie' in the film is the power-seeking step-mother, who gives the beautiful young girl a poisonous apple, sending her into a deep sleep. The dwarfs guard her until her prince wakes her from the state of suspended animation that is the fate of all women without a man. Snow White rides off with the stranger, with never a thought for her worker companions. The crone, representing older women who seek power, is destroyed.

Writing in the decade when the first Disney film appeared, O'Duffy perceives the degradation of male/female relations into short-term self-gratification, as young women become mere sex objects dressing themselves for sale to the highest bidder. As the 20th century progressed, 'liberation' meant being sexually available at all times, while being available also for 'economic activity' (work) to buy the clothes, house and consumer items giving

the illusion of being the princess/heroine, with holidays in theme parks and leisure resorts to maintain the dream.

A recurring theme throughout *Asses* is the effects of economic 'progress' on the home, family life, education and culture generally. The ambiguity of the roles of women – and men - as observed by O'Duffy, has become increasingly pronounced. Women seek to maintain a youthful appearance through slimming diets, while shouldering the bulk of the responsibility not only for home, child care and the care of the chronically sick but increasingly acting as the main or sole 'breadwinner'. Meanwhile male roles are increasingly confused. Boys who learn to play games on computers and football pitches, grow up to find they can be accepted or rejected as workers or fathers for reasons seemingly beyond their control. In places throughout *Asses*, O'Duffy introduces female characters on the model of the crone or wise (old) woman drawn from classic or folk mythology, including Badb the War Goddess (p164ff) who corrects the hero when appropriate (page 198).

O'Duffy's crude critique of 20th century feminism (pages 154-5) may appear dated, and be unacceptable to feminists. Nevertheless, the poet Wendell Berry has challenged the notion that it is intrinsically 'liberating' for a woman (or man) to take paid employment that puts them under the authority of a boss (man or woman) whose authority specifically requires and expects obedience.

"Corporate power is composed only of lower underlings and higher underlings. This is invariably revealed when the time comes for accepting responsibility for

something unpleasant, such as the Exxon fiasco in Prince William Sound, for which certain lower underlings are blamed but no higher underling is responsible. The underlings at the top, like telephone operators, have authority and power, but no responsibility” Wendell Berry *What are People For?* 1990, page 183).

Berry’s essay, entitled “Feminism, the Body and the Machine”, echoes O’Duffy’s much earlier questioning of the notion that all sense of personal responsibility for one’s actions was ‘old-fashioned’, necessarily to be rejected in the name of ‘progress’. Berry continues:

“And the oppressiveness of some of this office work defies belief. Edward Mendelson (in the *New Republic*, February 22, 1988) speaks of “the office worker whose computer keystrokes are monitored by the central computer in the personnel office, and who will be fired if the keystrokes-per-minute figure doesn’t match the quota.” And what are we to say of the diversely skilled country housewife who now bores the same six holes day after day on an assembly line? What higher form of womanhood is she evolving toward?

“How, I am asking, can women improve themselves by submitting to the same specialization, degradation, trivialization, and tyrannization of work that men have submitted to? And that question is made legitimate by another: how have men improved themselves by submitting to it? The answer is that men have not, and women cannot, improve themselves by submitting to it” (Berry op. cit. p184).

The problem, concludes Berry, echoing

O’Duffy, is that women and men alike are submitting to an economy that exploits and degrades people and everything around them. Feminists and supporters of the status quo generally cannot cope with the idea that people might wish to work for motives other than financial. They assume that the only help worth giving to others must not be given, but sold. “Love, friendship, neighborliness, compassion, duty – what are they? We are realists. We will be most happy to receive your check “(Berry, p185).

(continued from page 278)

We cannot continue in conditions in which the desire for peace is almost universal, yet the fear of war ever-present; in which we long for the dawn of the Golden Age of prosperity and anxiety-free leisure, while around us we see the gloom of frustration, of suicide, mental illness, neuroses, cynicism and disillusionment. These are not our natural inheritance, but the outcome of an archaic and false monetary system.

There are signs that the limits of public endurance are at hand. Let us make it unmistakably clear that we will no longer tolerate, for ourselves and our nation, the continuance of the tyranny of this money control and its attribute – Poverty.

We would be free.

i. This oft-reproduced quotation – which is a true statement of fact – is usually attributed to the Rt. Hon. Reginald McKenna, Chairman, Midland Bank, Limited, but we have reason to believe he did not use these words. Perhaps some reader can throw some light on the source of the quotation.

