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FOR POLITICAL AND ECONOMIC REALISM

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Programme For the Third World War (I)

By C. H. DOUGLAS

I don't know if there are any readers of these words who believe that if Adolf Schickelgruber, better known as Hitler (but perhaps more correctly described as Rothschild), had, in the inscrutable wisdom of Providence, been dropped from a second storey window at an early age, there would have been no World War. There may be. There are kindly people who believe that Henry the Eighth had six wives because he was just unlucky, and that Mr. Anthony Eden goes to Washington at critical periods because he belongs to the Society for the Propagation of the Gospel amongst the Christians.

But to any such, I will render the only service to them in my power. I advise them not to read any further. For in this matter, to suppose that the cure for war is to make it impossible for anyone to wage war, is to concede victory to the organisers of the great wars of, at least, the past two hundred years. War is a terrible affliction—none of us at this time is likely to overlook that. But the danger which threatens us is that, in sheer horror of ever more devastating and, so far, completely inconclusive wars, we may surrender to a slavery so far-reaching and irrevocable that its contemplation is a glimpse of hell. Or, shall we say, we are faced with the permanent enthronement of Might divorced from Right, without Might risking even a kick on the shin.

That is, of course, the inescapable alternative so long as we are content to accept the present situation as a war between the Axis Powers and the so-called United Nations. No prize fight promoter was ever put out of business because the contestants were both battered into insensibility and remained permanent wrecks, more especially if he was in a position to arrange that likely bruisers should starve or fight. Anyone who cannot see that the depression of 1929-33 is of a piece with the re-armament of 1933-1939, or will believe the nursery tales concerning the "Men of Munich" and their efforts to defeat the promoters, can only pray that they may be preserved from foolish speaking.

But there are encouraging signs that prize fights are not taken quite so much at their face value. Without pausing to recall the various reasons which were adduced for the comparatively localised wars of the nineteenth century, and previously, it may be noticed that our wars are, if bloodier and more devastating, proportionately more high-minded and mystical. It may be remembered that the earlier, or 1914-1918, phase of the present war was

fought for the purpose of making the world safe for democracy. Democracy in the abstract having been so far removed from Democrats as to be virtually unassailable, and, like a certain well-known brand of whisky, still running and ten times the price, we are now lending to defend the right to be free, thus enthroning Freedom with Democracy, while bringing Magna Carta and Regulation 18B within the orbit of the Lease-Lend Agreement. Hypocrisy being the tribute which vice pays to virtue, we may at least hope that it shows some indication of becoming more expensive. And it will be noticed that the "B."B.C.'s strongly marked religious fervour (combined with State Socialism) has, with unerring instinct, realised that the primary British need to hear about the weather, which enabled a Hymn to be administered at 10-30 a.m. in "peace" time before the Weather Bulletin, has now been transferred to the curious craving for information as to the exact number of inhabited but unnamed localities freed by our Russian Allies. So we have our Hymn and Alleluia at 7-59—practically a certainty. You get your dose.

But while there appears to be a widening comprehension that the actual labels of the contestants do not indicate the destination of the major stakes involved, it is nothing less than astounding to observe the inability (to give it the most charitable interpretation) of even the more favourably placed commentators to see the facts which are available to anyone. For instance, Mr. W. Herridge, for some time Canadian High Commissioner in Washington, is sure that we have to do thus and such, or the next war will be between Fascism and Communism. To assess the value of this prevalent idea, let us examine the origins of Fascism and Communism.

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To be continued.

Points from Parliament

House of Commons: March 30, 1943.

ORDERS IN COUNCIL

Mr. De la Bère asked the Prime Minister whether he will find time for a Debate on the Motion standing in the name of the hon. Member for Evesham, relating to Orders in Council?

[That this House notes the many thousands of Orders in Council which have been issued since the commencement of hostilities; that many of them are so framed as to be difficult of comprehension, both to those who are administering them and those who must observe them; is of opinion that, in view of the importance of the proper direction of man-power, there is a loss of efficiency directly

attributable to these Orders, which add to the burden already placed on the overstrained businesses throughout the country, and urges on the Government the necessity for curtailing the number of these Orders in Council and inquiring into those which are already issued with a view to the more wasteful and harmful Orders being rescinded.]

The Prime Minister (Mr. Churchill): I regret that in the present state of Business I cannot hold out any hope of being able to afford time for a discussion of my hon. Friend's Motion.

Mr. De la Bère: Does not my right hon. Friend realise that a number of these Orders are redundant, and would it be possible to have a periodical review of the Orders with a view to seeing that redundant ones were rescinded and the unnecessary ones amended and put in order?

