

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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BANKERS' ULTIMATUM TO CITY OF MONTREAL

MEMORANDUM

A—Preamble

(1) It is important, in the first place, to realise *the nature* of the bankers' action in threatening to withhold financial services to the City of Montreal unless it submits to control of its expenditures.

(2) Civic government is an essential feature of the constitutional democratic system of the country. The City Council is elected by the electorate of the City with a mandate to carry out certain policies which have been entrusted to that body by authority of the superior government of the province acting for the people of Quebec Province.

(3) Within the restricted sphere of jurisdiction entrusted to them, the City Council, so long as they are acting for the people of Montreal, is the supreme authority. It is fundamental to democratic government that the people are sovereign and their various legislative bodies derive their power and authority from this sovereignty of the people.

(4) In a democracy *all institutions*—including banks—exist to serve the people and must be subject to the people's sovereignty. Otherwise it is not democracy.

(5) To be the sovereign or supreme authority, the people must have effective control over the conditions and results they obtain from the management of their affairs. Otherwise it is not democracy.

(6) Let us first consider the national situation—bearing in mind that Canada is a constitutional democracy and therefore the people have the constitutional right of sovereignty. Are the people of Canada getting the results they want

from the management of their affairs? They want the maximum security and Freedom. Canada has vast resources awaiting development—and these provide the means for obtaining the economic security and freedom desired by the people. Yet we find throughout Canada widespread poverty, general economic insecurity and progressive loss of economic freedom, through a system of mounting debts requiring increasing interest payments and of oppressive taxation to meet the needs of the growing demand for social services. :

Public Rights Alienated

(7) It follows therefore, that the people of Canada are not only failing to obtain the results they want from the management of their affairs, but they are having imposed upon them the opposite results to those they want. In other words, their sovereign rights have been rendered inoperative and the effective government of the nation has been transferred from the political system to the economic system.

(8) It is not difficult to trace the

source from whence this usurped authority is exercised. Consider the facts. The resources of the nation await development. Producers are willing and able to increase production but they lack markets for the goods and services they could produce. But the people are poverty stricken and insecure because they lack the goods and services which could be produced. Here, then, is the market for the goods and services. But the people cannot obtain those now produced because they lack purchasing power. Therefore, the cause of the trouble is financial—as are the features of oppressive debts and taxation. So the conditions being imposed on the people against their will are being imposed by means of the financial system.

(9) This means that those in control of the financial system are able to impose upon the nation conditions contrary to the sovereign will of the people. So they exercise a power superior to the people and their political institutions. In fact, the controllers of the financial system are the real sovereign authority and effective government of Canada.

(10) The political governments of Canada—federal, provincial, civic and municipal, can operate only within the limits permitted by Canada's financial rulers—because they are limited in what they can do by the revenue they can obtain and this is controlled by the bankers through their control over the issue of money and their control of the huge and mounting debt structure.

(11) Governments are dependent upon their revenue from two sources—taxation and loans. They can obtain taxes to the extent only that the banks issue money to the public. And they can obtain loans to the extent only that

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banks permit them to borrow. So the banks can control Government policy by the control they exercise over the monetary system.

(12) Money, in our highly complex economic structure, is literally a licence to live, and to do and use things. Therefore the creation and issue of money controls every phase of social activity.

(13) The management of the financial system in Canada has been entrusted to the banks under Charter—and the banks exercise an exclusive monopoly for the creation and issue of the nation's money. As in all other countries where they enjoy this privilege and the power which goes with it, the procedure is summed up by the cryptic statement in the

Encyclopaedia Britannica: "Banks create the means of payment out of nothing." In other words, they manufacture and issue the tickets representing the nation's wealth without any cost, because they can create even the money required for their elaborate premises, and payment of their staffs and agents. However, in issuing money the banks adhere rigidly to the principle of issuing it only as loans to the nation—either by loans to individuals or by buying securities which are in themselves debt instruments. Because of their monopoly right in regard to the creation and issue of money—and the fact it is issued only on loan, the banks, in effect, claim potential ownership of the wealth which is represented by the

money.

(14) It will be evident, therefore, that the banks have a complete over-riding control of the economic structure and that by that control they have become the effective ruling power in the nation.

(15) To rectify this situation, democratic government *must* be restored to Canada. This means that the sovereignty of the people must be made the final authority on the results they obtain from the management of their institutions. In a democracy every institution exists to serve the people and it is the responsibility of those to whom it is entrusted the management of the nation's institutions to provide the results wanted by the people.

L. D. B.

WHAT A SHAME

By CHARLES JONES

Tom Milligan earned his living with a bath chair to which a very small donkey was attached for the purpose of drawing large and mostly old ladies on constitutional outings up and down the hills of Portnor by the sea. Tom developed a reflective manner owing to the constant trafficking of small talk with invalid ladies of unpredictable turns of mind, and his feet took on an obtuse splay because of the valiant way in which he backed up the donkey on the steeper slopes, pushing with all his might whilst the donkey adjusted his pull nicely to the force of Tom's perspiring assistance. Thus you see in Tom a kindly little man, somewhat comic when not leaning to his bath chair (of which he seemed to be a part), and astute in the difficult science of aged female foible. But you have not yet felt his temper; the weight of his indignation; the strong, even violent social conscience which made him a fearless champion of his old ladies: his cargoes, as he called them.

One day during the slack season, he called at Hazledene in Blackbridge Lane, and by dint of sheer insistence persuaded old lady Blake to take a ride, for nothing.

Ellen Blake was eighty two years of age, and though she was a marvel on her feet in the house, had never left her roof in six long years. Her old face, wrinkled criss-cross like a crumpled parchment, was lit with joy and drawn with concern at the same time, as she

travelled slowly up and down the familiar steep ways of Portnor, with Tom sweating and puffing behind and the donkey nonchalantly taking the air in front.

It was the little old woman's last outing. She had been widowed thirty years before, and still mourned the stiff-moustached ex-soldier whose many portraits made her sitting-room a Victorian mausoleum, backed up by a fierce oleograph of Lord Kitchener shewing almost vicious brush-marks. On her husband's death she swore she would never give up her home, a three-storey house of prim Georgian style which she rented from the Vicar. And she never has. Throughout those thirty years she has earned her living by letting apartments to visitors. In the early days she did well enough, and always displayed to newcomers the front pages of her visitor's book ornamented with the names of titled ladies who attended the King's Court, Bishops on leave from the Colonies, Doctors and Professors of importance.

But since the war there has been a sad decline. She got hard work, and little money, even though she "let up" throughout the season to a horde that filled her three floors. It was hard to earn the exorbitant rent; it was painfully hard when the rates crept up penny by penny in the pound, until her frugal meals were cut to meet them.