Saving Childhood

The “Open EYE” Campaign

Margaret Edgington, Richard House and Lynne Oldfield, Campaign Steering Group
and Anna Firth, Campaign Co-ordinator

Seven Points of Concern

Introduction

The seven points outlined below represent our principal concerns regarding the impending *Early Years Foundation Stage* (hereafter, *EYFS*) legislation.

We wish to emphasise that this is an entirely non-party-political campaign, and neither does it represent any particular educational philosophy. Our founding members and supporters come from a range of opinion across the political and educational spectrum, but we are united in our concerns about the *EYFS* framework.

1. Early Literacy

We are very concerned that the literacy goals are both compulsory and, we believe, developmentally inappropriate, including the compulsion to use a particular reading and writing scheme. It seems inevitable that these goals and practices will “filter down” to the under 5s – indeed, this is already happening in many settings. There are major concerns as to whether this kind of cognitive learning is developmentally appropriate for young children; and there exists convincing research which strongly suggests that it isn’t (see our website at www.savechildhood.org – “Articles” section).

It is our opinion that the literacy goals represent an acceleration of reading and writing skills before a suitable foundation for these skills has been established. Most importantly, disadvan-

taged children are the most likely to benefit from an unhurried preparatory experience as a foundation for formal literacy learning. The way in which the well intentioned goal of supporting disadvantaged children is being pursued is therefore misguided - **for these are the very children who need a solid foundation in socialisation, listening and speaking skills, and fine motor skills, before proceeding to the demands of reading and writing.** Additionally, the research on boys, summer-term birthday children, and the increasing incidence of speech difficulties would support the need for an extensive and strong pre-literacy foundation

2. A play-based experience

Much has been made of the “play-based” nature of the *EYFS* framework. We believe that the notion of play used in *EYFS* is one that has lost its true meaning, being narrowly “adult-centric”, and seriously neglecting the subtleties of truly authentic imaginative play with its attendant rewards. For many holistic educators, to speak of “directed” or “structured and purposeful” play is not to speak of play at all; rather, we believe that this is “playful teaching” with a specified learning objective, rather than true, imaginative, creative play. **Authentic play typically reaches its peak between children’s fourth and fifth birthdays, and we are concerned that this important characteristic of healthy early childhood development will be seriously hindered by the demands of the *EYFS***

targets. We call for a dialogue and debate on the definition and benefits of play, its contribution to emotional and cognitive intelligence, and its rightful place in the pre-school experience.

3. An “Audit Culture”

The shortcomings of an **“audit culture” mentality, with its attendant distracting bureaucratisation and anxiety-generating practices, are beginning to be exposed across the public sector.** We further believe that the early years constitute a very delicate and sensitive period in which the values of simple care, quality attachment and non-possessive love should be paramount. It is a flawed framework that imposes an indiscriminating blanket provision across a whole field in order to help – we believe in a misguided way - a minority of children who are especially disadvantaged, when the majority of children will be unnecessarily caught and adversely affected by the new legislation.

It will be extremely difficult, if not impossible, to retain the simple ‘relational’ values of care, attachment, attentiveness and love as core underpinnings to early-years practice if the overweening bureaucratic demands of the new *EYFS* are not, at the very least, significantly trimmed back. We believe that early-childhood experience is the very last place where “audit culture” values and practices should hold sway.

4. Assessment-mindedness affecting the under 5s

A mindset of observation and assessment saturates the new framework. It is claimed that it is only 5 year olds who will be

subject to the assessment process; yet we all know from experience elsewhere in the schooling system that the very existence of an assessment or testing apparatus at a given age has direct consequences for children significantly below that age, as settings “drill” or prepare their children for the assessment procedure. This “filtering down” of assessment pressures **always** occurs, and there is no reason to believe that it will not happen with the *EYFS* profiling process.

Thus, children under 5, who are particularly open and vulnerable to what exists in their environment, will be exposed to assessment anxieties. **One consequence of this is the premature “waking-up” of children into adult-like consciousness well before it is appropriate; and this acceleration into needless awareness of adult expectation further generates anxiety.** This will be particularly so in environments when imaginative, child-initiated play has been curtailed, with its constant opportunities for self-determined learning and the self-esteem which arises from discovering that “I can do it” rather than “I might fail”.

