

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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From Week to Week

Eighteen thousand and sixty-six new books and new editions were published in Great Britain in 1951, a thousand more than in 1950 and nine-hundred more than in 1937, the previous highest recorded total. A third of the publishers' output was sent abroad. In the United States ten-thousand books were published, and exports fell. The United States is second only to Australia as a customer for British books, and some American exports are of works by English authors.

There may be—indeed there must be—observers to whom sand varies in tint from strand to sunny strand. They are of the elect. The colour presented by large quantities of the variously pigmented rocks of these islands, red, white and blue, reduced to powder, washed and mixed, is to the unobservant 'sandy'; and 'sandy' means just 'sandy.' The larger the masses, and the more thorough the mixing, the more nearly must the colour approach to uniformity. Eighteen thousand and sixty-six probably far exceeds the number of rocks distinguishable by their colour; but we notice that as the quantity of book production increases and with it the habit of almost indiscriminate reading the 'colour' of the human mind becomes more and more 'sandy.' We don't like it. As has been pointed out in these pages, e-quality means *without* quality. Quantity has a mass effect; mass antagonises quality and tends to destroy it.

We notice how extensive is the passage headed ENTROPY (presumably so headed in the Vatican transcript handed to the *Osservatore Romano* and translated and published in this country by *The Tablet*) in the recent statement on the Church and Science by the Pope: one of the most striking statements in its way we have ever seen. We have made this word familiar to readers of this review. We do not say one of the first 'results,' but one of the first *sequela* was a painstaking attempt by the "B."B.C. to stigmatise entropy a 'superstition.' We wondered at their far-sightedness; but the chief instrument of controlled publicity in the British Empire is far-sighted—and very mischievous.

Now, let us suppose that entropy is the up-to-date word for Original Sin, and we may see why the most originally sinful of our public institutions should waive aside its peculiarities as a mere superstition.

Entropy is the normal process of the Universe. "My kingdom is not of this world."

We shall publish the text in translation of the statement to which we have referred.

Whitney H. Slocomb, LL.D., of Los Angeles, is publicising, with the help of (we regret to say) Englishmen, a "middle course" to steer between Communism and Fascism.

To call it a system would dignify it unduly: it is a plan for 'producer-credit,' in which we can see literally nothing at all to justify the claim that it would "cause the government to earn its pay for its services to the people of guaranteeing the social credit of all individuals,"—if, indeed, these words have any precise meaning.

• • •

"In the Middle ages, the professional Jew prospered by the institution of the Ghetto"—Mr. Berger [Elmer Berger: *A Partisan History of Judaism*, New York, Devin-Adair Company] points out that this form of separatism was sometimes asked for by these political opportunists, that when enlightened princes offered Jews social and political equality, they found these 'leaders' in opposition; the power they held over the Jewish community would thus be broken.

"It is these selfsame professionals who, aided and abetted by the Hitlerian era, have arrogantly set themselves up as the conscience of all Jews. It is they who are promoting the new separatism—Zionism—and are denouncing Americans for being Americans first. (One cannot help but suspect that these selfsame professionals find anti-semitism favourable to their purposes and, while protesting against this stupidity, secretly hope that it shall grow worse.)"—(Frank Chodorov in *Human Events*.)

SOCIAL CREDIT EXPANSION FUND

"The situation relatively to ourselves is like that which presents itself to a military leader when his forces, which have been pinned down by one or another of all those conditions of warfare which it is the aim of an enemy to invent or to use, are suddenly released and available for a new disposition. Such opportunities are of short duration. Whatever we may be able to do to meet this contingency, we hope and believe our readers will co-operate. The Social Credit Expansion Fund (disbursed only on the authority of Major Douglas) is an instrument which ensures one form of such potential co-operation. Trained man-power is as important, and useless without it." (*The Social Crediter*, November 3, 1951).

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PARLIAMENT

House of Commons: November 26, 1951.

Japanese Treaty of Peace Bill

Order for Second Reading read.

The Joint Under-Secretary of State for Foreign Affairs (Mr. Anthony Nutting): I beg to move, "That the Bill be now read a Second time."

As the House knows, the Treaty of Peace with Japan was signed at San Francisco by representatives of the late Government on 8th September; and this Bill is a consequential matter which will, I hope, commend itself to the House. Before I say anything more about the Bill, however, I should like to revert briefly to the Japanese Peace Treaty itself.

The House will recall that the draft of the Treaty, in substantially the same terms as the Instrument signed at San Francisco, was published as a White Paper on 12th July, and was discussed in general terms by the House on 25th July. During that discussion, certain hon. Members on both sides of the House expressed anxiety lest so liberal a treaty might expose this country's trade to damaging competition from Japan.