The Prime Minister: Yes, Sir, I hope that that process is continuous, but at any rate my hon. Friend's remarks will call further attention to it.

Mr. Gallacher: Would the Prime Minister consider handing over the Hydro-Electric Power Bill to the Scottish Grand Committee and thereby relieve this House of a lot of work?

WORKERS (DEPUTATION TO MINISTERS)

Mr. Kirkwood asked the Prime Minister whether he has completed his inquiry into the refusal of the Minister of Labour to receive Members of this House in deputation unless accompanied by a trade union official; and whether he has now any statement to make?

The Prime Minister: I have now looked into this matter as I promised, and have discussed it fully with my right hon. Friend the Minister of Labour. The position is as follows. On 25th May, 1940, in the deadly crisis of the war, the Minister of Labour met the executives of all the trade unions at a conference at the Central Hall, and appealed to them to join with the Government in increasing production, preventing strikes or lockouts, and facilitating and speeding up procedure so as to avoid difficulties arising. The Minister then, with the authority of the Government, gave a pledge, not in any way subsequently challenged in the House of Commons, that so far as His Majesty's Government was concerned they would deal with these problems through the executives of the respective organisations. This was followed by a conference of both the parties, the Trades Union Congress and the British Employers' Confederation. As a result of these negotiations, which must be taken as a whole, the parties agreed to accept compulsory arbitration, and this was embodied in an Order, No. 1305, made under Defence Regulations.

It would, in my opinion, be a breach of this understanding, from which we have derived and are deriving enormous benefit, if the Minister of Labour were to allow the official representatives of the trade unions to be by-passed, and were to discuss or negotiate with unofficial bodies, behind the backs of the responsible representatives of the unions, in respect of any of the matters covered directly or indirectly by Defence Regulation No. 1305.

I must make it clear that His Majesty's Government

Continued on page 7, column 2.

CORRESPONDENCE

JESUS AND PAUL

Dear Sir,

It may very well be that the confusion amidst which we live makes dispassionate thinking almost impossible. And few of us enjoy the leisure to beat out the implications of that we read. However, when so much of what is served us has first of all to pass the news censor, it is all the more important that the free Press offer us faithful guidance.

Will it be permitted, then, for a very obscure person to offer comment on Mr. Borge Jensen's articles on Saul of Tarsus? One notes how heavily documented are his citations from Jewish sources. But, surely, important though these may be as indicating the Jewish reaction, that should not blind us to the constructive work of Paul in elucidating what is given to the world in Jesus Christ. There used to be a word about "not seeing wood for trees." And a humble student of the New Testament may wonder whether the attempt to drive a rift between the teaching of Paul and the teaching of Jesus may not be carried too far.

Anyone who has endeavoured to put over a new doctrine, whether to engineers, doctors or politicians, knows how extremely difficult it is to break the habit of centuries of tradition. Moreover, it is obvious that Paul, as anyone else, had to make a beginning somewhere. May it not be counted to him as a grace that, after having been a ring-leader among the Jews in persecuting those of the Christian Way, he earnestly purposed to begin his new advocacy with those whom he had formerly so grievously misled (*Acts* xxii, 17-21)? This being denied him, what more natural than that in his travels he should seek first to contact those of the traditional faith, presenting them with the larger revolution given in Jesus. We need not despise patriotism, even among the Jews, and if while Paul was willing himself to be accused from Christ if it would mean his countrymen's acceptance of Christ, it should not be forgotten that after having delivered his soul he shook out his raiment feeling himself cleared of responsibility to the Jewish group at Corinth and gave himself forthrightly to a sustained effort among the non-Jews.

Any endeavour to gauge the measure of Paul's manner of preaching should not overlook the noble passage of *Acts* xiv 15-17, and the approach of Paul to the men of Athens in *Acts* xvii 22-28.

How far your contributor is from gauging the penetration and range of Paul's message would take too much of your space. Of all the teachers of the world, Paul is the one who will tolerate no rival whatever to the supreme claims of Jesus. No interest can contract itself out beyond the reach of His claim (*Phil.* ii 9-11). There are, of course, traces in Paul's writings that betray his rabbinical training, sometimes a straining of words, as in *Galatians* iii, 16, or *Galatians* iv, 24-25. That should not blind us to the tremendous force of his asseveration, "With freedom did Christ set us free. Stand fast therefore, and be not entangled again in a yoke of bondage."