5. The effects of the *EYFS* on early-years practitioners

Related to the preceding points, a utilitarian approach dominates the *EYFS* guidance throughout, which verges on a kind of “developmental-obsessiveness”, and which is anti-time, and quite contrary to any reverential or spiritual dimension to early-childhood experience. The open, flexible attentiveness of the early-years practitioner is paramount, but there is a real danger that an awareness of the profile

assessment and LEA targets will come to dominate and influence practice and the mood of practitioners, and actually undermine the principles of the Unique Child, Positive Relationships and Enabling Environments. **Any resulting stress arising from the auditing culture about to be imposed on the early-years sector will inevitably transfer psychodynamically to the children, manifesting in the form of needless and corrosive anxiety at an age when children are not yet developmentally equipped to process and manage it.**

6. State-defined 'normality' in child development

In the new *EYFS* framework, the state has defined its own paradigm for what is "normal" child development, and then compulsorily enshrined its model in law – a quite unprecedented development in modern political life, and one which raises very grave concerns, not least about just where the boundary between the public and private spheres in education should appropriately be drawn. The question of the "undue authority" of the state in this act of legislation needs urgent attention.

7. Human/parental rights

The new *EYFS* legislation is arguably directly compromising of parents' rights to choose the pre-school, pre-compulsory school-age environments that they wish for their children, which, under European law, constitutes a major infringement of parental and, therefore, of human rights.

The Aims and hopes of the 'open EYE' campaign

We wish to persuade the Government to look again at its early-years policy framework. Whilst there are many aspects of the framework which are universally welcomed and to be applauded, it is crucial that this fact is not used as an expedient pretext for "smuggling in" a number of quite new policy departures which we believe to be singularly inappropriate for a number of reasons (see above), and which could do significant net harm to this generation of young children. Specifically, we are calling on the Government to exercise mature discernment and discrimination in deciding just what aspects of *EYFS* are appropriate compulsorily to enshrine in law, and which aspects step over an important line regarding definitions of child development, and assumptions about, and approaches to, children's early learning.

If the Government is able to take this step, there will be no "triumphalism" on the part of Open EYE; indeed, quite to the contrary, there will be praise and admiration that ministers have possessed the undefensive magnanimity to re-visit some aspects of their well-intentioned *EYFS* legislation that clearly require deeper consideration and reflection as to their long-term impact and implications.

FURTHER INFORMATION

More information about the campaign and our well-supported Downing Street petition can be found on our website – www.savechildhood.org

The Function of the Banks

Excerpt from **The Douglas Manual** compiled by Philip Mairet (1934)

Part 11 Pages 26-28

There exists in civilized society in all countries today an institution whose business it is to issue money. This institution is called a bank. The banking business is in many respects the exact opposite of the Social Reform business – it is immensely powerful, talks very little, acts quickly, knows what it wants, chooses its employees wisely in its own interests. (*The Control and Distribution of Production* 46)

Now the vital thing done by a bank in its financing aspect is to mobilize effective demand. The effective demand is that of the public, based on the money of the public, and the willingness of producers to respond to economic orders; but the paramount policy which directs the mobilization is anti-public, because it aims at depriving, with the greatest possible rapidity, the public of the means to make its demands effective; through the agency of prices. (*The Control and Distribution of Production* 47)

Just as the manufacturer only receives a loan from the bank, which has to be repaid, so also does the workman, who is paid by this manufacturer, only receive a loan in the form of wages, which loan is repaid by him in the form of prices. (*The Breakdown of Employment System* 9)

It would appear indisputable that all but an insignificant amount of effective demand is dependent for its financial component on bank loans in various forms. It will be hardly necessary to remark that the only

value of these bank credits is contingent on the willingness of the industrial community to produce and supply goods and services in exchange for them. While it is conceivable that an industrial system might operate without money, it is inconceivable that a money system could operate without an industrial system. (*Macmillan Report*)

Quantity of Money depends upon Bank Policy

Ultimately the amount of money in the community depends not on the action of producers, but on the policy of the banking system, and leaving for the moment aside all questions of high politics, the banker, being essentially a dealer in a commodity called money, is fundamentally concerned to make that commodity as valuable as possible. He is normally a deflationist, since low prices mean a high value for the monetary unit, and facilitate not only the internal business of the banks, but their foreign exchange operations which are regarded by them as of greater importance. (*The Monopoly of Credit* 47-8)