The prosperity of British industry must always be one of the principal concerns of any Government, and, indeed, of the House, but I am sure that whatever may be the merits of trying to protect this country's industries against unfair and injurious competition, a treaty of peace is emphatically not the means which we should seek to use. It is impossible, even if it were desirable, to attempt, so to speak, to write our own Customs regulations into an international agreement, negotiated and signed by a number of different States, and to expect them to be accepted.

Fifty-four States at war with Japan were consulted during the preparation of this Treaty, and in expressing their own views His Majesty's Government took careful note of the requirements and needs of the Colonies. None of these States was in a position to dictate the terms of the commercial articles of the Peace Treaty. In fact, the terms represent, as indeed, do the terms of all multilateral treaties, the maximum distance which all the participants were prepared to go in any particular direction.

In a multilateral treaty of this kind, therefore, it would have been quite impossible, even had the Government at that time wished to do so, for them successfully to insist upon the inclusion in the Treaty of provisions which restricted Japanese industry or production. Indeed, even if it could have been agreed to insert restrictive provisions of this character, the Allied Powers would have had no means of enforcing their observance by an independent and sovereign Japan. . . .

Mr. Ellis Smith (Stoke-on-Trent, South): I beg to move to leave out "now," and, at the end of the Question, to add "upon this day six months."

. . . I and my hon. Friends move and support this Amendment because we know the past to our cost and we fear the future. The pottery and cotton industries are very concerned about this Treaty following their terrible experiences between the two wars. Almost every trade union official in Lancashire and North Staffordshire is indignant at the failure to take steps to safeguard their interests. The

hon. Members for Stoke-on-Trent met the executive of the National Union of Pottery Workers during the Election because some people were trying to capitalise on this Treaty politically. The executive of the Union made it quite clear to us what our attitude should be towards the Treaty. The spinners' and weavers' officials throughout Lancashire are also indignant about this matter. Everybody closely in touch with the shipbuilding areas of the country knows the anxieties there. Hon. Members familiar with the Birmingham area know the uneasiness of the large-scale manufacturers of light engineering products such as bicycles.

Everyone knows these industries are making a mighty contribution to Britain's economic position. We all know that none of us can live in this country unless we carry on a great export trade. Industry is making a mighty effort, with management and workmen co-operating and going all out to secure the maximum output. They are uneasy at seeing us in this House acquiescing in the proposals involved in this Treaty.

The Federation of Engineering and Shipbuilding Trades and the officials of the Amalgamated Engineering Union and other engineering unions are all very concerned about the effect of this Treaty upon this country. May I say this to those who may disagree with me? In a few years, if we in this country are faced with competition from Japan and Germany and if wages in those countries are 100 per cent. lower than they are in this country, if they work longer hours and have no social services worth talking about, how will this country meet that competition?

. . . Here is another extract, not from a labour man, not from a trade unionist but from Mr. Roger Lee, Chairman of the Calico Printers' Association and also Chairman of one of Lancashire's biggest concerns:

"Mr. Lee complained that Japanese 'pattern pirates' were still stealing popular Lancashire designs. 'Originality of design is vital to this association,' he said, 'but we are still faced with the contemptible practice of our registered designs being copied in Japan.'"

Anyone who knows anything about designing and development must know that a tremendous amount of work and cost is involved behind the scenes prior to bringing out a design. It was my privilege to work at one of the largest industrial establishments in this country where, even before the war, £150,000 was spent each year on research alone to enable it to keep pace with modern developments and competition which was then taking place. When that takes place the overhead charges and on-costs are, of course, increased. Therefore, we should not encourage other countries to copy designs and put them on the market at greatly reduced charges.

I have before me the Treaty of Peace which we are

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By

C. H. DOUGLAS:

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considering, and which I obtained from the Vote Office. It states:

"This Treaty has not yet been ratified by His Majesty's Government."

I want to know whether the Government will oppose Japan being allowed to become a member of the United Nations unless we can have undertakings to the satisfaction of representative industrialists in this country. When I refer to representative industrialists, I include the trade unions, employers and other organisations representative of all engaged in industry. They should be consulted before we agree to Japan being allowed to enter the United Nations.

It is time we spoke out at United Nations. In view of Britain's great record in two world wars, we are entitled to go to the United Nations Assembly and speak in the way in which I hope the elected representatives of this country will speak in this House tonight. The Treaty also says:

"... private trade and commerce to conform to the internationally accepted fair practices."

That has been repudiated already. It has been repudiated by the practices which are being carried out by Japan.

If hon. Members doubt that, I invite them to go and ask the pottery manufacturers or the trade unions. Let them ask the the cotton and silk industries if Japan is conforming to accepted fair practices. Go to any part of Stoke, Manchester, Blackburn, Oldham, Bolton, Macclesfield and Leek, and ask whether copying is taking place at the present time. I am not asking hon. Members to accept what I am saying; let me quote from "The Times." This is concrete evidence of the inability of the American occupying force to allow democratic development to take place in Japan; and, therefore, a fight in this House is a fight not only to defend our country and our fellow workers about who I am concerned, but we are also assisting the Japanese workers in the fight that they are putting up on this issue.