Mr. Jensen's underlining of Freud's emphasis that "Original Sin and Salvation through sacrificial death became the basis of the new religion founded by Paul" may be

equally unfortunate. For Paul, who entirely opposes "Salvation by observing the Law of Moses" by Salvation through faith in Christ, surely faith is faith in a *Person* rather than in any doctrinal system. Is it extravagant to suggest that Faith in Paul's usage of the term represents the response of the whole man to the nature of God as revealed in Christ? And if Paul is any authority in the core of his teaching, is it not far nearer the truth to say that for him the union of the human with Christ is his secret? "Christ in you," "the mystery hid from all ages and generations," may perhaps not be greatly different from "The Kingdom of Heaven is within you" given to us in the Gospels.

And without being preacherly, perhaps one may be allowed to point out that while Paul's zeal led him into many strange and unexpected situations, he held himself as under bondage to Christ, Whose slave he chose to call himself. "The truth shall make you free" is one of *our* key scriptures. Paul held himself as utterly at the disposal of Him who called Himself the Truth. And Paul's doctrine of the proper commitment of oneself to the obedience of Christ would seem not greatly at variance with the reiterated claim of Jesus upon man's undivided loyalty to Himself.

It was A. R. Orage who used to say we haven't learned even the A B C of Christianity as yet. We have reason to be grateful to any who can open to us its treasures. That is not to say that we should accept without reflection the notion that the genius of Paul stands in opposition to the revelation of Jesus as presented in the Gospels.

Yours faithfully,

PERCY JACKSON.

49 Sedgley Road West, Tipton; March 22, 1943.

'The Representative's Job'

Sir,

B. J.'s letter will encourage those who are working for genuine democracy in Bristol. I should like, however, to add something to his comments from the point of view of one who actually visited the candidates in connection with the Declaration which they were invited to sign.

The first fact to be noted is that neither of the candidates who committed themselves to statements bearing some sort of relation to the Declaration had the slightest prospect of being elected, and, in fact, both lost their deposits. It is extremely difficult to judge from the willingness of a politician to sign any form of words submitted to him before an election, whether he will make a good representative of the people's policy.

Mr. McNair, who signed the Declaration with little alteration, gave a good deal of thought to the matter, and struck me as a sincere and honest man, who would have tried to carry out his undertakings if elected. Nevertheless, we must not forget that Mr. McNair stood as the I.L.P. Candidate, on the complete programme of Socialist methods, abolition of profits, workers' control, conscription of wealth, and so forth, which he has worked for for so long that he cannot distinguish them from the results wanted by the people. In fact, he understood by the words of the declaration something very different from the meaning they were intended to carry.

Lady Apsley, on the other hand, declined altogether

to sign the Declaration, and her reply to it gave little indication that she understood its purpose; and yet, since her election, she has, in my view, turned out to be one of the best representatives in the House, witness her numerous pointed questions on matters concerned with the freedom of minorities and individuals, *e.g.*, disabled men, small businesses, the repair of domestic electrical equipment, gardens for post-war houses. Furthermore, she has advertised her willingness to see any of her constituents by appointment, so that they may bring any matters they wish to her personal attention. This policy appears already to have borne fruit in the form of her questions in the House, and is a good deal nearer to that which we advocated in *The Representative's Job* than perhaps the noble Lady has realised.

It is true that her touch in larger matters, such as Social Security, at present seems less sure, but there is something to be hoped from a representative who starts by being faithful in small things.

Yours, etc.,

Bristol; April 4, 1943.

C. G. D.

MORE CENTRALISATION IN THE FILM INDUSTRY

An incidental feature of war-time conditions has been the development of something nearer a native *genre* of cinema film than has previously been allowed to emerge. Many English films have forsaken the flamboyant Americo-Jewish model to use a greater proportion of native talent and tradition in choice and treatment of the subject matter as well as the mode of acting. Films such as *Target for To-night*, *Coastal Command*, and others have treated good subjects with a refreshing lack of over-emotional histrionics and a workmanlike attention to reality.

To some extent this breaks the propaganda monopoly, and an effort to prevent any permanent reversion to less enervating tastes must be expected.

Metro-Goldwyn-Mayer and Sir Alexander Korda, the British cinema magnate of Hungarian-Jewish extraction, who has spent most of the war years in the United States, have agreed to merge their British production interests. A M.G.M. British company will be organised having all its activities directed by Sir Alexander. The new company will acquire his interests in the contracts of Miss Vivien Leigh, Mr. Ralph Richardson, and certain writers and directors, and part ownership of the Denham studio from which the new unit will operate.

M.G.M. has described the merger as the "most important in the history of British and American film production, and one with a far-reaching effect on the future relations of the film industry in the United States and Great Britain."

