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FOR POLITICAL AND ECONOMIC REALISM

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## SOCIAL CREDIT: an Explanation for New Readers\*

About ten years ago a world wide demand for certain monetary reforms proposed under the name Social Credit reached a peak. In one country—the Canadian Province of Alberta—the demand reached a climax in the return of a Government pledged to secure the results which Social Crediters said were possible. We will refer to this later. But elsewhere, as preparations for war resulted in the widespread distribution of purchasing power—money—general interest in Social Credit monetary proposals waned.

But since the beginning of the war there has been a steady increase in interest, and in the last twelve months the increase has become more rapid and more widespread. This time, however, the interest is in the fundamental ideas underlying Social Credit. Before discussing these, an outline of the history of their development will make the present position clearer.

### A BRIEF HISTORY

Prior to the 1914-1918 war, the operation of the financial system was shrouded in mystery. The greatest mystery of all surrounded the famous Bank of England, which was not even referred to by name in the Press on many occasions. Finance was believed to operate according to a set of laws, which could, like the laws of physics, be discovered, and made use of, but not altered.

Partly as a result of his work during the war, Major C. H. Douglas discovered certain facts about the operation of the financial system, and these discoveries explained in turn a number of hitherto puzzling economic phenomena. At that time it appeared that those responsible for administering the financial system would appreciate the importance of these discoveries, and Major Douglas set about interviewing a number of officials.

It soon appeared, however, that the knowledge Major Douglas possessed was not welcome. He was greeted with lack of interest, and in some cases with hostility. This was a state of affairs that required explanation.

We do not propose to examine the technical aspects of finance here; there is now an ample literature available on the subject. From the historical point of view, *the important fact is that Major Douglas's investigations had established the paramount importance of the creation of financial credit, or bank credit, by the banking system, and he showed that the industrial system was dependent for its continued operation on the continuous creation of this fresh money—for bank-credit operates as effectively as money of any other form (legal tender).*

Now this crucial importance of bank *credit* obviously implies the importance of the banking system which provides it; and the importance of the banking system means the importance of the individuals controlling that system. Investigation soon showed that some banks are more important than others; as well as ordinary banks, there are *central* banks, which bear much the same sort of relation to ordinary banks as ordinary banks bear to industry. And just as the ordinary banks form the banking system of a nation, so the central banks form an international banking system of the world.

In 1930 the key-stone of this system was set in place; a super-central bank, the Bank of International Settlements, was founded. A full examination of this world system of finance may be studied in *The Monopoly of Credit*.

In 1920 Major Douglas published his first book, *Economic Democracy*. It is a somewhat condensed and technical analysis of the economic system; but it demonstrates clearly the key position of finance in this system, and shows how the rules of finance operate to produce ever increasing centralisation of control—concentration of control in fewer and fewer hands. The last few chapters suggest methods by which this centralisation can be overcome.

The concentration of control brought about by the operation of the financial system is a concentration of *power*, and it means, of course, that a small number of men have come into possession of enormous power on a world scale. There are two possible ways of looking at this matter. We may say that the financial system has more or less accidentally evolved, and that those in control of it have more or less accidentally become powerful. This way of looking at it places the emphasis on the system as such. The other way places the emphasis on the action of the individuals, and regards the system as the outcome of the efforts of individuals to gain, extend, and concentrate power over others.

Major Douglas began by exposing the financial system, and the Social Credit Movement grew up as a body of people who blamed that system for the evils—poverty amidst plenty—which afflicted the world. But even an attack on the system was an attack on the power of the men at the head of that system, whether or not they occupied that position by design. As was to be expected, they counter-attacked. There was first a short period of public discussion of Social Credit in the Press; then it was stigmatised as a fallacy; and finally, a ban was imposed, and neither Social Credit, nor Major Douglas, was mentioned in the general Press.

Nevertheless, the money myth was exploded. It has been exploded so successfully that in these days, when "bank-

\*This article which, *mutatis mutandis*, recently appeared in *The Australian Social Crediter*, will be reprinted in leaflet form.

credit" is an expression in everyday use; when it is generally recognised that bank-credit is simply one form of money, and that it is manufactured by the banks; and when it is taken for granted that if money can be found on the scale necessary for war, it can be found on the same scale for peace; it is difficult to take the mind back to the days when the official economists denied that banks create credit, and the 'laws' of economics were held to be part of the unchangeable laws of the Universe. Officially, economists now advocate a 'managed' economy.