A Vital Function in Production

When a bank allows a manufacturer an overdraft for the purpose of carrying out a contract or a production programme, it performs an absolutely vital function, without which production would stop. If you doubt this, consider for a moment the result of a rise in the bank rate of interest on loans and you will see that the power to choke off producers by taxing them at will is essentially similar to that exercised by

governments on consumers by orthodox taxation, with the vital difference that in the first case a purely sectional interest is operating uncontrolled by society, whereas in the second case the power undoubtedly exists, though ineffective because misunderstood, to control it in the general interest. (*The Control and Distribution of Production* 46-7)

Banks Create and Destroy Money

As the situation stands at present, the banker is in a unique position. He is probably the only known instance of the possibility of lending something without parting with anything, and making a profit on the transaction, obtaining in the first instance his commodity free. (*The Break-down of the Employment System* 8)

‘Every bank loan creates a deposit and the repayment of every bank loan destroys a deposit.’* Since, rather surprisingly, there are certain orthodox economists, who are not prepared to admit this statement, I attach a simple mathematical proof which would appear to put the matter outside the range of discussion.

Let Deposits = D
 Let Loans = L
 Let Cash in Hand = C
 Let Capital = K

Then:
 Assets = L + C
 Liabilities = D + K

So that: L + C = D + K

Differentiating with respect to time we

have:

$$\frac{dL}{dt} + \frac{Cd}{dt} = \frac{dD}{dt}, \text{ K being fixed } \frac{dK}{dt} = 0$$

Assuming cash to be kept fixed $\frac{dC}{dt} = 0$

Therefore: $\frac{dL}{dt} = \frac{dD}{dt}$

It would, perhaps, be misleading to describe this ingenious process as wholesale counterfeiting, as since the Bank Act of 1928 the State has resigned its sovereign rights over Finance in favour of the international private organization known as the Bank of England (*Macmillan Report*)

*Mr McKenna, Chairman of the Midland Bank, has put the matter shortly in his annual addresses to the shareholders of that institution by remarking that ‘every bank loan and every purchase of securities by a bank creates a deposit, and the withdrawal of every bank loan, and the sale of securities by a bank, destroys a deposit’. It may be noted in passing, that this is the same thing as saying that a bank acquires securities for nothing, in the same way that a Central Bank, such as the Bank of England, may be said to acquire gold for nothing. In each case, of course, the institution concerned writes a draft upon itself for the sum involved, and the general public honours the draft by being willing to provide goods and services in exchange for it. (*The Monopoly of Credit* 15)

Recent Development and Abuse of Banking

An examination of the lesser financial crises which have been a feature of the twentieth century strengthens the impression that there is something in the banking

system and its operation, which produces a constitutional inability to look at the industrial system as anything other than the basis of a financial system. To the banker, the satisfactory conditions of industry at any time are those which make the banking system work most smoothly. If it cannot be made to work smoothly, it must be made to work, even though in the process every other interest is sacrificed.

(The Monopoly of Credit 74)

Deflationary Policy

Since 1920 the policy pursued in Great Britain under the leadership of the Bank of England has been continuously restrictive, that is to say directed to the reduction of the amount of money available to back orders. This policy has been termed 'deflationary', but it is open to considerable doubt whether the term is justified. It is applicable, correctly, to a situation in which prices and money are decreased in such a manner that the purchasing power of the unit of money rises in the same proportion that its total quantity is decreased.

This condition has not been fulfilled, as the amount of money in the hands of the public has been decreased by taxation and by other methods at considerably greater rate than prices have fallen. While the upper limit of prices follows approximately the quantity theory of money, the lower limit is governed by cost of production. The outcome of this set of circumstances has been to restrict production, to force down the price of real property, and to enrich the moneylenders and insurance companies at the expense of the individual and the producer. *(The Macmillan Report)*

www.doulassocialcredit.com

Social Credit and Women

Frances Hutchinson

The Social Credit Movement articulated a clear and unequivocal commitment to economic security for women to be achieved through the establishment of equal treatment of women and men in waged employment. The difference between this position and the positions of all other economists in this period is quite stark.