FORTHCOMING PUBLICATION:—

The "Land for the (Chosen) People" Racket By C. H. DOUGLAS

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MAGNA CARTA

The source of the opinion that literature is important is primarily literary. In what way is literature important? Superstition is important. Nothing can be much sillier than to dismiss as of no consequence something which exercises great power over the minds and actions of individuals. Is the cult of literature superstitious? Dates were never our strong point; but we wonder whether it is commonly appreciated that Athens reached its greatest splendour in the time of Pericles, in the year of whose death Plato was born* and Aristotle's father, if he lived, was a small baby. It is thus beyond question that "the eye of Greece, mother of arts and eloquence" did not mature through studious attention to Aristotle's *Politics*, and that even this famous work might have been a surer guide if its author had paid closer attention to the causes of his country's rise. Since this event was by no means the outcome of a Four-Year-Plan, beside Homer, only one, Aeschylus, of the four greatest Grecian poets, can escape the verdict that they belonged to the gravid autumn of Greece's year of victory. "The strongest things of life are without triumph." We note, too, that Homer wrote perforce about something that had already happened, and that those dreaded scavengers of the political arena, the satirists, come last in a great country's story, like vultures to clear a stricken field. Thus Lucian flourished in the reign of Marcus Aurelius, a 'philosopher' and persecutor of Christians; while Latin literature had no Petronius until Nero, whose boon companion he was, *elegantiae arbiter*, or director-in-chief of the imperial pleasures.

Embedded in a gruesome story, de Maupassant's verdict on Schopenhauer has point: "A disillusioned hedonist, he has overturned beliefs, hopes, poetry, and idle fancies, destroyed the aspirations and laid waste the trust of souls, killed love, abolished the idealised worship of women, exploded the illusions of the heart, accomplished the most gigantic labour of scepticism that has ever been achieved. His mocking spirit has traversed all things, and drained them all dry. And even to-day, those who execrate him bear in their spirits, despite themselves, fragments of his mind." How subjective it all is! Picture the prophets and the priests of Jonathan Swift's time dancing about in torment, like grotesque dolls animated by 'fragments of his mind'! These

corrosives and asphyxiants of the tail-ends of political wars, what did they ever do? Make a list of the great satirists, is there anything they satirised that is not with us still to be done all over again? They crammed "within their wooden O the very casques That did affright the air at Agincourt." Bigger and better 'casques' go on affrighting the air. It may be objected that satire is the extremity of literature; that it is only resorted to when sensible action is impossible; that it is the imaginative release of the rebellious spirit restoring harmony within even when there is none without. That is not its intention. Magna Carta, printed on another page (the rest to follow), recorded something done and to go on being done. It is not important because it was a part of a long press agitation setting forth the philosophical principles which should, at some later and more convenient date, enliven something as yet undone. And since the time of John what have we seen but the steady rise of literature, most of it called 'pure' literature?

The men who confronted John were men who knew the land and men and how both acted and reacted. One cannot complain of England until the Protestant Reformation, which was an event we by no means put at Caxton's door. The art of printing is a useful art. But the mere invention of the art of printing did not automatically convert a crowd of men who literally knew nothing excepting how to write into a race of heaven-born geniuses who were the only people of their time who knew anything at all. Lord Haldane shortly before his death expressed the view that knowledge was 'fundamental.' It is. A carpenter 'knows' wood. He reveals this 'knowledge' by making things of wood, and each of these he knows too. Does anyone really know any common object but the man who made it? Yet we have allowed a race of men to grow up to confer the title of master and genius upon themselves and one another who know nothing but pens and inks and papers, who have constituted themselves the arbiters of human fate and sole conduit of an overmastering torrent of ideas drawn from actual knowledge of nothing but the most trivial of common personal activities. And so we have a hear-say society, which does not work. There is no more potent reason for the present inability to distinguish between the Work State and a community in which workmen can flourish and no one else, however much he flourishes, can interfere with them and their flourishing.

T. J.

'If such a people...'

"I know a people," said Actæon, "among whom love, the divine, is looked upon as an impurity. Israel is an amalgamation of miserable tribes, occupying an arid region surrounding a temple of barbaric construction, copied from all peoples. They are hypocrites, rapacious and cruel; on this account they abominate love. If such a people were to attain universal influence like Greece, if it should dominate the world, imposing its beliefs, the eternal light which shines on the Parthenon would go out; humanity would grope in darkness, with the heart dry and the thought dead; the world would be a necropolis, all would be moving corpses, and centuries and more centuries would pass before man would again find the road, coming back to our smiling gods, to the cult of beauty that gladdens life."