By 1935 there was an enormous general demand for a rectification of the financial system. The public now blamed that *system* for its troubles. But at the same time it became evident to close observers that behind that system was "an organisation consciously *determined* at any cost, of war or revolution, to uphold the economic war" which was the direct and desired result of the defective financial system, "and to use it as a weapon in the cultural war." It is of the utmost importance to grasp this situation. *A small group of men—selected International Financiers—were using the financial system to impose their policy on the world.* Major Douglas expressed it that the financial system was the *headquarters* of this policy. But with the exposure of the nature of the financial system, it became necessary for these men to shift their headquarters. In other words, other means had to be found to maintain over the world the control which hitherto had been maintained mainly by manipulation of the financial system. And to break this control, the situation had to be attacked from another angle. It had been worth while to try to break the power of the international financier by rendering the system through which he was operating ineffective for his purpose, but when he began to institute other means of control, it became necessary to expose him and his conspiracy. And this course took the matter down to its roots.

### THE POLICY OF A PHILOSOPHY

The situation is one with which the world is very familiar—the situation which has dominated all history. It is the endless struggle between the tyrant and the people. Fundamentally, the tyrant is a man who endeavours to organise as much of mankind as he can reach into a mob which can be handled by sub-tyrants—what we now call "bosses"—and used for his personal aggrandisement.

What distinguishes the present from earlier manifestations of this struggle are firstly that it is on a more magnificent scale than was ever possible before; and secondly that the tyrants have concealed themselves and their conspiracy; and thirdly, that the antithesis of mob-existence—freedom of the individual—is far more of a practical possibility now than has ever previously been the case.

The vast scale of possible tyranny is the result of the modern development of *communications*, under which heading we include control of publicity through Press and wireless—a situation epitomised in the phrase "control of finance and control of news are concentric." Not only communications, however, but *power* is on a world scale, as can easily be grasped by considering the possibilities open to a squadron of bombers equipped with atomic energy bombs.

Major Douglas has twice defined Social Credit. The first time he defined it as "the policy of a philosophy." This definition, which at first sight conveys little, is of tremendous importance.

A *policy* is a course of action designed to secure a particular result. Now Major Douglas has never claimed that Social Credit is something wholly new; and in fact, Social Credit bears to the present world situation the same relation as a new *strategy* bears to an old battle. In this case, the battle is the battle between the will-to-dominate of the tyrant, and the will-to-freedom of the individual. The philosophy, of which Social Credit is the policy, is the belief that the individual man has a right to self-development and self-determination. It is exactly opposed to the philosophy of collectivism, of which Socialism is the policy.

The will-to-dominate leads to the organisation of mankind into ever larger and fewer units. We call it collectivism, or totalitarianism, or Socialism. One of its expressions is Internationalism. Douglas has expressed the situation beautifully; "Internationalism, with its corollary a World State . . . is one end of the scale and self-determination of the individual is the other . . . The smaller the genuine political unit, the nearer you are getting to self-determination of the individual." Collectivism, in all its expressions, means the subordination of individuality to the group.

Social Credit, on the other hand, is the policy which aims to emancipate individuality. It aims to place the achievements of modern industry at the service of the *individual*, in order to set him more and more free from the necessity of being organised for some collective purpose. Technically, that aim can be accomplished with the greatest ease. The simplest way to visualise the result is to imagine yourself growing richer, and independent of the mass of Regulations by which at the present time we are enslaved. You would be free to make your own world; to go where and when you liked; to order what you wanted. You would have to work for it, of course; but with every improvement in the efficiency of industry, you would need to work less. This policy is the antithesis of the policy of "full employment," which, at the moment, is the major expression of the will of the few to dominate the world.

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . Wherefore, if God so clothe the grass in the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

The second definition of Social Credit is—applied Christianity.

### THE CONSPIRACY

In 1935, a Government was elected in the Canadian Province of Alberta, pledged to obtain the results put forward under the name of Social Credit. "If the Social Credit Government of Alberta had done nothing—and it has done many things—to justify its existence, the demonstration afforded by its enemies of one fundamental factor in the world situation would still have made it a landmark in human history.

"That factor, completely demonstrated by the actions of the Canadian Federal Government in Disallowing every Act of the Provincial Legislature directed to the inauguration of Social Credit, is that the Secret Government is determined to keep the world in turmoil until its own rule is supreme, so that one uninformed mob may be mobilised

against another, should either become dangerous. I do not think that anyone who will take the trouble to consider the actions of the Canadian Federal Government, can fail to apprehend exactly why centralisation, Federal Union [now the United Nations Organisation] and other "Bigger and Better" Governments are the most deadly menace with which humanity is faced today."

—(C. H. Douglas, *The Big Idea*.)

Reference to Social Credit in Alberta is one of the subjects which are virtually banned in the Press, and such references as do appear are almost always totally inadequate and wholly misleading. *The Social Credit Government has been returned three times with overwhelming majorities, and has been in office nearly ten years. It is the only Government in the world in that time which has increased its public services (road-building, schools, etc.), reduced its taxation, and reduced its public debt.* The attacks on the Government from outside Alberta are ferocious, and the Press and broadcasting systems are aligned against it. Clearly, there is a nigger in the wood-pile.