Throughout the inter-war years Social Credit aroused powerful negative reactions in practically all established centers of male socio/economic power – among mainstream economists, socialists, communists, trade unionists, bankers and politicians of all parties. Had the Douglas/*New Age* texts lacked substance, not only the widespread support but more particularly the frequency, length and vehemence of attacks would suggest an epidemic of irrationality. Evidence indicates the texts were closely perused by leading proponents of orthodoxy.

By the early 1930s Social Credit Groups had sprung up throughout the UK. Groups existed in Birmingham, Cardiff, Belfast, Manchester, London, Aberdeen, Oxford, Dublin and Glasgow. Even small towns like Keighley possessed their own Social Credit presses. Popular interest and support was so extensive that Gaitskell and Durbin established their reputations as socialist economists and became household names by touring the UK refuting the heresy. Despite the active opposition of virtually all powerful interests, however, Social Credit flourished. Douglas was invited to tour Canada, the United States, Australia, New Zealand and South Africa, giving rise

to Social Credit movements in each country, to the establishments of political parties and to the formation of a social credit government in Alberta in 1935. Edith Douglas, an engineer in her own right, accompanied her husband and took an active role in meetings of established women's groups. In the 1935 UK general election Social Credit candidates stood in Birmingham, Bradford and Leeds, achieving an average 9 per cent of the vote.

Evidence of women's enthusiasm for and active participation in the Social Credit Movement in the UK emerges from readers' letters to its major publications, and from tantalizingly obscure advertisements for meetings: "Women actively interested in social problems and the abolition of poverty should read the Women's Section of Prosperity," (11 October 1934 issue of *The New Age*). Women's sections were formed in Central London, Shoreditch, Battersea, Deptford, Stockton-on-Tees and Rochdale, with nuclei of members in Coventry, Sheffield, Leeds, Edmonton and Preston and Blackburn.

Promotion of Social Credit in Alberta was centred on Aberhart's Bible Institute. The "conversion" to Social Credit of a number of women "leaders" caused "invitations for lectures on the new economics to pour into the Institute from women's groups in every corner of the city (Edmonton)" "On January 17 a mass meeting of 700 women in the Institute voted unanimously to wire a resolution to the United Farm Women of Alberta, then in convention in Edmonton, to give its support to an investigation by the Alberta government of the Douglas System".

Women who studied the economics of the Social Credit Movement and campaigned for it in the inter-war years had accurately assessed its potential for improving the socio-economic status of women. Helen Corke rejected competition and "the economic philosophies of the Age of Scarcity" in which the weakest (predominantly women) were pushed to the wall in the rush for economic growth measurable in financial terms. She offered a history of the evolution of the financial machinery which showed its connection to the continued economic subordination of women. Corke advocated a National Dividend for all "payable periodically and in equal shares to every citizen without respect to age, sex or other source of income, as his or her inalienable right," as well as increased leisure. This was in close accord with Storm Jameson's eloquent plea for income security and for the conversion of economic activity from dictator to a tool in the formulation of social policy. If only for its innovative framing of these issues Social Credit remains a productive subject for contemporary feminist economic analysis.

A complete, fully referenced version of this piece will shortly be available on our website.

Book Review

Animal Pharm

Mark Purdey

Edited by Nigel Purdey

Clairview Books 2007

ISBN 978-1-905570-11-9

Pb, 276pp, £12.99

Animal Pharm was completed posthumously by the author's brother Nigel, after

Mark Purdey died of brain cancer in November 2006. It carries the subtitle *One man's struggle to discover the truth about Mad Cow Disease and variant CJD* and tells of one man's life-long personal battle with the 'authorities' to uncover the truth and expose the lies and myths that are blindly and willingly accepted by so-called Government experts and advisors regarding the causes of diseases. Mark Purdey's first step in this battle was winning a case against the Ministry of Agriculture, Fisheries and Food (MAFF), which had decided to prosecute him for refusing to follow its newly enforced missive (introduced in 1982) to apply a supposedly "safe" powerful systemic organophosphate (OP) insecticide on his dairy herd of pedigree Jersey cows to treat warble fly. Purdey, an organic farmer, was already worried and suspicious about the increasingly prevalent use of pesticides and insecticides in farming; as a young boy he had witnessed a bird drop dead minutes after flying across a field being sprayed.