— From *Sornica*, by BLASCO IBANEZ. (Period: Time of Hannibal.)

*There is some uncertainty whether Plato was born in B.C. 429 or 428.

'MAGNA CARTA EST LEX...'

John, by the Grace of God, King of England, Lord of Ireland, Duke of Normandy and Aquitaine, and Earl of Anjou: To the Archbishops, Bishops, Abbots, Earls, Barons, Justiciaries, Foresters, Sheriffs, Governors, Officers, and to all Bailiffs and others, his faithful subjects, greeting. Know ye that we, in the presence of God, and for the health of our soul, and the souls of our ancestors and heirs, to the honour of God, and the exaltation of Holy Church, and amendment of our kingdom, by the advice of our venerable Fathers, Stephen, Archbishop of Canterbury, Primate of all England, and Cardinal of the Holy Roman Church; Henry, Archbishop of Dublin; William, Bishop of London; Peter of Winchester, Jocelin of Bath and Glastonbury, Hugh of Lincoln, Walter of Worcester, William of Coventry, Benedict of Rochester, Bishops; and Master Pandulph, the Pope's subdeacon and servant; Brother Alymerie, Master of the Temple and the noble persons, William Marescall, Earl of Pembroke; William, Earl of Salisbury; William, Earl of Warren; William, Earl of Arundel; Alan de Galway, Constable of Scotland; William Fitz-Gerald, Peter Fitz-Herbert, and Hubert de Burgh, Seneschal of Poitou, Hugo de Neville, Matthew Fitz-Herbert, Thomas Basset, Alan Basset, Philip de Albiney, Robert de Roppele, John Marescall, John Fitz-Hugh, and others, our liegemen, have, in the first place, granted to God, and by this our present Charter confirmed for us and our heirs for ever.

1. THAT the Church of England shall be free and enjoy her whole rights and liberties inviolable. And we will have them so to be observed, which appears from hence that the freedom of elections, which is reckoned most necessary for the Church of England, of our own free will and pleasure, before the discord between us and our Barons, we have granted and confirmed by our Charter, and obtained confirmation thereof from Pope Innocent the Third, which (Charter) we shall observe, and do will it to be faithfully observed by our heirs for ever.

2. We have also granted to all the freemen of our kingdom, for us and for our heirs for ever, all the under-written liberties, to have and to hold, them and such heirs, of us and our heirs.

3. If any of our earls or barons, or others who hold of us, in chief by military service, shall die, and at the time of his death his heir is of full age, and owes a relief, he shall have his inheritance by the ancient relief—that is to say, the heir or heirs of an earl, for a whole earl's barony, by a £100; for the heir or heirs of a baron, for a whole barony, by a £100; the heir or heirs of a knight, for a whole knight's fee, by a hundred shillings at the most; and he that oweth less shall give less, according to the ancient customs of fees.

4. But if the heir of any such be under age, and shall be in ward when he comes of age, he shall have his inheritance without relief or without fine.

5. The warden of the land of such heir who shall be under age shall take of the land of such heir only reasonable issues, reasonable customs, and reasonable services, and that without destruction and waste of the men or things; and if we commit the guardianship of those lands to the sheriff or any other who is answerable to us for the issues of the land, and he make destruction and waste upon the ward-lands, we will compel him to give satisfaction, and the land shall be committed to two lawful and discreet tenants of that fee, who shall be answerable for the issues to us, or to him to whom we shall assign. And if we give or sell the wardship of any such lands to any one, and he make destruction or waste upon them, he shall lose the wardship, which shall be committed to two lawful and discreet tenants of that fee, who shall, in like manner, be answerable to us, as hath been said.

6. But the warden, so long as he hath the wardship of the land, shall keep up and maintain the houses, parks,

warrens, ponds, and mills, and other things pertaining to the land, out of the issues of the same land, and shall restore to the heir when he comes of full age, his whole land stocked with ploughs and carriages, according as the time of wainage shall require, and the issues of the land can reasonably bear.

7. Heirs shall be married without disparagement, so as that, before marriage be contracted, those who are nearest to the heir in blood be made acquainted with it.

8. A widow, after the death of her husband, shall forthwith and without any difficulty have her marriage and inheritance, nor shall she give anything for her marriage, or her dower, or her inheritance, which her husband and she held at the day of his death; and she may remain in the mansion-house of her husband forty days after his death, within which term her dower shall be assigned.

9. No widow shall be distrained to marry so long as she has a mind to live without a husband, but yet she shall give security that she will not marry without our assent, if she holds of us; or without the consent of the lord of whom she holds, if she hold of another.