The house fell into some decay,

especially in those offices where she herself spent her days, in kitchen and scullery. The roof leaked in the scullery and the flagged floor was always damp. The kitchen oven burnt into holes, but the landlord refused to do anything about it. He spoke of increasing the rent whenever such things were mentioned and the old lady's reverence for the cloth and her fear of crippling expenses reduced her at last to a stoical silence.

The modern visitor required hot baths, and at eighty years of age, with the assistance of a small, underfed girl transferred from a distressed area by the benevolent Ministry of Labour, Ellen Blake was up at four in the morning stoking a copper with brush and small logs gathered from Plumbley's Cope the night before, to get hot water. She had bought a tin bath for a box room on the second floor and doggedly lugged the hot water up to it in cans, with necessary halts on the landings.

"How quaint and rural!" said the visitors, as they enjoyed this response to their town-bred demands.

Ellen Blake cooked, and washed blankets and sheets, she scrubbed and polished her floors, she kept her old Victorian furniture bright, and even the flowery texts on her bedroom walls always praised God's goodness, and promised salvation, at right angles. Everything was neat.

Then came the years of intermit-

tent crises; the dreary nonsense of unemployment to make men poor and Marketing Boards to keep them so. When the fish went back dead to the sea, and milk not required for plastics went down the drains, grist ceased to flow to Ellen's mill. Visitors were fewer, and parsimonious as the times. For two years and more she ate little, but worked still. The furrows in her old face deepened with worry. For the first time in her life she owed money, was behind with the rent, had tradespeople raising their eyebrows when she ordered trifles at the door and had nothing to pay on account. Grief broke her old heart. She was beaten on the last lap. She was hungry, cold, with pains in her hands and back. And the Georgian front hid her poverty, but did not heal her sorrow, or comfort her empty days from which even the distraction of toil had disappeared.

All this Tom Milligan learned as he trundled her over the empty roads. He made sympathetic grunts between hard-drawn breaths. His reward was a saintly, wrinkled smile, and "Thank you, Tom. It was lovely," as he set her down at her door again.

A few weeks later she was found dead, emaciated and alone, in her gaunt house.

Tom Milligan isn't a Churchman, and doesn't talk that kind of language. But he went to Church on the Sunday after her burial because the Vicar often says a few kind words about those recently passed away, and Tom, with his social conscience, was prepared to listen to a fervent and educated plea that in a land of plenty old ladies should not be suffered to work and starve themselves into the grave for lack of a few pence. He sat in the front pew.

Sure enough the Vicar made an oration.

"Two days ago," he said, solemnly, "it was my sad duty to lay to rest in God's Acre heah, a woman, well known to you all, who was a model of Christian endurance. She bore much in these hard times without moans or complaint. She has her reward."

That just shews what becomes of the mind of an otherwise sound human being if he is made to imbibe moral goodness in Divinity Schools before he is allowed to interpret the teachings of a peasant-carpenter who loved his kind.

While Tom fidgeted and reached for his hat, the Vicar went on.

Ellen Blake, now in the hands of God, faced life with great courage, enduring many things gladly. She accepted humbly the station to which it pleased our Heavenly Father to call her, and groaned not when the cross was heavy. With fortitude she bore the loneliness of widowhood, with courage the pains and poverty of old age. What an example of Christian endurance!"

"What a bloody shame!" said Tom, very audibly.

So the Vicar halted and gave out the hymn. Number 254.

The Wicks Case

The *Daily Sketch*, the *Sunday Chronicle*, the *Jewish Chronicle*, and doubtless some other newspapers have referred to the Wicks Case, and in the House of Commons Mr. Butler has expressed his surprise "that such importance should have been attributed in the German Press to the unsupported allegations of an individual regarding the British judicial system."

"Henry William Wicks, former £3,000 a year London insurance manager, who has settled in Berlin to escape the 'Jewish Terror' in Britain, faces a domestic crisis," said the *Sunday Chronicle*. The article (July 23) is headed "I'M AFRAID TO SEND MY WIFE TO BRITAIN", and refers to the affair Wicks—Burgin—Hore-Belisha. On the 19th *Der Angriff* said:

At four o'clock yesterday afternoon [i.e., the 18th] an interview took place in Berlin West between Mr. Wicks and several correspondents of English newspapers and news agencies. The talk, which lasted for more than seventy minutes, was three times interrupted by the telephone exchange's laconic formula, 'Express call from London'. They were all telephone interviews.

Those who are unacquainted with the details of the Wicks Case will learn what some of the chief allegations are from the published quotations from *Der Angriff* as follows: (1) That Wicks is a former employee of the Sun Life Assurance Company of Canada (2) that in January, 1936, he was sent to prison for 12 months for publishing a defamatory libel concerning Mr. Francis James Ward Gurney, solicitor to the Sun Life Assurance Company; (3) that he was 'thrown out' penniless after he had tried to expose a £50,000,000 fraud involving members of the British Government. If half of it were true, the Wicks Case would make the famous cases of Wilkes in the 1760's and Dreyfus seem small beer, and according to the way it was handled (even assuming broadcasting in English from a German station) could convict Mr. Wicks of the treasonable anti-British propaganda attributed to him or destroy the Government as at present constituted in this country, or both.

The objective of those for whom this paper is prepared is not that scandal should play a larger part in the control of human destinies, but that "the centre of gravity" should be shifted so that it comes to occupy that situation in which alone it can maintain the social mass in equilibrium. We are all for washing dirty linen; we are all against washing clean linen in dirty water.

Books to Read

By C. H. Douglas:—

Economic Democracy	3/6
Social Credit	3/6
Credit Power and Democracy	3/6
The Monopoly of Credit	3/6
Warning Democracy	3/6
The Tragedy of Human Effort	6d.
The Use of Money	6d.
Approach to Reality	3d.
Money and the Price System ...	3d.
Nature of Democracy	2d.
Social Credit Principles	1d.
Tyranny	1d.

Also

The Douglas Manual	5/-
The Bankers of London by Percy Arnold	4/6.
The Economic Crisis: Southampton Chamber of Commerce Report	6d.
Alternative to Disaster by L. D. Byrne	4d.

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The Purpose of Politics by H. E.	3d.
The Power of Money Compiled by J. B. Galway	3d.

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THE REFLECTING WALL

The cryptic editorial in last week's (July 22) number of *The Social Crediter* under the title "Time Present" takes some digestion in the mind of a slow ruminant like myself. I have chewed, and chewed over it, and find that there is sustenance to be got, and I recommend a re-perusal of it.