By December 1984 the first cases of a new neurodegenerative syndrome that became known as bovine spongiform encephalopathy (BSE), or 'mad cow disease', began to appear in cattle in the south of England and would later reach epidemic proportions. As Purdey did not find the official (but scientifically unproven) causal explanations for BSE convincing – that it was caused by contaminated meat and bone meal (MBM) in cattle feed – he embarked on his own investigative research. The results of his studies would lead him to submit evidence, in 1987, linking OPs with brain disorders such as multiple sclerosis, Parkinson's and Alzheimer's disease.

Purdey was the first person to come up with these ideas and place them in the public arena, but his attempts to have scientific circles accept a different hypothesis than that put forward by the Government authorities were met with derision and downright obstruction. Even when pointing out some of the more obvious inconsistencies in the official theory (e.g. that no home-reared cattle on fully converted organic farms ever developed BSE although some had been fed the supposedly contaminated MBM) his words went unheeded and science editors of certain national newspapers refused him the right of reply to unsubstantiated and damning statements on his findings. To this day, the official hypothesis on the cause of BSE has never been subjected to a proper peer review, whereas Purdey's has. It was mystifying to Purdey why the media did not call any scientist or politician to account for the many flaws in the official theories.

Purdey soon realised that the strong vested interests of politicians and the agro-chemical industry were a force to be reckoned with and that, if his findings proved the link between OPs and neurodegenerative diseases like Motor Neurone Disease (MND), Parkinson's, Alzheimer's, multiple sclerosis and CFS, there would be those who would do their utmost to keep it from becoming public. He became the victim of dirty tricks; like telephone wires being cut so that he could not speak to journalists; vehicles blocking his driveway so that he couldn't attend presentations; MAFF inspectors turning up on his doorstep claiming his milk was tainted so that he lost business and far more serious incidents like the deliberate

burning down of his farm and being shot at.

In 1995 the first case occurred of the human equivalent of BSE, which became known as variant CJD. Purdey's ongoing research into this terrible affliction indicated that BSE and vCJD could both arise out of exposure of cows and humans to a cocktail of toxic environmental factors; these included copper deficiencies, metal microcrystals and low-frequency sonic shock. He came to these conclusions through doing on-the-spot research in affected areas, travelling to Iceland, Slovakia, Italy, Sardinia, Australia, Colorado, the Azores, Guam, Japan and around the UK, at times accompanied by his brother Nigel, in order to gather his own evidence. Many of these research expeditions were funded out of his own pocket or by donations from supporters. Ironically, though Purdey was starved of the 'official' funding that would possibly enable him to prove his theories, millions of pounds were given freely to scientists "barking up the wrong tree" and getting no closer to the answers. How convenient!

What Purdey found time and again was that in the areas in which these diseases occurred there was some kind of metal contamination, or high manganese and low copper conditions. Many of them had been, or were still, areas where mining was being carried out, or where military-related activities had taken place: sites of military munitions and ordnance factories, chemical weapons storage, ammunition dumps, old airfields, bomb making sites, underneath take-off flight paths and where low flying military jets frequently subjected the inhabitants to sonic shocks – all activities that produce high levels of metal

microcrystals. Purdey believed that it was when combined with deficiencies of other metals in the soil that such conditions render these regions prone to high incidence of the transmissible spongiform encephalopathies (TSEs), such as bovine TB, multiple sclerosis, Machado-Joseph's and Guam syndrome. The microcrystals penetrate into brain tissue and bond with brain proteins. These crystals are 'piezoelectric' and can convert acoustic sound waves into electrical energy which once in the brain can be triggered by sound waves to produce a pathogenic mechanism.

Purdey tells of visiting vCJD 'cluster zones' (where victims lived in close proximity) and of discovering several common toxic denominators: high manganese levels and siliceous microcrystal contamination in the vicinities, which appeared to reinforce his earlier findings.

He also did considerable research into what triggers bovine TB and concluded that chemical pollutants and soil acidity were causing a decreased level of immunity to TB infection. His call on the Government to conduct a full-scale comparative geo-chemical investigation covering all of the main TB regions across the UK, needless to say, was not taken up, for if Purdey's findings were to prove correct, they would have to abandon their present views on this disease, which include maintaining that our wild badgers are to blame for passing TB to the cows.