"Is there a traceable link between the power which disallowed the Alberta legislation, financed Hitler, emasculated British military power, and ushered in the Second World War with a determined attempt to turn Great Britain overnight into a State Capitalist undertaking with an unknown Board of Directors? We have beyond peradventure to find out, and if it exists, to identify it."

—(C. H. Douglas, *Programme for the Third World War*.)

In *The Brief for the Prosecution* Major Douglas has uncovered and presented the evidence of this conspiracy. He has identified and exposed individuals concerned, and has demonstrated what they have done so far, how they have done it, and in this and other works has indicated the ultimate aim and the steps to its achievement.

In the broadest terms, the immediate objective is the destruction of the British Empire in the cultural sense, for in no Empire had the institutions to promote the liberty of the individual been advanced so far. The next objective is being pursued all over the world. It is the creation in every State of a totalitarian Government, and the organisation of the peoples under all-powerful Governments into a collectivity by means of the technique of "full employment." Governments are to have supreme powers over the individual to ensure that he is "fully" employed in the service of State policy; and State policies will be imposed from an International Headquarters.

The totalitarian policy is being promoted through financial policy; but this is now reinforced by other sanctions. The war has clearly placed Great Britain under heavy disadvantages, including the threat of starvation. This threat is being employed to force acceptance of conditions of subjection to an International Financial Authority, which is to be the channel through which an alien policy will be imposed on the British Government; and it is obviously proposed to use the threat of an International Police Force to secure obedience to that policy.

It is a staggering and almost incredible plot. But the state of the world is incredible, too. The existence of the plot, however, is not a theory, but a fact, for which the evidence has been marshalled. And it is close to its culmination.

It is, perhaps, easier to grasp what is going on if it is borne in mind that the purpose of war is to force your policy

on an adversary. The essential element is the imposition of an alien policy. So that if we see an alien policy being imposed, that is war, though there may be no guns.

An alien policy is being imposed on the British Empire from the United States of America. And that policy proceeds, not from the American people, but from the International Financiers, who are predominantly Zionist Jews, and who have their headquarters at the moment in the U.S.A., and dominate its Government.

### THE REMEDY

This plot can only succeed so long as public opinion is confused and misinformed, and the confusing and misinforming of public opinion is a major activity of the plotters. The public is encouraged either not to think, or if it does think, to think of any but the correct explanation of its troubles. The Press gives publicity to any and every false explanation; but the true one, put forward by a highly responsible body of people—Major Douglas and the Social Credit Secretariat—is never so much as mentioned. It is therefore clearly necessary to get the correct explanation sufficiently widespread to break up the plot, and bring the conspirators to trial, before it is too late.

The Social Credit Movement is a set of people who are endeavouring to secure such a rectification of policy as will result in making the individual secure in his rights as an individual, and to prevent his becoming permanently something to which a bureaucrat gives orders, employed by the State on International projects in which he has no interest.

We make no attempt here to give details. Our object is to indicate that Social Credit is genuinely the policy of the philosophy of a Christian society, and the enemy of totalitarianism under any of its many disguises. It clearly goes far beyond the question of monetary reform.

*The Social Crediter* was founded in 1938 as a weekly journal of policy. Publication has been continuous, and the organ is now in its sixteenth volume. At the head of its editorial page there has stood unaltered the general statement in the following words:—

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

The description is important. *The Australian Social Crediter* and *To-day and To-morrow*, now renamed *The Canadian Social Crediter*, in different circumstances and degree reflect the intention of Social Credit journalism at headquarters, and loyal allies are the newspaper of the French Canadian movement for Social Credit, *Vers Demain*, and *The New Times* of Melbourne. An increasing number of monetary reformist journals, not all of which acknowledge the influence of Social Credit ideas, and few if any of which pay more than the oblique homage of misrepresentation to the strategical advice of Major Douglas, are evidences of the irresistible pressure of his views on the minds of our generation.

The Social Credit Secretariat is a voluntary association of Major Douglas's followers who desire to implement his advice. Functionally decentralised, it has its purely administrative headquarters at Liverpool. Its Advisory Chairman is Major C. H. Douglas and its Deputy Chairman

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### From Week to Week

It is difficult to assess the competence, or even sanity of such individuals as Mr. Emanuel (God with us) Shinwell, speaking in his capacity of Minister of Fuel and Power, because it has to be remembered that, not only is he under no obligation to make the orthodox system work, but, on the contrary, he considers himself in almost dictatorial power, far more for the purpose of destroying private ownership than for the getting of coal. Incidentally, the coal-miners, whatever they may say, merely connived in the advancement of Mr. Shinwell so that private ownership might be stolen from one set of owners to another—themselves—by pseudo-legislative methods. That is going to be one of Emanuel's little difficulties, when the miner's find that the steal has been successfully accomplished with their aid, for the benefit of a mysterious third party.