The objective of Science is the acquisition of knowledge, new knowledge. It is not the creation of anything new, but the establishing, in consciousness, of facts already extant—because the idea of creative originality in that sense is pure illusion. If, therefore, "there is nothing new under the sun", the question at once arises: Where do these facts exist before discovery? It must be in Reality, in the realm of Truth and knowledge. Theologically this is known as the Spiritual World,—to Jesus, the Realm of God, which again must mean the world of Reality, or it means nothing at all.

To the question: Can this Realm be located? One can reply, temporarily, that it is ahead of us. But that is no useful guide, unless we are sure we are facing the right way. "Man never is, but always to be blessed" said clever Pope, looking backward over the tail of his Pegasus. Possibly the best direction is that it lies on the other side of the opaque, polished surface, the Reflecting Wall that the writer of "Time Present" suggests so arrestingly,—the limit of the known; the boundary between the Seen World and the Unseen World.

Only imagination, he says, can pierce this wall. To me the word imagination, like most useful words in our vocabulary, is rather battered and out of shape. It has an unreal, almost whimsical association. My preference would be for the word faith, notwithstanding its association with dogmatic religion. But I think we mean the same thing. Faith—the substance of things unseen, (or imagination), "the stupendous force that annihilates that adamant face between things present and things to come", and projects itself into what we, thinking in terms of finite time, choose to call the future.

Within the limits of the sensible universe—which your contributor depicts as a sort of temporal, not eternal recurrence, whose limit is the reflection of the state of knowledge, and ignorance of the moment—all the bustle and fume

that we call history and progress, takes place. And assumably also, the various little geological clashes, the Ice Age and what-not.

And for ordinary men and women the Grand Illusion has always been this hard, opaque, reflecting wall called the present. Yet notwithstanding that from the other side of it has always come all that has been of value, everything of permanence in experience and life,—prophecy, leadership, discovery, beauty, unimaginative (faithless) man continues to deny, in speech and practice, that there is anything beyond, pointing to the reflection, which for obvious reasons is of the past, as proof of the assertion. With them it is always "as you were". What the eye sees, is, and what the eye does not see, never can be. So "back to 1914", or 1928, or the Age of Handicrafts, or whatever happens to be your particular fancy.

I would define faith as a grappling iron, planted on the far side of what we term the present,—on the other side of the Reflecting Wall, if you will. "Imagination" says the author of "Time Present", refuting the idea that the imaginations of Shakespeare and Newton were of different sorts, "is one and indivisible, an invariable, independent of the thing imagined". And that is true; imagination, faith, functions outside time, in other words, in the ever-present of eternity.

What constitutes the invariability of faith—my metaphorical grappling-iron—is that its hold is on the other side of the Visible, and not in Time Present. It gives you something to "pull on" in this shifting sea of reflections that, ironically enough, we call the material universe. And it is only by virtue of this purchase outside visibility that we achieve any of that positive action which it is the function of *The Social Crediter* to advise.

Action is vital for two reasons. First, because without actions faith (imagination) dies. And this is perfectly straightforward and understandable, because faith cannot live without proof (results), and proof is demonstration, and demonstration cannot be got without action. "Show me thy faith without thy works, and I will show thee my faith by my works."

And the second reason is that action is needed for itself. Take the social

credit case: we, by the grace of Providence and C.H.D. have been privileged to pass the Wall in imagination. In thought it no longer exists for us, at least on this all-important question of Supply. We no longer recognise that section of it which reflects to the great majority the hard picture of a finite, adamant Book-keeping System between them and security. But the immediate urgent need is to push this towering barrier of collective experience back at least as many inches as we ourselves have progressed yards, and so avoid the shock that appears to be coming with its consequent revulsion, back to—to nothingness, as your contributor puts it, in a vain repetition of the reflected past, inverted and leading nowhere.

But we mustn't forget that for us upon other points that obstinately Reflecting Wall still exists. For our particular purpose, it reflects the hostile, uncomprehending eyes of City Fathers and harassed business men and defeated householders, and the whole apparently world-wide structure of bureaucratic propaganda.

It is human thinking we have to shift, that is all this towering wall is made of. And the job is done only by virtue of the fact that we ourselves have had our thinking shifted. We have been there to the further side, and staked our claim, seen the "milk and honey" lying about. Our new knowledge is our faith. The scientific fact is that *what we have proved in our own case can de done*. There is nothing to be done but to get to it.

NORMAN F. WEBB.

Our contributor says: "If faith is 'the substance of things unseen', imagination is perhaps 'the substance of things undone.' To phrase the notes G. F. E. D. C. on a piano requires to my mind, the exercise of imagination, not faith. Those we wish to help seem unable to get beyond F. They rebound to G again."

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Mrs. Palmer's Page

OUR "FREE" PRESS

It was good to hear that Mr. Chamberlain had administered a reproof to the press, though what he said might well have been more severe, and still have erred on the side of clemency.

He pointed out to them that their method of presenting news was not always calculated to make a difficult situation easier to deal with, and that their custom of incorporating opinions in headlines might be likely to prejudice the reader before he came to read the news.

I am afraid that so mild a reproof, backed at present with no possibility of imposing any sanction against such offenders is not likely to have much weight. We shall still be treated to the same stream of propaganda imposed over the facts, and have to bear the nervous strain of wondering what is behind it all. All I can hope is that at last, the common sense of people will revolt against it. I heard one girl shop assistant say to another, "If only the papers could be made to tell the truth, we should get on far better," and I wondered how many of the people realised that the "freedom of the press" does not mean freedom to publish false rumours, or freedom to colour the news with opinions, any more than the liberty of the individual means liberty to help yourself to other people's property.

It is the inherent "decency" of the ordinary citizen that makes him such an easy victim. Not being much of a liar himself, he cannot believe that there are many people in the world with a lower standard than his own. Therefore, although he may say, "Oh, you can't believe what the papers tell you," he does not realise that the whole picture of life as presented by the press is an essentially false one, and he is unconsciously influenced by the constant repetition to which he is subjected. He is thus a victim of his own good nature.

But, as social crediters, we know that power divorced from responsibility corrupts its holders, and we must not shrink from admitting the fact that the unlimited power of the Jewish International Newspaper Trusts has led to an equally unlimited corruption, which has spread throughout almost the entire press.

To say, in face of the evidence presented by B. J. and H. R. P. in their excellent articles for July 8th and 15th, "Oh, yes, I don't deny the facts, but they just happened, no one made any plans beforehand," seems to me a most dangerous assumption, and quite contrary to common sense.