Purdey looked on helplessly as the UK Government continued its campaign of disseminating misinformation into the public domain about BSE – undoubtedly to avoid any liability issues that would

ensure if Purdey's work was to be validated – and as it colluded with the agro-chemical industry, which continues to manage elaborate cover ups to keep people off their track. But despite the opposition of the scientific establishment and because his theories are well-founded, Purdey nevertheless eventually gained a large following across a wide cross section of people, including high ranking scientists, Government Ministers and even HRH Prince Charles (with whom he had a personal meeting). His work was supported from many quarters and published in peer-reviewed journals and in news and feature articles in UK newspapers. He also featured in radio and TV documentary programmes over the years and gave many lectures on his theories.

The correlations between the incidence of disease and evidence of toxicity found in those same locations are summarised at the end of the book as 'Tables of Key TSE Clusters Around the World': Their correlation with locations where munitions have been manufactured, tested, stored, incinerated or dumped' and 'Key Clusters of Human TSEs Around the World: Their correlation with sources of piezoelectric siliceous microcrystal pollutants'. Purdey conducted his research scientifically (which, it seems, is more than can be said

for many who have been involved in these issues), however you will find the text is free of references and sources, which makes for easy reading throughout; these have all been gathered together in a separate section: 'Principle Sources and Further Reading' in which a chapter by chapter list of reference documents and sources is provided.

Nigel Purdey, who wrote the Preface and Introduction to this book, is to be commended for doing justice to his brother's legacy of such important research, which gives us all much food for thought. The useful Foreword by Bob Woffinden, a television documentary maker, sketches in some of Mark Purdey's early years, giving the reader more personal insights. *Animal Pharm* is an essential read for those working in the farming, veterinary, or medical fields, but it is also a valuable read for anyone we would like to know what is going on around them.

Rosemary Usselman

This review first appeared in the Winter 2007/8 issue of *New View* and is reprinted here with kind permission.

Readers! Please note that the email contact details have changed. Our new addresses:

secretary@socialcredit.co.uk
ag.socred@btinternet.com

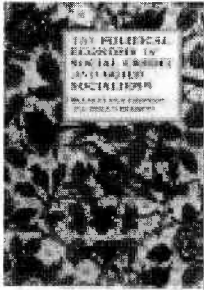
Secretariat

- Frances Hutchinson Chair
- M. Murray McGrath Deputy Chair
- Bryony Partridge Treasurer
- Anne Goss Secretary
- Ros Cunningham Website editor
- Keith Hutchinson Gerald Partridge Wallace Klinck (Canada) Roxana Preda

Recommended Reading

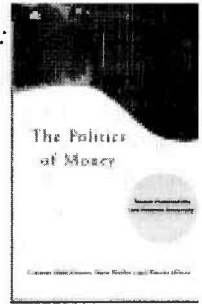
Frances Hutchinson & Brian Burkitt

Frances Hutchinson, Mary Mellor & Wendy Olsen

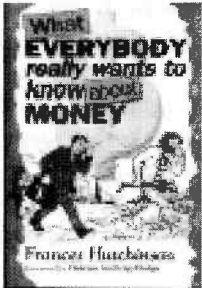


The Political Economy of Social Credit and Guild Socialism
(Jon Carpenter £12.99)

The Politics of Money: Towards Sustainability & Economic Democracy
(Pluto £16.99)



Frances Hutchinson
Social Credit? Some Questions Answered
(KRP £5.00)



Frances Hutchinson
What Everybody really wants to know about Money
(Jon Carpenter £12.00)



Eimar O'Duffy
Asses in Clover
(Jon Carpenter £11.00)

H J Massingham
The Tree of Life
(Jon Carpenter £13.99)



Books by C H Douglas
(available in the Social Credit Library)
Economic Democracy
Social Credit
The Monopoly of Credit
Warning Democracy
Credit Power and Democracy
The Control and Distribution of Production

THE SOCIAL CREDITER
BUSINESS ADDRESS
Subscribers are requested to note the address for all business related to KRP Limited and The Social Credit Secretariat Ltd
PO Box 522, Silsden, Keighley, West Yorkshire, BD20 0YE (UK)
Telephone: (01535) 654231
Annual subscriptions to *The Social Crediter*:
£5.00 (UK) £12.00 (airmail)

Copyright 1998. Permission granted for reproduction with appropriate credit.

If you wish to comment on an article in this, or the previous issues, or discuss submission of an essay for a future issue of *The Social Crediter*, please contact the Editor, Frances Hutchinson, at the address on the left.

(It would be very helpful if material were submitted either by e-mail or on disk if at all possible).