But, on the face of matters, Mr. Shinwell is merely incompetent. As readers of this review are well aware, and apparently Mr. Shinwell is not (Mr. Bevin in his *obiter dicta* is culpably supporting Mr. Shinwell's ignorance), the lower limit of prices is cost. Before the war, the total gross cost of coal production was in round figures, £256,000,000 of which the *direct* wages were £176,000,000 and the indirect wages and salaries (including the wage component of materials and stores) £63,000,000. Or wages represented £239,000,000 or 86 per cent. of costs.

Now, if cost-accounting is to have any meaning at all, the following proposition seems self-evident. If the Mining Engineer, *e.g.*, in a mine of 1,000 miners, is paid £700 per annum you could, if necessary, double his pay without noticeable effect on costs, but very great satisfaction to the Mining Engineer. But double the miners' pay, 1,000 of them, and you nearly double costs, and consequently, prices. As coal is a large component of *cost* in nearly every other article, you immediately cause inflation through the whole range of production. But of course that may be what Mr. Shinwell wants.

Our Totalitarians. "Atom to be Nationalised."  
 —*Sunday Dispatch*.

Having in mind the fact that it was written more than ten years ago, the following footnote to page 79 of "Father of Lies" by Warren Weston is remarkable for its prescience:

Mr. Sieff is Vice-President of the English Zionist Federation; Mr. Brandeis, too, has always been an active Zionist. [Mr. Justice Brandeis, U.S.A., was the power behind the New Deal—Editor, T.S.C.]. For an account of P.E.P. see *Waters Flowing Eastward* by L. Fry p. 235 ff. Regimentation of agriculture under President

Roosevelt [1935] is more advanced than in the United Kingdom; yet, even in America, it is still the 'seven years of plenty'.

Exactly when the "famine years" will start, it is impossible to say, but it is certain that the present regimentation policy will result in a "planned scarcity."

Planned agriculture is described in the schemes of Joseph in Egypt, (Gen. xli 34-35) and is obviously a lineal descendant of that remarkable plot to corner the wheat market.

Stop Press. "B."B.C. reduces Jews murdered to three million. What's a few millions, anyway? The "B."B.C. continues to "plug" the figure of six million Jews murdered in concentration camps and elsewhere (*e.g.*, 8 a.m. April 29th). Taking the duration of the active war to be five years, this is one million, two hundred thousand per annum, or three thousand, two hundred and fifty per day, seven days a week, or about *seven per minute* for five years if the murderers worked an eight hour day. Does anyone in their senses accept that statement? Or that 40 per cent. of the total number of Jews in the world, as given by the Jews themselves, were killed, leaving immense numbers of Jews still alive in Germany? Has anyone heard that a Rothschild, a Bleichroder, or a Mendelssohn was amongst them?

We take this propaganda very seriously. It is clearly intended to bolster up some proposal the effect of which is still further to exacerbate the European problem, for the final subjugation of the Continent to the Communists.

Would the "B."B.C. now like to throw a little more mud at Mr. Chamberlain?

The danger to this country and a tolerable world is not from Stalin. It is from Fifth Columnists who observe that the Politbureau is staffed with the replicas of Fabians and P.E.P. fellow travellers and feel that they could fill the bill here.

NUREMBERG, APRIL 29, 1946. "B."B.C. Bulletin: "Hitler, said Streicher, had the greatest veneration for Stalin although he was surrounded by Jewish advisers."

APRIL 30: Dr. Schacht, late of the Reichsbank, and Mr. Montagu Norman's close friend, opened his evidence by saying that he was, and is, a Freemason. Further facts were obviously irrelevant. They were all friends together.

"Hush!" said Mr. Tadpole. "The time has gone by for Tory Governments; what the country requires is a sound Conservative Government."

"A sound Conservative Government," said Taper, musingly. "I understand. Tory men and Whig measures."  
 —*Comingsby*. Benjamin Disraeli.

And here we are.

Architecture, and perhaps especially domestic architecture, is the symbolic record of civilisation. No more concise yet final answer can be made to the sedulously propagated falsehood of a downtrodden peasantry in England than the still existing remnants of Tudor, Jacobean, or Carolean cottages and small farms. Conversely, the first

(Continued in next column)

## The Repeating Pattern

The more one succeeds in freeing oneself from Socialistic mental influence, and comes to be able to see this world-wide political phenomenon objectively and in more than one of its innumerable aspects, the more one comes to recognise the comparatively simple pattern which repeats in all of them. For it is a synthetic movement, and its logic and argument, and its "processes" are centrally controlled, and broadly the same everywhere, with only slight local variants. To see Socialism for what in fact it is, a syndicated campaign of salesmanship for a particular set of views, one must simplify it—even over-simplify it, at least temporarily.