10. Neither we nor our bailiffs shall seize any land or rent for any debt, so long as there are chattels or debtors upon the premises sufficient to pay the debt. Nor shall the sureties of the debtor be distrained, so long as the principal debtor is sufficient for the payment of the debt.

11. And if the principal debtor fail in the payment of the debt, not having wherewithal to discharge it, then the sureties shall answer the debt; and if they will, they shall have the lands and rent of the debtor until they be satisfied for the debts which they have paid for him unless the principal debtor can show himself acquitted thereof against the said sureties.

12. If any one have borrowed anything of the Jews, more or less, and dies before the debt be satisfied, there shall be no interest paid for that debt, so long as the heir be under age, of whomsoever he may hold; and if the debt falls into our hands, we shall take only the chattel mentioned in the charter or instruments.

13. And if any one die indebted to the Jews, his wife shall have her dower, and pay nothing of that debt; and if the deceased left children under age, they shall have necessaries provided for them, according to the tenement (or real estate) of the deceased, and of the residue the debt

shall be paid, saving, however, the service of the lords. In like manner let it be to other persons than Jews.

14. No scutage or aid shall be imposed in our kingdom, unless by the common council of our kingdom, except to redeem our person, and to make our eldest son a knight, and once to marry our eldest daughter; and for this there shall only be paid a reasonable aid.

15. In like manner it shall be concerning the aids of the City of London, and the City of London shall have all her ancient liberties and free customs, as well by land as by water.

16. Furthermore we will and grant that all other cities, and boroughs, and towns, and ports, shall have all their liberties and free customs, and shall have the common council of the kingdom concerning the assessment of their aids, except in the three cases aforesaid.

17. And for the assessing of scutages, we shall cause to be summoned the archbishops, bishops, abbots, earls, and great barons of the realm, singly, by our letters.

18. And furthermore, we will cause to be summoned, in general, by our sheriffs and bailiffs, all others who hold of us in chief, at a certain day—that is to say, forty days before their meeting, at least to a certain place, and in all letters of such summons we will declare the cause of the summons.

19. And summons being thus made, the business shall proceed on the day appointed, according to the advice of such as are present, although all that were summoned come not.

20. We will not, for the future, grant to any one that he may take the aid of his own free tenants, unless to redeem his body, and to make his eldest son a knight, and once to marry his eldest daughter, and for this there shall only be paid a reasonable aid.

21. No man shall be distrained to perform more service for a knight's fee, or other free tenements, than is due from thence.

22. Common pleas shall not follow our Court, but be holden in some certain place. Trials upon the writs of *Novel Disseisin*, and of *Mort d'Ancestor*, and of *Durreine Presentment*, shall be taken in their proper counties, and after this manner:—We, or (if we are out of the realm) our chief justiciary, shall send two justiciaries through every county, four times a year; who, with the four knights chosen out of every shire by the people, shall hold the said assizes in the county, on the day and at the place appointed.

23. And if any matters cannot be determined on the day appointed to hold the assizes in each county, so many of the knights and freeholders as have been at the assizes aforesaid shall be appointed to decide them as is necessary, according as there is more or less business.

24. A freeman shall not be amerced for a small fault, but according to the degree of the fault; and for a great crime, in proportion to the heinousness of it; saving to him his contenment, and, after the same manner, a merchant, saving him his merchandise.

25. And if a villain shall be amerced after the same manner, saving to him his wainage if he falls under our mercy; and none of the aforesaid ameracements shall be assessed, but by the oath of honest men of the neighbourhood.

26. Earls and barons shall not be amerced but by their peers, and according to the quality of their offence.

27. No ecclesiastical person shall be amerced for his lay tenement, but according to the proportion aforesaid, and not according to the value of his ecclesiastical benefice.

28. Neither a town nor any person shall be distrained to make bridges over rivers, unless that anciently and of right they are bound to do it.

29. No sheriff, constable, coroners, or others, our bailiffs, shall hold pleas of the Crown.

30. All counties and heralds, wapentakes and trethings, shall stand at the old ferm, without any increase, except in our demesne lands.

31. If any one that hold of us a lay-fee dies, and the sheriff or our bailiff show our letters patent of summons concerning the debt due to us from the deceased, it shall be lawful for the sheriff or our bailiff to attach and register the chattels of the deceased, found upon his lay-fee, to the value of the debt, by the view of lawful men, so as nothing be removed until our whole debt be paid, and the rest be left to the executors, to fulfil the will of the deceased; and if there be nothing due from him to us, all the chattels shall remain to the deceased, saving to his wife and children their reasonable share.