It is, of course, true that many journalists have no idea of the policy for which they are working, partly because they can only see a corner of the picture, and because they themselves have not been corrupted by the exercise of irresponsible power, so do not suspect it in others. But they have unconsciously adopted one basic idea, an idea that must never be questioned, no matter what the circumstances. This idea is that the money system is sacrosanct, that it can neither be altered nor controlled, that it is something that exists by reason of the nature of its own being, just as the Solar System exists.

That this idea originated within the Jewish banking system, and was spread by them throughout society largely by means of the printed word, I think there is no doubt. During the eighteenth century the Bankers laid the foundation of their unlimited international power. But statesmen and economists of that time failed to see that although the Banks might form their own system of administration, it

was a fatal mistake to allow them to control policy. How can we explain this blind spot? Was it mere chance or was it preoccupation with ideas based on that entirely imaginary creature, the Economic Man?

Little more than a hundred years had passed before the Bankers were so powerful that Gladstone had to say, "The hinge of the whole situation was this—The Government itself was not to be a substantive power in matters of finance, but was to leave the Money Power supreme and unquestioned. In the condition of that situation I was reluctant to acquiesce, and I began to fight against it . . . I was tenaciously opposed by the Governor and Deputy Governor of the Bank."

But by this time the idea was firmly fixed in people's minds that if the system were touched untold disasters would follow to private investors' money and trade. Thus the Bankers retained control of policy, and have increased and consolidated their power. The formation of the Bank of International Settlements enables them to shelter behind the decision of a higher authority, an authority which is entirely uncontrolled and autocratic.

But to whom is the Chairman of the Bank of International Settlements responsible?

This is a question which has not yet occurred to the majority of people.

The International Banking Trust can only retain power without responsibility while people believe that the money system exists as an end in itself. If once they were to realise that it could be adapted to make things pleasanter for the ordinary man and woman, just as we adapt the small twisting country roads to the modern motor car, the power of the Trust would be gone.

Now I believe that the Press is the most powerful weapon in the hands of the Trust. That and the Rewards of Office.

The Sanctity of Money is the religion which inspires every column in every controlled newspaper. This creed seeps into every word that is written, so that even the gossip and small news items do their share in enforcing the worship of the Golden Calf.

Rendezvous**Mrs. Palmer**

is at home to friends on Wednesday afternoons from 3 to 5 p.m.

(other times by appointment).

Tea and biscuits 3d.

It is hoped that visitors to London will make a point of calling at that time.

On Wednesdays August 16, 23 and 30, and September 6

Mrs. Hewlett Edwards

will receive visitors. Mrs. Palmer will be away on holiday.

Note the Address:

**4, Mecklenburgh Street,
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(first floor bell).

THE SOCIAL CREDITER

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TWO A PENNY

During a good many generations the emphasis of politics has been on the election of Members of Parliament and Councillors. The purpose of putting them there has always been confused and secondary and usually forgotten. And whatever an M.P.'s purpose may be it is discounted beforehand by the opposition and compromise which is party government. In all this confusion the hand that rules the purse-strings rocks the world—and gets away with it.

But old habits are extremely difficult to shed. "Why not put up a candidate who will stand for 'Social Credit' and secure his election?" You know the answer: Because to the public 'social credit' is a label by which they can easily be deceived. What the public really wants is results and not labels. Social credit candidates imply a social credit party, and therefore the old policy of divide and rule.

"But here is a candidate who says he stands as a servant of the public to get for them whatever they may demand. Why not concentrate on getting him in?" Why not? Suppose we get him in,—then what? What would he do about it? Stand for 'social credit'? No, we have just seen that that is a trap. He stands to obey the will of the people—and there is no will ready for him to obey. You think that perhaps he should find out what it is? No. The demand for results lies with the people, with their own initiative, and whatever organisation is necessary must come, as spontaneously as possible, from them too.

Such a member should therefore remain inactive awaiting instructions, which is an impossible position. In effect he cannot avoid "using his own judgement" and that means he will aim at what he thinks best; and at once he becomes a delegate, not a representative, because there is nothing for him to represent.

Such misunderstanding and confusion arises from putting the emphasis in the wrong place—on the election of representatives. It is putting second things first. There is no need to worry about representatives at all; we can get them any time. Representatives are, so to speak, two a penny.

At this present moment the need is to contrive means which will enable the People to *Speak their Will*. To make that so crystal clear, persistent and emphatic that nothing can stand before it. In that lies both direction (in the sense of policy) and the power which animates the sanction. And the second step, as that Will emerges, is to present it as such a whirlwind of support as will sweep the representative, whoever he may be, into obedience; or if he resists, into obscurity.

As this control of policy is assumed by the People, so it must be discarded by others; especially by the Representative who is the accustomed if unconscious tool of the hand that rocks the world. The Member must surrender this control of policy, and turn his own proper initiative towards the use of the Parliamentary (or Local Government) machine to ensure the results which people want. Inform the candidate of what is coming to him from his own constituency, but always remember that no words or theory of ours or of his, while still merely words or theories, will produce the actual results. Only the Will of the people, delivered in consecutive demands; and fulfilled by experts at the command of representatives, will do that.

The enlightenment of Representatives as to their position will have its place and, as Rates Campaigners are realising, will become a focus of action when and as the Will is presented. But waste no time in supporting "social credit" or "will of the people" candidates. Concentrate upon the Will

itself. If we can get that operating at only 10 per cent. efficiency it will *make and break* representatives with the precision of a magneto.

H. E.

I. R. A.

Sir S. Hoare, moving the second reading of the Prevention of Violence (Temporary Provisions) Bill, waved in the House of Commons a bundle which he said was a photograph of a document known as Plan S.

It was not, he said, the kind of irresponsible, melodramatic document that one sometimes discovered in police searches; but a very carefully worked-out staff plan of violent action. He said there had been 127 outrages since January. It was not due to the terrorists but "to the interposition of Providence" that loss of life was avoided. And it is, presumably, to the interposition of Providence that we must look if we wish the extraordinary powers taken by the Government, or any other powers they possess, to be applied to ridding the country of "foreign intrigue"!

Explosives, etc., have been seized, it is alleged, "enough to cause millions of pounds' worth of damage" (not 'which have caused'; merely 'enough to cause'.) What is this against the 9,000,000,000 pounds' worth of damage to English freedom caused by an intrigue utterly foreign to the spirit of Christendom in the last few years alone? Mr. Foot said it WOULD BE easy to bring false charges against an innocent man. Well, isn't it? Nine thousand millions is a nice fat false charge—and there are others of a different kind very occasionally brought to the notice of the Court of Appeal.