Following this line of approach, the cleverness of the salesmanship is at once apparent. For the ostensible and publicised objective of Socialism based on a strictly finite,

*From Week to Week—(continued)*

act of a Socialist-Banker Government, is to embark on a "planned" building programme which already gives assurance of squalor, ugliness, and social and national degradation. It is amazing that the unquestionable enlargement of human control over materials should have come to this: that a tiny minority, far less in actual number, and immeasurably less if expressed as a percentage, than the gentry and yeomen of the Middle Ages, should be living in a few surviving monuments to a more gracious age and the rest in barracks or huts. Alexander Barmine affirms that Stalin "has four palatial residences in South Russia along the shores of the Black Sea, and several comfortable summer palaces in the suburbs of Moscow. All these houses are equipped with everything from billiard rooms to motion picture halls. Stalin's estates employ hundreds of servants and guards all the year round, and are always ready for his visits."

The proletariat are many of them living in holes in the ground, the more fortunate in shacks built of old petrol tins, and in Moscow itself are crowded into tenements which would not have been tolerated in the worst periods of the industrial revolution of one hundred and fifty years ago. Not only is the standard of material living in Russia far lower than in Czarist days, but a much larger proportion of the national wealth goes to a far smaller number, the disparity being not only greater than in Imperial Russia but nearly twice as great as in the United States. And this is the land of dialectical materialism, where there are no values but material values. And socialism, which has accused "private ownership" of fostering wars, is now preparing for a third war in which, indeed, war, and everything else, may be ended.

According to "Ken" (U.S.A.), a usually well-informed news magazine, a large group of financiers, headed by Montagu Norman, sponsored Hitler's re-armament. "Using their controlling interests in both Vickers and Imperial Chemical Industries, they instructed these two huge armament concerns to help the German programme by all means at their disposal."

Miss Ellen Wilkinson, Minister of Education, has gone to Geneva for a nice holiday.

The cooking and comfort of the Swiss hotels is back to pre-war, pre-Socialist standard.

and therefore, from the Christian standpoint, false conception of wealth, is benevolent; to take from those who have and give to the "have-nots". But the real and occult objective is, without doubt, to transfer the power of ordering society from whatever hands now hold it, to those of the promoters of the campaign. Power and responsibility being in fact inseparable, it follows that those who bear the burden, and are chiefly responsible for the present ordering of society, are inevitably the focus of attack. That order, that authority—what is left of it after two devastating world wars—is what we are used to call Western Christian civilization, including as much of Europe as will fit it, with the Roman and Greek Churches, and the New World. At least since the 16th century, Anglo-Saxon enterprise has served as its international spear-head. The point of attack, therefore, is the British Empire, as the vehicle of modern Western culture, even though to date the actual battle field has been unhappy Europe.

All over the world, then, the tactics, the pattern of Socialist strategy is simple and discernibly the same; it concentrates upon the general vilification of "imperialist exploitation" with no ambiguity as to what nation is the arch-imperialist and who are the arch-exploiters. And as is always the case in revolutionary campaigning, the inducement, held out to all the rank and file who will support this movement against Western Culture, is the share-out; the disruption of the existing authority and the dispersal of its assets for their betterment. Hence the attack on property. But we must always bear in mind that the real, occult objective is the acquiring of the authority and power represented by Western Christendom and its transference into other (alien) hands. The betterment of the rank and file, will, no doubt, be on a par with that meted out to the Russian kulaks, "but for a day", and not a very long one either! The pattern repeats, but the weavers would like you to think there wasn't one.

These somewhat wide-ranging speculations are induced by the perusal—one has no stomach for more—of a recent publication from that indefatigable propaganda-house Victor Gollancz. "Left Turn, Canada" by M. J. Coldwell, the leader of the Co-operative-Commonwealth-Federation, the C.C.F. Party of Canada, is by war-standards a presentable book of almost two hundred pages, purchasable at what must surely be a generously subsidized price of 2/6. Mr. Coldwell's work appears to be a capably written and businesslike account of the rise of political Socialism in Canada and of the tenets of his Party, which conforms strictly to Socialist political orthodoxy, and the philosophic curriculum of the London School of Economics. It is dull and uninspiring to a degree, wanting none of the accustomed features or arguments, even the old-fashioned complaint that we are all poor because the rich will not, or cannot, spend the whole of their bloated incomes. Socially speaking, and potentially, Canada is a young and promising country, fit field for really fresh and adventurous experiment and hopeful exploration, such for instance as Social Credit promises. But here is a dish of the driest Fabian left-overs from 19th century "revolutionary" thought, canned, dehydrated, a meal to make one weep. The only human touch is the naive ingenuity with which the author contrives to survey the Canadian political scene, without seeing either Alberta or

Social Credit. One counted only four direct allusions in the book and those entirely by the way.

It cannot surely be from any inspired quality it possesses that Socialism comes to be so universally "successful" today. Its spread gives more the impression of the settling down of a mist, rather than a lighting of the social landscape. That individuals can be got in their millions to embrace it, however distastefully, can, one feels, be explained satisfactorily in one way only; it must be that thought, the human mind, has been corraled "captured" by means, no doubt, of the almost complete suborning of all the sources of printed and loud-spoken information. Now thought is dynamic; it must move in some direction, and "mental" conditions today are so contrived that there is only one direction which, in appearance at least, is not barred; which, in short, is made comparatively-speaking rewarding and not too painfully laborious, and that direction is Left.