32. If any freeman die inestate, his chattels shall be distributed by the hands of his nearest relations and friends, by view of the Church, saving to every one his debts which the deceased owed.

33. No constable or bailiff of ours shall take corn or other chattels of any man, unless he presently give him money for it, or hath respite of payment from the seller.

34. No constable shall distrain any knight to give money for castle-guard, if he himself will do it in his own person, or by any other able man, in case he is hindered by any reasonable cause.

35. And if we lead him or send him into the army, he shall be free from castle-guard, for the time he shall be in the army—by our command.

36. No sheriff or bailiff of ours, or any others, shall take horses or carts of any man for carriage.

37. Neither we, nor our officers or others, shall take any man's timber for our castles or other uses, unless by the consent of the owner of the timber.

38. We will retain the lands of those convicted of felony but one year and a day, and then they shall be delivered to the lords of the fee.

39. All weirs, for the time to come, shall be destroyed in the rivers of Thames and Medway, and throughout all England, except upon the sea-coast.

40. The writ which is called *Praeceptum* for the future shall not be granted to any one of any tenement, whereby a freeman may lose his cause.

41. There shall be one measure of wine, and one of ale, through our whole realm, and one measure of corn, that is to say, the *London quarter*; and one breadth of dyed cloth, and *russet*, and *haberjects*, that is to say, two ells within the list; and the weight shall be as measures.

42. From henceforth nothing shall be given or taken for a writ of inquisition from him that desires (an inquisition)

of life or limbs—but shall be granted gratis and not denied.

43. If any one hold of us by fee-farm, or socage, or burgage, and holds lands by another, of military service, we will not have the wardship of the heir or land which belongs to another man's fee, by reason of what he holds of us by fee-farm, socage, or burgage, nor will we have the wardship of any man's fee-farm, socage, or burgage, unless the fee-farm is bound to perform military service.

44. We will not have the wardship of an heir, nor of any land which he holds of another by military service, by reason of any petty serjeantcy he holds of us, as by the service of giving us daggers, arrows, or the like.

45. No bailiff, for the future, shall put any man to his law upon his single accusation, without credible witnesses produced to prove it.

46. No freeman shall be taken, or imprisoned, or disseised, or outlawed, or banished, or any ways destroyed; nor will we pass upon him, or commit him to prison, unless by the legal judgment of his peers, or by the law of the land.

47. We will sell, or deny, or defer, right or justice to no man.

48. All merchants shall have secure conduct to go out of England and to come into England, and to stay and abide there, and to pass as well by land as by water, to buy and sell, by the ancient and allowed customs, without any evil toils, except in time of war, or when they are of any nation at war with us.

49. And if there be found any such in our land in the beginning of the war, they shall be attached, without damage to their bodies or goods, until it may be known unto us, or our chief justiciary, how our merchants be treated in the nation at war with us; and if ours be safe there, they shall be safe in our dominions.

50. It shall be lawful, for the time to come, for any one to go out of the kingdom, and return safely and securely, by land or by water, saving his allegiance to us, unless in time of war, by some short space, for the common benefit of the kingdom, except prisoners and outlaws (according to the law of the land), and people in war with us, and merchants who shall be in such condition as is above mentioned.

51. If any man holds of any escheat, as the honor of Wallingford, Nottingham, Boulogne (?) Lancaster, or any other escheats which are in our hands, and are baronies, and dies, his heir shall not give any other relief, or perform any other service to us than he would to the baron, if the barony were in possession of the baron; we will hold it after the same manner the baron held it.

52. Those men who dwell without the forest from henceforth shall not come before our justiciaries of the forest upon common summons, but such as are inpleaded on the pledges of any, for any that were attached for something concerning the forests.

53. We will not make any justiciaries, constables, sheriffs, or bailiffs, but such as are knowing in the laws of the realm, and are disposed duly to observe them.

To be concluded.

(Translation published by C. F. ASHTON in 1938.)

PARLIAMENT

Continued from Page 2

is working hand in hand with the Trade Union Congress in this task of beating down Hitler and Nazi-ism, and that both sides intend to stand strictly to their engagements until this great quarrel is brought to a satisfactory conclusion.

On the other hand, my right hon. Friend assures me that he is always ready to see any Member of Parliament on any subject, as is the usual practice, and he has, in fact, seen Members repeatedly on these very subjects.