Mrs. I. M. SIEFF

Mrs. I. M. Sieff, with Miss Luise Rainer, entertained, at Mrs. Sieff's flat, Brook House, Park Lane, the seven Polish youth leaders who were in this country recently by invitation of the World Youth Congress Movement. This information is contained in a "gossip" paragraph in *The Jewish Chronicle* for July 21.

Mrs. Sieff was also one of the principal organisers of the dinner held at the Ritz Hotel in aid of the funds of the World Youth Movement, at which Lord Cecil presided, and the Marchioness of Carisbrooke, Mr. A. P. Herbert, M.P., Commander Stephen King-Hall, and Miss Luise Rainer spoke.

RACE

By TUDOR JONES

A—Have you still that copy of . . . ? I'm writing an article about Race, and want to look at it.

B—How interesting! That's what so many people are getting all hot and bothered about!

Which, of course, is utterly untrue: people are not getting hot and bothered about Race. They are getting hot and bothered about JEWS: in some places very hot, and in all places very bothered.

So difficult an abstract concept as that of *Race* is quite incapable of generating even mild interest in most people. The interest displayed by white children when they first hear that some little children are born black (by the way, they aren't) is not an interest in an abstraction but is self-interest of the most thorough-going sort, as is often made sharply apparent by the instant question: "If one of them touched me, would some of the black come off onto me?"

The difficulty experienced in convincing an intelligent child that its natural fastidiousness would receive no such shock is highly significant. It is quite insufficient to tell the child to stroke another polished and highly pigmented object—ebony or granite. The argument is inconclusive. The skin is something from which something *does* come off, and to give the negro skin the most elaborate certificate of purity is merely to drive deeper the child's sense of difference and potential incompatibility.

For a reason which may be, and I believe is closely associated with the troubles of the modern world, and with the cause of these troubles, discussion of the Jewish Question is practically impossible without introducing racial questions. The Jews themselves will not permit it. And, wherever racial questions are discussed a modest estimate of the percentage of error to which expression is given is well over 90 per cent. Moreover, a tabulated statement of the 'progress' (I use the word purely historically) of the science of ethnology set up side-by-side with a corresponding statement of the 'progress' made in so-called economic science, in the same time presents such striking features of similarity as to be, in my opinion, highly significant. I agree that what is vaguely called the 'scientific' approach—

nearly always by people, whether 'scientists' or not, who are not guided by the remotest idea of what constitutes this 'approach'—has been well advertised for certainly not more than a half-century during which time it is supposed to have subjugated the whole field of knowledge, natural and unnatural. But this is, to my mind, also a highly suspicious circumstance, particularly when I consider that it is at least as certain as anything not subject to immediate observation can be that the 'scientific' approach has been practised throughout the whole history of civilisation; that perhaps its most striking successes are now some thousands of years old; and that the finest statements of its nature with which I personally am acquainted have been current for well over half a millenium.

It is, to my mind, highly significant that the only serious effort to apply rigidly scientific principles to the field of knowledge of which Race and Human Culture are at or somewhere near the centre has been all but smothered in England during the past twenty years. Just as Man is the only creature capable of building up a body of knowledge and tradition, so he must be the only creature capable of encumbering himself with a load of error. But it is not necessary that he should do so, and where he appears to receive an altogether disproportionate amount of assistance in going astray, we may well seek out the cause. The effort to which I refer is that with which Elliot Smith, Perry, Rivers, Henry Head and a very few others were associated. Covering the wide field of human interests associated with physical and cultural anthropology, and psychology, to each of which it made revolutionary contributions of great practical consequence, it soon met with strong opposition and is, for the time being at all events, without active representatives on any but the cultural side largely developed by Dr. W. J. Perry.

Before proceeding to give any account of the salient features of past and present doctrines about *Race*, it might be well to pause to ask a few questions:—

(1) Is it true that social crediters have acted from motives which suggest that they have been

acutely aware of the unique characteristics of the system of ideas they had got hold of and have been trying to disseminate? If so, they recognised, at least in their practice, that the doctrine of the sporadic origin of the characteristic elements of human culture was liable to the material limitation (for them at least) that probably it would fail to materialise. They behaved as though they believed their 'revelation' to be unique: if it were lost, there would be no 'second edition', or the occasion for its existence would pass. If, therefore, the doctrine of the sporadic origin of cultural elements had had complete hold over their minds, they would, almost certainly, not have acted with the precision and consistency with which many of them have acted. To achieve this result, individual social crediters had to overcome the whole force of an exaggerated and artificially fostered personal vanity, to which weakness, rarely present when there is the slightest real excuse for it, and blown to passionate intensity where there is no objective excuse for it at all, so much poisonous propaganda is secretly addressed. Their real assessment (even if unconscious) of their mistrust of current theories may thus be estimated.

- (2) "Don't at all assume that you are going to do something with large masses of people without being perfectly clear as to *why* you should be able to deal with large masses of people."—(C. H. Douglas). The context emphasised the similarities as well as the difference between social 'forces' and mechanical 'forces'. In war, is correct assessment of 'forces' material or immaterial?
- (3) Are we at war?

The statement that at some time in his history, "Man became entangled in the shackles of the theory of the State, which he himself had forged", conveys less than its full meaning to anyone who fails to grasp, as he considers it—even as an hypothesis—, that its terms em-

brace every aspect of man's life, physical, mental and moral, both in their individual and social relationships. It has been said, in this connection, that "the chief obstacle that interferes with progress at the present time" is "the custom of using technical terms and phrases for the purpose of evading frank and direct examination of the facts [which] has become so serious a menace to the acquisition of a sane understanding of the behaviour of men, whether we are dealing with the problems of psychology, ethnology or psychiatry."*

If one would wish to study a 'scientific approach' to a realistic understanding of the characteristics of different masses of people before modern tendencies began to substitute catch-phrases for facts, a fair reminder of the way in which it may be done would be to refresh one's memory concerning the method adopted by one Caius Julius Caesar, who came in contact with many peoples and developed the habit of making precise observations concerning their ways. [I have personally very little doubt that one of the motives which inspired the rise into prominence of so-called 'modern' studies was the considerable enhancement of the power of individuals to form accurate ideas of the possible range and scope of human life and aptitude which may be gained from a knowledge of the results of so-called 'classical' study. The latter may therefore be deemed, in some quarters, to be well-suited to the members of a 'governing' class only so long as that class is small relatively to a 'governed' class.]

Caesar was concerned with the ways in which the masses of people with whom he came into contact tended to behave socially. In recent times the emphasis shifted; although some of the facts brought to light are useful.