It is not without significance that this book, "*Left Turn, Canada*," is published in the *Left Book Club Series*, and treats of *Left Wing Canadian politics, i.e., the birth and growth of political Leftism in Canada.* And further, that Leftist, Socialist propaganda-technique is based on the reiterative theories of mass-psychology, so successfully employed in the German elections of 1932 that brought Hitler and the Nazis to power. The method goes by the ugly term, "plugging" in publicity circles: you will have heard the drill sergeant: Left! Left! Left! As employed today in the interests of Socialism, the effect desired and to a large extent achieved, is to create an artificial tendency for our thoughts to move in the Collectivist direction, carrying the dazed, and in most cases reluctant nature—the biological whole—along with them. This effect is bad beyond imagining, for with every increase in the distance between desire and achievement; between where we are told we are going and would like to be, and where we actually find ourselves, the mental tension and the explosive condition of society generally increase proportionately.

Mr. Coldwell's book, as is intended, merely adds to this pervasive pressure, at the same time that it contributes its quota to the stream of anti-British propaganda. He rails against many abuses, to stop which Social Crediters, especially in Canada, are continuously taking practical, and not merely party-political steps. But he attributes none of them to where they rightfully belong; that is, to a faulty theory of money, whoever upholds it, but to what he calls Capitalism, an undefined system loosely identified in his mind with the development and expansion of British industrialism and empire in the 19th century, under private enterprise. He quotes the Regina Manifesto of his party. "... The principle regulating the production, distribution and exchange of commodities will be the supplying of human needs and not the making of profits..." Just the British Labour Party slogan. And it is hardly necessary to add that he stands for Full Employment; State Control of Industry, and the whole Socialist programme of centralization as taught at the London School of Economics.

This, and little more, constitutes the editorially syndicated "message" of International Socialism all the world over. These are the orders received and to be transmitted, by its agents everywhere. Inevitably, these agents, no matter what their nationality, find themselves opposing Western, Christian cultural values, typified in the British way of life, which, for good or ill has spread everywhere with

the use of the English language. This is inevitable since Anglo-Saxon habits present the chief, if not the only obstacle to the establishment of a docile and centralized world order based on Eastern, Marxian values. *One must deny both Christian and Anglo-Saxon modes of thought in order to promote Socialism.* There is no alternative.

That the necessity does not appear distasteful or to be regretted by a considerable number of the students of the London School of Economics is perfectly reasonable and credible, for they have no native ties with Great Britain or Anglo-Saxon ways, or any relationship other than that of guests to host. But Mr. Coldwell, one understands, is a West of England man, a West-countryman. Can it never have occurred to him to question in whose interest he cries "stinking fish" where his native land is concerned? He would surely never allow it was purely in his own. Has he never asked himself what cause he promotes when he employs his exaggerated cosmopolitan jargon, in which the word "imperialism" is synonymous with the worst forms of land-grubbing and native exploitation, and at the same time with the spread of Anglo-Saxon culture, and the rise and development of those great British Dominions, one of which is his adopted home? "Imperialism", we read on page sixty-two of his book, "remains basically the same—exploitation of others for the sake of profits." Are citizens of Canada, one wonders, really prepared to accept that childish generalization as a just description of their origin and rise to nationhood? "The colonial peoples have suffered in this war . . . They are entitled to our best efforts on their behalf. India remains a festering sore in the side of the United Nations." The most virulent anti-British propaganda in the States says no more than that: "It seems certain that an international Colonial Commission is essential for the protection of the peoples unable as yet to govern themselves." Protection, presumably, from British exploitation. "Such a commission would give expert supervision and advice." So it goes on. We may assume that its personnel would be recruited from the London School of Economics.

"The problem of imperialism, however, does not end there," Mr. Coldwell continues. "Its basic cause—what Hobson called forty years ago 'the tap-root of imperialism'—is to be found in the inability of the capitalistic system to distribute the wealth that science has made available. The tap-root must be cut." In short, Anglo-Saxon culture is responsible for the chronic shortage of consumer purchasing-power, and must be destroyed, and in order to do that the British Empire must be disrupted. That the British can only mis-rule seems to be the official verdict of the Co-operative Commonwealth Party, as of course, it is of all Socialist thought. That is the creed of its English-bred leader, learned at the London School of Economics, from Professors Laski and Gregory (Guggenheim) and the rest. But what Britain cannot do the L.S.E. can, at least it's going to have a damn good try, and no one can do more than that. And if we ask why it should be better able for the terrific responsibilities at present resting on the shoulder of the British authorities—responsibilities made none the lighter by Socialist intrigue in every area of the globe,—the answer must be that a considerable majority of Mr. Coldwell's fellow students are academic cosmopolitans, "displaced persons", both physically and mentally, who have never had experience of administering anything more comprehensive than their own tragically embittered lives; never known rooted responsibility in any fixed locality.