There is no constitutional obligation upon Ministers to receive any particular deputations, whether headed by Members of Parliament or not; I believe, however, that the practice of Ministers in making themselves as accessible as possible to Members of this House works smoothly and that there are no serious reasons for departing from our usual methods. If any hon. Members have grounds for dissatisfaction at any time, there are Parliamentary opportunities for raising such matters. I must make it clear, however, that so far as His Majesty's present advisers are concerned, we consider ourselves pledged by the negotiations of May, 1940, and we shall ask the House to support us in this view, which we regard as essential to the war effort.

Mr. Gallacher: Is not the Prime Minister aware that a Member can receive a deputation from a factory in his constituency which raises matters that are not the subject of discussion between trade unions and the Employers' Federation? Is it not essential that in such a case any Minister should be prepared to receive that Member with that deputation?

The Prime Minister: I have nothing to add to my reply.

AIRCRAFT PRODUCTION MESSRS. SHORT BROTHERS

Major Lloyd asked the Minister of Aircraft Production whether it is intended immediately after the war to restore to the firm of Messrs. Short Brothers, Rochester, their full rights of ownership and private enterprise, recently taken from them?

Sir S. Cripps: The shares of Short Brothers were acquired by me under the provisions of the Defence Regulation No. 78. This Regulation provides that, if it appears to the competent authority expedient that all the shares in the company should be held on behalf of that authority the competent authority may by order made with the consent of the Treasury transfer the shares of the company to his specified nominees. The Regulation contains no provision for the return of the shares to the shareholders at the end of the war or at any other time, but provides that the shares so transferred shall vest in the transferees free from any mortgage, pledge or charge.

The price to be paid for the shares is to be fixed as between a willing buyer and willing seller, and there is no provision whereby that price can be varied as a result of any special condition attached to the transfer of the shares. It would not, therefore, be competent or proper for me to take any steps to ensure the return of the shares to the shareholders after the war.

The policy of the Government at the end of the war

as to the disposal of shares acquired by them under the Defence Regulations will fall to be decided in the light of the circumstances then ruling. There is nothing in the existing position as I have stated it which would preclude the Government of the day, should it so decide, from making some fresh provision as to the repurchase of shares by the original shareholders in companies dealt with under the Regulation.

Mr. Astor: Is the Minister aware that while nobody wants to hamper his work in dealing with a purely temporary war-time difficulty, there is the gravest disquiet at the thought that he may be trying permanently to nationalise civil aircraft [*Interruption*]; and is it right to use a purely temporary difficulty in production to make a permanent change by the back door?

Sir S. Cripps: I am afraid that I am limited by what Parliament has decided, and I can only act within the ambit of Parliament's decision.

Major Lloyd: Does my right hon. and learned Friend realise that while very large numbers of people are not taking any exception to what he has done, they view with the greatest concern his reply to-day to this Question, because of the precedent which it is setting? Will he not be able to give a greater assurance to the House that what individual firms are sacrificing in the national interest during the war, and all the sacrifices for freedom which they are making, will be restored to them after the war?

Sir S. Cripps: I am afraid that Parliament has decided the steps which should be taken in such cases as the present, and unless other and new decisions are taken, I must operate within the ambit of these Regulations.

Mr. A. Edwards: May we take it that the price which is paid as between a willing buyer and a willing seller will not be more than the price quoted on the Stock Exchange on the day this firm was taken over? Will the right hon. and learned Gentleman bear in mind that in the case of a previous transaction the country paid much more than that?

Sir S. Cripps: I do not of course decide the price. In the event of dispute, that is decided by arbitration. That has not taken place. . . .

Sir Irving Albery: Arising from the Minister's reply to the effect that these shares would be vested in the Government, free of all mortgage or charge, how is it proposed to deal with the bank loans of over £1,500,000? Are these to be paid off by His Majesty's Government? Secondly, will he say whether the main reason for taking over the shares of this company was a financial consideration?

Sir S. Cripps: The answer to the second part of the hon. Member's Supplementary Question is in the negative. So far as the first part of his Question is concerned, I should have to have notice of that.

MINISTRY OF INFORMATION BROADCAST PROPAGANDA SUBJECTS

Mr. Leach asked the Minister of Information whether he is aware that the British Broadcasting Corporation puts forward a large amount of propaganda for which it refuses any statements in disagreement, notably on vivisection, pasteurisation, evangelical religion, diphtheria immunisation, laudation of Pasteur, Jenner, Lister and others whose work has been largely discredited; and will he instruct the

Corporation, with a view to securing a proper presentation by qualified persons, of the opposing cases on all such subjects?

Mr. Bracken: No, Sir. As the B.B.C. has quite enough undeserved troubles, I cannot ask the Governors to bring down upon them the avalanche suggested by my hon. Friend. . . .

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