Not Skin Deep

Blumenbach, 1775, *De generis humani varietate nativa*, distinguished five varieties of the human race, and was the first to note the characteristic variations in the shape of the skull and face which accompany racial differences. It was Blumenbach who enthroned *Homo Caucasicus* as the 'typical European'.

* "Problems of Personality—Studies in honour of Morton Prince"; Chapter 1: *The Evolution of Intelligence and the Thralldom of Catch-Phrases*. Kegan Paul, 1925.

It was not until 1899 that Ripley showed that no such type existed in the region and brought to light "some remarkable points . . . which have an important bearing on the future struggle of races for the possession of the earth." It was Ripley who made current among anthropologists the view that there are to be found among the people of Europe members of three principle racial types, the tall, blond, long-headed 'Teutonic' race of the north, the dark, long-headed 'Mediterranean' of the south, and the brown, broad-headed 'Alpine' race of Mid-Europe.

A special text-book is at present being prepared for the use of Japanese medical-students because of the many divergences from the European pattern with which they habitually meet. Race is not skin-deep. How deep is it?

(to be continued).

What Profits It . . . ?

"Even the best of modern civilisations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express my opinion that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over Nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and intensity of Want, with its concomitant physical and moral degradation, among the masses of the people, I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation. What profits it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and of the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction?"

T. H. HUXLEY,
1825—1895.

The NEW ERA

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New Soviet Chief:

*Lozovsky, Revolution Through War
Apostle*

The Jew, Solomon Abramovitch Dridzo Lozovsky, a former Secretary-General of the Profintern, the Syndicalist International, and now a member of the Comintern's Executive, has been appointed permanent head of the Moscow Foreign Office and principal adviser to Molotov.

His chief aim in life, says the *Catholic Times*, as he himself wrote recently in *La Vie Ouvriere*, is the overthrow of the existing order in the Great Democracies who are now humiliating themselves in courting his assistance.

Lozovsky is a leading apostle of the Revolution Through War doctrine. After Rakovski, he is the member of the ruling clique in Russia with the most intimate knowledge of affairs in France and England. He lived in France before the War, returning to Russia after the October Revolution, and was almost at once sent back to France to organise disorder there.

He was responsible for the split in the C.T.G. (general confederation of labour) which took place in 1923, and was the chief creator of the Moscow-directed C.G.T.U.

He is the author of a text-book on the subject, which has been published in France under the title *La Greve est un Combat*.

He has also worked in Poland, where he is remembered as one active agent among the textile workers at Lodz.

Lozovsky's immediate chief in the Comintern, Manouilski, declared in March, at the Congress of the Russian Communist Party, that "Communists must support every war that brings nearer the victory of the world proletariat, of which the interests coincide with those of the country of Socialism . . ."

"This war will be the most just, the most holy, that has ever been fought in the history of mankind, a war which will necessarily stir up a whole series of revolutionary outbreaks, within the enemy ranks, and which will break up and demoralise the ranks of imperialism."

The full text of this remarkable declaration can be read in *Correspondence Internationale*, the organ of the Comintern, April 24, 1939, pp. 455—460.

NUTRITION AND THE PUBLIC HEALTH

Nutrition and Public Health; Report of a conference called by the British Medical Association, April 27—29, 1939. British Medical Association, 1939.

A conference, called by the British Medical Association was held on April 27th, 28th and 29th last to discuss "the wider aspects of nutrition." Over 80 societies—professional, scientific, philosophical, and trade—were represented, together with some 35 firms and 200 individuals having direct practical or theoretical interest in the subject.

In his inaugural address Sir Arthur Salter noted the shocking effects which continuous poverty has had on the physique and health of half the people of Britain; and he emphasised its sinister influence upon the future of the nation. The birth of a child has become for most parents an occasion for apprehension instead of joy. The chief cause of families becoming poverty-stricken is the number of children, and the high cost of food.

"We Could . . ."

Sir Arthur expressed the view that no possible increase of home production could meet the shortage of food now covered by imports; but, although he spoke with an air of finality, the evidence to the contrary is exceedingly strong. Some authorities say that these isles could feed from 60 to 90 millions of people. Moreover Sir Arthur seemed to rely upon Lord Astor's evidence that it would cost too much—meaning money, of course.

A very significant thing is that the meeting took as proved the terrible figures of malnutrition in Britain set out by Sir John Orr four years ago in his book "Food, Health and Income." Sir Arthur did the service of exposing the iniquities of the constitution and operation of the Marketing Boards. P.E.P. and its pups were, of course, represented, and they did their best for themselves. They said their little pieces, but somehow the limelight missed them, and only picked out the completely honest and simple exposition of dietetic, medical, and agricultural facts which had inspired the B.M.A. to convene the conference.

Outstanding interest was shown in the results of the work of Sir Robert McCarrison, and of Sir Albert Howard; and great honour is due to them, and to that small body of medical men, the 600 Panel Doctors of the County of

Cheshire, who, some weeks earlier had related their scientific work to the failure of the National Health Service to make Britain healthy—a failure due, in the main, to improper feeding, and that because the proper foods are not available.

Economic Lunacy

The simple truth is that Britain is sick in mind and body through neglecting to produce home grown food and, not to mince matters, it is people with Lord Astor's type of mind who are the cause. They hold the opinion which Lord Astor expressed that "the New World can grow wheat much cheaper than we can," and that "a policy of self-sufficiency in food or anything else is economic lunacy," and so on.

Of course, his Lordship took no account of the cost to the nation of the ruined countryside and of the human beings displaced, but that omission was rectified by Mr. Fordham, Council Secretary of the Rural Reconstruction Association, who estimated it at the modest figures of one and a half million unemployed, and £100 million a year.

More Centralisation

It is interesting to note that Lord Astor criticised the Marketing Board, but only on the grounds that they are too sectional in outlook. His remedy is that the Government should nominate a majority on the Boards in order to get a National outlook! Bright idea. Not an abolition of centralised authority, but a different one—a difference of the kind there is, say, between Morgan and Kuhn, Loeb.

The political-economic aspect thus received full consideration, and in that sphere it was left to Dr. K. A. H. Murray to say:

"There is still a gap for some people between the market price of foods and the price they are able to pay. This gap can be closed only by reducing still further the costs of production or by increasing consumer's purchasing power—or by both."

Not quite there, of course, but a hopeful prospect.