Like all strong internationalists, Mr. Coldwell is liable to strangely chauvinistic lapses. We are not, therefore, to be surprised at his call that "A national flag and a national anthem, and a genuine Canadian nationality should be provided for." There is nothing intrinsically unnatural in such an expression of feeling, but coming from Mr. Coldwell and his party, who are Internationalists, and profess a socialism that stands for a reduction of the claims of national sovereignty in the interests of a world order, and condemns nationalistic and local patriotism as the prime cause of wars, it sounds hardly consistent. So, too, with his pan-Americanism—why Pan-America, if the objective of humanity is One World? "Nor can we forget that we, too, are an American nation," we read. "Our ties to the American nation need no emphasis. But stronger ties must be developed with the States of Latin America . . . cultural ties . . . Canada must therefore exert herself as a member of the Pan-American union . . . She must press for embassies in the Latin-American states. She must inaugurate a public investment policy which will assist the growth of those states, etc., etc." In short, Canada, *i.e.*, the Federal Government of the Canadian people, must take Big Business out of the hands of those who now practise it, and go into Big Business on its own account. And where is that likely to land Canada—those men and women whose government it is supposed to be that functions in Ottawa—but into World War III?

These are the ties that students of the London School of Economics would like to see promoted at the expense of the steady influence and solidarity of the British Commonwealth of Nations. Imperialism may, or may not, be bad; but this is just one empire against another. It is not to deny that pre-war conditions were in need of much improvement to suggest that as yet there is not the slightest evidence that Mr. Coldwell and his friends of that alien Foundation could handle them any better. Socialism stands for central economic planning on the Russian model, as a remedy for the universally-admitted shortage of purchasing-power. That the problem at the moment is a shortage of goods, due primarily to the Six Years War, and is only "incidental"; the theory grew up pre war ostensibly to meet the problem of undistributed surpluses. But central planning as a technique has so far only demonstrated its ability to equate inadequate incomes and real wealth by limiting the real wealth, an unforeseen and unwelcome result, due primarily, no doubt, to the tendency for bureaucratic planning to divert excessive numbers of individuals from production to administration of the kind expressly taught at the London School of Economics, and calculated to retard, rather than assist the efforts of those that remain in industry.

It may be thought to cover some part of the situation to say that Mr. Coldwell is sincere in his faith in planning as a remedy for a defect that has no logical connection with it whatsoever. But has he assured himself, we wonder, that for those who have persuaded him to it, the displacement and ultimate disappearance of Western culture and values, which centralised Socialist Government on the Russian model makes quite definitely certain, is not the main, though undeclared, objective of political Socialism, rather than the improvement of the general level of consumer income? Let him remember the fate of the Russian Kulaks. There is nothing inherently incredible in such a parallel, however tragic the consummation might be for Christendom. Let us once get rid of the

atmosphere of occultism with which the issue is surrounded, and then we may be able to see it as a plain challenge from East to West, from organised, "benevolent" Despotism, backed by a Publicity Campaign, to voluntary, Christian benevolence which may be defined as a state of mind—a kingdom—not susceptible to bally-hoo. Sooner or later Christendom must take up the challenge in the same realistic spirit in which it is offered.

Before it can do that, however, it has to discover and overcome the methods by which its natural-born adherents such as Mr. Coldwell are drawn to the opposing side and briefed against her; compelled at every turn, as we have seen, to deny Western tenets, and belittle their own native achievement. Let this West country English-man, and thousands of other native-born, educated intellectuals like him, wake up and shake themselves; posing to themselves a few simple, childlike questions as to how they have come to be identified with this—from the Christian point of view—disloyal and incredible creed; disloyal, not only to their native land and its great Dominions, but, far more serious, to facts. Whose servants are they? From what High Place have they been shown this improbable picture, and persuaded to accept it?

NORMAN WEBB.

## PARLIAMENT

*House of Lords, April 30, 1946.*

### TRADE DISPUTES AND TRADE UNIONS BILL

*Viscount Samuel:* In the elected House we have at the present time a Labour Party majority of two to one. In this House we have a Conservative Party majority of three or four to one. In these circumstances, if there were a critical divergence between the two Houses, it is obvious that the Constitution would not work, and before long there would be a great contest which history shows would be likely to end only in one way. Therefore, on an occasion such as this, what is likely to prove decisive is the advice which is given by the leaders of the Conservative Party to their supporters in this House with regard to the action to be taken on the Second Reading. I gather from the speech which has just been made by the noble and learned Viscount that that advice is not to challenge the passage of this Bill. That seems to me to be right in the circumstances of the case. . . .