A practical farmer, Mr. Hurd, brought the subject down to earth. He is fully aware of the need for proper feeding in animal rearing, and is convinced that fresh grown food on our own

soil has virtues far excelling imported feeding stuffs, artificially prepared and preserved, which are now widely used. To illustrate his point he quoted an experience of one of the Cheshire Panel Doctors who had been consulted one day by a young man, aged 23, from the West Coast of Ireland. He was a remarkably fine specimen of humanity, with a full set of perfect teeth, and an alert brain. He had been brought up in a very poor home, but all the food eaten, consisting of porridge, milk, small quantities of fat bacon, oatcake, scones, potatoes, carrots, turnips, green vegetables and so on, with an occasional fowl, or rabbit, or a fish from the river, had been produced locally, and cooked by his mother. He had been nurtured on the natural products of the West of Ireland.

Natural Standards

The evidences from which this experience was quoted contained several most convincing indications that Mr. Hurd is right. He pleaded for a more natural standard of feeding, based on the produce of our own soil, to which, he asserted, British farmers could make a much bigger contribution than they are making. Nor by exploiting the soil, and robbing it of its fertility in the fashion of the get-rich-quick producers in the younger countries (who "can produce so much more cheaply than we"). Possibly Lord Astor hasn't heard of "mining" wheat, or, if he has heard, it has paid him not to listen.

In the end you can't get more out of the land than you put into it, and good humus made from animal manure is the only basis of proper farming. Mr. Hurd's words were eloquent on the subject. "This lesson, painfully learnt by our early forebears, is the basis of our system of mixed farming in which crops and stocks are interretated." What is taken from the land must be returned to it. The violation of this rule has ruined millions of acres of land in the New World—in the U.S.A., alone 100 million acres have been destroyed—and is threatening the fertility of our own land.

It is a grave reflection that the pressure of the debt system should cause us to forget the basic rules for continuous civilisation. The Chinese have not done so. The peddler of super-phosphates, and the rest, was a hard job there. They religiously return every-

thing to the soil that they take from it. But Western civilisation sells at the point of the bayonet, and as the Japanese have adopted that method too, the poor Chinese may be compelled to change their ways.

It has been proved beyond dispute that good or bad physique, health, and intelligence may be produced at will by good or bad nutrition. Sir Robert McCarrison's work has established that; and his teaching was echoed by Mr. Hurd and others. He has proved that infertile soil produces only food of low value.

Sir Albert Howard's researches over many years have established the right methods of producing healthy soil conditions. His methods are already in use in a number of places in the world, and everywhere are giving amazing results.

Under such conditions one may be forgiven for hoping that something may be done towards rescuing agriculture from its plight, but experience says otherwise. Nothing can be done without disturbing vested interests, so nothing will be done till we *make* it happen. At any rate we know now both what we want and how to get it—which is something. J. S. OAK.

They Know!

Speaking at a Zionist meeting at the Metropolitan Opera House, Philadelphia, Chaim Weizman, a leader of the Zionist Movement, said: "A Government does not do things by itself, you must know what to demand, how to demand it, and when to demand it. If you know that you know all the secret that is essential for Zionists to understand."

Sing Cuckoo!

By the recently announced swindle for insuring property against hostile aircraft the Bankers supply what one paper calls a 'brains trust' to discover by how much the general public can be fleeced. There is also a proposed Government scheme for the collection of premiums without there being any guarantee to pay anything out in the event of damage.

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Councillor R. T. Evans

Liberal Candidate, Cardiff.
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1929—Defeated in Llanelly.
1931—Elected for Carmarthenshire.
1935—Defeated.
1936—Elected to the Cardiff Corporation.
1939—Due for re-election.

He was formerly a Lecturer at Cardiff College.

He is a member of the Economic League.

Religion—Congregationalist.

The following are quotations from his book "Aspects of the Study of Society", which was published in 1924. It is a series of lectures delivered to miners.

(1) "To most of us, fear of punishment for disobedience is seldom a conscious motive. Yet it is ever there in the background in the form of an instinctive shrinking from losing the good opinion of our fellows—to normal individuals social ostracism is the punishment most dreaded.

(2) "The State is an instrument of society, an instrument that can be used to achieve whatever ends its members care to pursue.

(3) "Purposeful activity is as natural to a human being as playing is to a pup."

SCONES

Ingredients—

1 lb. plain flour.
1 teaspoonful bicarbonate of soda.
2 teaspoonfuls cream of tartar.
2 ozs. sugar.
2 ozs. fresh butter.
 $\frac{1}{2}$ teaspoonful salt.
1 egg and milk to make about half a pint when whisked with the egg (the exact amount depends on the flour).

Method—Grease a baking sheet. Sift all the dry ingredients. Rub the butter into the dry ingredients and mix to a dough with the egg and milk. (Save about a teaspoonful of this to brush over the tops).

Turn on to a well-floured board, knead lightly and roll out quickly until it is half an inch thick. Cut into rounds, place on the baking sheet and brush over with egg and milk.

Bake in a good oven for ten minutes and a cooler one for another five to ten minutes.

B. M. Palmer.

Anti-Racket-ism

R. Bell, writing in the journal of the Militant Christian Patriots, *The Free Press*, for July, has been less than fair to us. He ends an article on "The Financial Racket": "Every 'racket' must be taken in turn and squashed, and why will not our social credit friends cease from worrying about a chimera, and help us do this?" It may well be that Mr. Bell's social credit friends *are* worrying about a chimera. We do not know whose friendship Mr. Bell enjoys among social crediters, and, since he doesn't tell us what the chimera they are worrying about is, the evidence is insufficient to identify them. Nevertheless, we hope the magnitude of their chimera is not so great as that which worries Mr. Bell. He thinks that the payment of interest on loans to central and local governments and to monopolies diverts £600 million worth of labour every year from efficiency and production to inefficiency and waste. It is a little difficult to know what he means, but it is evident that he has not yet grasped the significance of the fact that "Banks create credit." They create the means of payment out of nothing—and charge the people's goods for doing it. There is something—perhaps it is chimerical, but we should have preferred to say *naïve*—in the statement, "If such an easy cure for bad and corrupt government [presumably debt-free money] could be effective, politicians and financiers would carry it out themselves—if only so that they might go on swindling the public in peace." But, if they did, they would no longer be swindling the public and the public would be at peace!

Benes Back

Dr. Edouard Benes, the former Czech President has settled down in a modest Putney villa to await the day when Czecho-Slovakia will "call him home" again.

According to the *Sunday Chronicle*, he "slipped quietly back to England last week."

He is so convinced that his country will free itself from the "foreign" yolk that he is not taking one of the permanent professorial posts which Universities in various countries have offered him. But he expects to lecture at the University of London on "general democratic and sociological principles."

Letters to the Editor

Progress in the Netherlands

Sir,

It may interest you, and the readers of *The Social Crediter*, to know that as the result of joint and individual activity of members of our group, supported and possibly inspired by "*Volkswelvaart*" (now in its fifth year), some of our Douglas ideas have found their way.

The Society for Stable Money (having a board composed by mainly University professors) has adopted the idea of a national balance sheet, and in a report published by a Government-committee under the chairmanship of the Socialist, Dr. van der Waerden, the State-creation of money is recommended.

Both events about coincide with the present government-crisis due to monetary matters, and underline the existing conflict between the more advanced school of Professor Romme (Roman Catholic Minister for Social affairs) who wants to spend money, and the less advanced school of Dr. Colijn (Calvinist Prime Minister, attached to the so-called sound-money theory) who considers that impossible. There is, unfortunately, no occasion yet to consider our battle won, but even these "results" would have seemed impossible a short while ago.

Yours faithfully,

ERNST LOEB,

Hon. Gen. Secretary,
Nieuw-Economische Groep.

Dreef 1, Heemstede; July 12th, 1939.

The Binderup—Voorhis Act

Sir,

While recognising that Mr. Swabey (*Social Crediter*, June 17) reserves judgement on the working of the United States Bill, H.R. 4931, may I call attention to some points not mentioned in his article?

The Act provides for the dismissal of the present Board 30 days after passage and for a new Board. The idea is that the present Board has failed, so the thing to do is to set up a new Board appointed by the same Controllors!

The present Board already have "effective control over the volume of money" so what will the change amount to? To just what International Finance wants as expressed by Montagu Norman when he said "Nationalization [of the

the Bank of England] we welcome it!"

The policy of the Bill is "... to aid in restoring and maintaining full employment and production." That is to say, the work-slave state—the policy of all the dictatorships and of all the so-called democracies.

Members of the Board are to be selected on the basis of their "ability to formulate monetary policy." In a true democracy policy (the results wanted) would be decided by the people, not by their servants on the Board.

Section 6 (d) provides, in effect, that the Board can dodge responsibility for the Board's own failure to achieve the policy of the Act by promptly advising the People's elected representatives with "recommendations for appropriate legislation and/or executive action."

What kind of advice (on how to do a certain job) is advice from those who, while armed with dictatorial powers, have failed to do that job? Will the Congress and the President—elected servants of the People—make such a whip for their own backs and for those of the People they are elected to represent?

Perhaps the most important and dangerous provision of the Bill is one apparently consciously designed to prevent any Sovereign State from following the great lead of the Alberta Government's Treasury Branch System.

H.R. 4931, Section 3 (a) would, in effect, remove all credit power *rights* from individuals, firms, associations, or corporations in the U.S. and centralize them in the Board. At the whim of the Financial Commissars (not the label used in the Bill) any individual, firm, etc., could be stripped of its traditional right to issue an order on itself, receive similar orders from others and keep, in association with others, books of record of such.

Section 3 (a) of H.R. 4931 reads:

"All individuals, firms, associations, or corporations in the United States, or Territories and possessions thereof, receiving deposits of money or *credit* or *any other substitute medium of exchange* withdrawable or payable upon the cheque or *equivalent order* of the depositor upon demand or within sixty days and *transferring such deposits or title thereto*, to other banks or individuals, firms, associations, or corporations,

in the United States, its territories, or possessions, or foreign countries, *shall be deemed to be commercial banks engaged in interstate commerce* (!) and as such are *subject to Federal jurisdiction and to the authority of the Board of Governors of the Federal Reserve System according to the terms of this Act.*"

That seems nicely calculated to "fix the duff" of any people attempting to gain free access to the use of *their own credit*. Magna Carta would be as dead as a doornail. International Finance would be securely enthroned in power under the glittering canopy (or cloak) of "public ownership of the banks."

ERNEST J. ATTER.

From Lamarck

Sir,

"Nature recognises neither kingdoms nor classes, no orders, no genera, no sub-genera, nature recognises nothing but individuals."

The above quotation is from Lamarck, where or when I don't know but I copied it down when I was a very young man, many years ago. I think it was quoted in a review in the literary supplement of "*The Times*." It is rather "social credit" I think though I have never seen it quoted by any of our writers.

C. S. W.

Mr. NASH

Mr. Nash, who not so long ago was the author of the assurance that the New Zealand Labour Party would see to it that, whatever prevented the abolition of poverty in New Zealand, it would not be money, has been granted Export Credit Guarantees up to £9 million "on approved conditions", and negotiations are said to be still proceeding for the renewal of a debt burden of £17 million. The New Zealanders are so pleased with their present state that there have been 167 industrial disturbances during the past three years, compared with 51 in the previous three years, and the Government has just rushed through punitive legislation against strikers.

The 'Accident' of Birth

In returning thanks for the presentation to him of a portrait bust of himself by a refugee-sculptor, Joseph Abbo, Mr. George Lansbury said he could not believe in judging people because of 'the accident' of their birth.

ANNOUNCEMENTS AND MEETINGS

Will advertisers please note that the latest time for accepting copy for this column is 12 noon Monday for Saturday's issue.

BELFAST D.S.C. Group. Headquarters: 72, Ann Street, Belfast. Monthly Group Meetings on First Tuesday in each month.

BIRMINGHAM and District. Social Crediters will find friends over tea and light refreshments at Prince's Cafe, Temple Street, on Friday evenings, from 6 p.m., in the King's Room.

BLACKBURN Social Credit Study Group. Enquiries to Hon. Sec., 47, Whalley New Road, Blackburn.

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

LIVERPOOL Social Credit Association: Watch this notice for further information about weekly meetings on Thursdays which are being arranged for the purpose of clarifying present day affairs, keeping contact, and increasing information. All members should be present as frequently as possible and others who are interested in informative discussion. Hon. Secretary: "Greengates", Hillside Drive, Woolton.

LONDONERS! Please note that THE SOCIAL CREDITER can be obtained from Captain T. H. Story, Room 437, Sentinel House, Southampton Row, London, W.C.1.

NEWCASTLE D.S.C. Group. Literature, The Social Crediter, or any other information required will be supplied by the Hon. Secretary, Social Credit Group, 10, Warrington Road, Newcastle, 3.

PORTSMOUTH D.S.C. Group. Weekly meetings every Thursday at 8 p.m., 16, Ursula Grove, Elm Grove, Southsea.

SOUTHAMPTON Group. Monthly Meetings: Monthly Meetings of the Association are held at the ADYAR HALL, Carlton Crescent, Southampton, 7-45 p.m., every first Monday in the month. All communications should be addressed to C. DAISH (Secretary), D.S.C.A., 19 Merri-dale Road, Southampton.

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