Now with respect to the effect of the Bill on the position regarding the General Strike, I most vividly remember the first week of May twenty years ago. The Strike had been declared and there were no negotiations proceeding for its ending. The Government of the day—Mr. Baldwin's Government—had said that until the strike was called off they would not resume any negotiations for the ending of the dispute in the mining industry; while the Trades Union Congress said that until negotiations were opened in the mining industry they would not call off the General Strike. The deadlock was complete. At that juncture, being, as has been mentioned, the Chairman of the Royal Commission on the Coal Industry whose Report had considerable relation to the events that were then happening, I intervened as an individual, and I had an opportunity, through the intermediation of Mr. J. H. Thomas, of meeting the Working Committee of the Trades Union Congress. We met morning

after morning for several days, secretly, at the house of Sir Abe Bailey in Bryanston Square, in the somewhat incongruous surroundings of a millionaire's drawing room hung with great old masters, and on one occasion we met also the leaders of the Miners' Federation. Those negotiations were, in the end, successful, not in persuading the miners but in persuading the Trades Union Congress to call off the strike; and it was called off on May 12. . . .

In 1913 the Liberal Government of which I was a member, passed the Trades Union Act of that year which enabled a political fund to be established by any registered trade union if the majority of its members agreed. That Act provided that any person who wished not to subscribe to it could be exempted by contracting out. That was the law then; but in 1927 it was turned the other way about and it was decided that any person who did wish to subscribe to the political fund must take action on his own and contract in. The Bill which is before us this evening is a Bill to revert to the earlier law. After thirty-three years experience of the Act of 1913, for my part I find myself in the same position as the noble Viscount, Lord Simon, in thinking that the matter should be reconsidered. It is no longer essential that the trade unions should have great political funds in order to obtain access to the House of Commons for the working classes. Members of Parliament now are paid salaries—again owing to the action of the same Government at about the same period, 1911—and those salaries are now about to be increased. Official election expenses have been placed upon the public charge and are no longer paid by the candidates, and in other ways, by free postage and so on, election expenses have been reduced. . . .

. . . In the ruling body of the Labour Party the trade unions have a majority of four to one. But not only that; the five largest trade unions, if they vote together, have by themselves a majority in the whole assembly. The five largest trade unions can, in the Labour Party Conference, cast as many votes as all the rest of the small trade unions, all the local Labour Party constituency associations, all the area federations and the Socialist societies put together. . . .

. . . I am very proud to think that my first activities in public life, as a young undergraduate, were to act as a trade union agitator and to go about the villages of South Oxfordshire stirring up the farm labourers to join the Dockers and General Workers' Union. All through my life I have supported all the legislation that has been introduced for the assistance of the trade unions, including the Act of 1913. I do not believe the trade unions, except in the one lamentable instance of the General Strike, have in fact ever abused the strength that they possess, and I do not think there is any likelihood that they will do so to-day. . . .

*Lord Lindsay of Birker:* . . . I read the other day in the *Spectator* a moving article by Lord Hinchingsbrooke, for whom I have a very great respect, about the Conservative task, which he said was

"to meet the challenge of Communism with every weapon in their armoury and every fibre of their being."

If it is to attempt to do that, I would say, "more power to their elbow." But it is not a very good omen for this crusade which calls on us, if I may quote his glowing words:

"not to bend the knee before a spurious collection of aliens who have no knowledge of England, no roots in our history, no regard for our traditions." . . .

*Lord Tweedsmuir:* There are one or two conclusions from which I cannot escape. One is that His Majesty's Government are rather enamoured of the role of St. George. You cannot be St. George unless you have a dragon, and if you have not got a dragon you must invent one. If you repeal this Act to satisfy the *amour propre* of the trade union leaders it will set a very poor parliamentary precedent and will exchange the practice of the Mother of Parliaments for that of its least successful imitators. This is legislation by catch-word and war cry. If we are assembled to-day to have two minutes' silence for an imaginary wrong allegedly carried out nearly twenty years ago, against the background of a world striving to recover from its ruin, it makes a shoddy spectacle. In this His Majesty's Government, I say with respect, has deserted Parliamentary principle and history relates that no Party which has deserted principle has long endured in this country. The historian's verdict on Acts of Parliament is not based on the quantity of the legislation but on the quality and on its effect on the lives of the people of the nation. It has been alleged that this was a stain upon the Statute Book, but history may well relate at no distant time that the stain was not upon the Statute Book but on the hands of those who removed it.

*Lord Calverley:* The Conservative Party headquarters have already come to the conclusion that the Labour Party is in for the next fifteen years.

*Lord Llewellyn:* Certainly not.

*Lord Calverley:* There is a difference of opinion on that, but that is the considered opinion of the pundits of what used to be St. Stephen's Club. . . .

*Viscount Swinton:* Is it not a fact that Mr. Baldwin's Government, of which I was then a member, agreed that provided the miners would accept the report, whether we liked all of it or not, we were prepared to accept and put into force the whole of the recommendations of the Samuel Commission?

*Viscount Samuel:* That is so.

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