In "The Times" of 2nd July this year, from their Tokio correspondent, there is an article entitled "Labour standards in Japan." It goes on to say:

"Japanese industrialists have been heard to state recently that since the British Government has concurred fully in America's ideas of a peace settlement, there is no longer any need to tolerate nonsense about wages, working hours and so on. For the first time since the surrender a private organisation—the Tokio Chamber of Commerce—has urged that daily working hours be increased from eight to 10, that restrictions on overtime and holiday work be 'eased'—"

and we know what that means—

"that conditions of employment for children and female workers be 'revised' and that annual leave with pay be shortened. Management groups, however, now go farther and demand that the law relating to labour standards be rescinded. This law not only protected Japanese workers, but also ensured that the British Commonwealth and other countries would not again be confronted by competition made possible by the employment of something closely approaching slave labour."

Mr. Richard Hughes, of the "Sunday Times," above all papers, on 3rd June this year, referred to "the campaign in Japan to destroy Occupation labour standards, to increase the working hours of Japanese workers, to abolish overtime, and to restore the big family combine monopolies." There it is in its stark reality. That is facing us now, and it is a terrible menace to the standard that we have been able to build up within British democracy.

Will the Government insist on a full implementation of the undertakings before Japan is allowed to become a member of the United Nations? . . .

. . . I have with me a letter. I am not going to give the name of the sender, because I want to save time and I only want to quote parts of it. I know the type of person who has written it. He is typical of the decent people who try to do the right thing by themselves, their country, and their workpeople. The letter says:

"I have had samples sent over from America which are almost, one could say, fantastic. It was not a question of copying the type of design, but it was almost an exact tracing, and, of course, the price retail is one third of our price. We must not be confused altogether by what happened pre-1939 when this unfair competition was very serious indeed, but the future is very much more serious because the Japanese have considerably increased the quality of their ware—I would almost say out of all proportion. I do not want you to get the impression that we are in the slightest degree afraid of Japanese manufacturers of china in the true sense of the word, if the competition is fair, but when they copy our designs, so exactly, and so quickly after we have brought them out ourselves, it is a very serious threat to the industry."

This was happening only a few weeks ago. An American traveller was exhibiting two cups, one made in Japan and the other made in Britain. The one which I hold in my hand is an exact copy, and he was telling our customers in America that the Japanese could produce identical cups, the quality not as good but almost as good, and—the tragedy is—at one third of our price.

We have reached our standards not by talking and not at all easily, but through the terrible sacrifices of our people. We ought not to let this Treaty go through without making our voice heard, not only in this country but by letting it ring throughout the other countries which have been responsible for putting us in this position. This is economic aggression of the very worst type. We have fought twice in my lifetime to deal with military aggression, and the time has arrived when those who took a long time to come to our support in both world wars should be reminded that they ought to come to our support immediately in face of this economic aggression which will have such an effect upon our country.

Before the war, when the pottery industry lost its orders, it always lost them to Japan. They made little inroads into our own country—only through the chain stores—but they did make big inroads into the Commonwealth. In a decade before the war the imports of Japanese pottery increased by 50 per cent. into Canada, 70 per cent. into Australia and 45 per cent. into South Africa. By 1940 the Japanese claimed to be the world's chief producers of domestic pottery. Therefore, there is no doubt about our attitude in North Staffordshire to this matter, and that is why I have moved the Amendment.

In October, 1945, 15 ships sailed regularly between Japan and Australia, and 14 of them were British. Australian importing firms say they can get shipping space for goods from Japan more easily than they can for goods from Britain. Consequently, we should be concerned about this problem not only from the point of view of the industries I have mentioned, but also from that of many other industries.

The Americans have embarked upon a new form of imperialism. They are very critical of British imperialism, but in my opinion they are not entitled to be in view of their own modern form of imperialism, which is known as financial penetration. They go along with their millions of dollars, with their loans, with controlling interests, with subsidies; and I am reminded of the words of one of the greatest who ever lived, who wrote:

(Continued on page 7)

THE SOCIAL CREDITER

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Saturday, January 12, 1952.

"Arise, shine for thy light is come . . ."

(*The Times*, January 7.)

Officials of the International Bank of Reconstruction and Development are in Finland to examine the economic situation and to inspect Finnish industry in connection with a Finnish request for a reconstruction loan.

The Paraguayan Government, in pursuit of a policy of agricultural and general development, has signed an agreement with the United Nations for technical aid from abroad. Immigration of Italian agricultural workers is being encouraged.

Meanwhile, the country left behind by the Italian agricultural workers is to be further industrialised, particularly in the south, Signor Pella having obtained at Washington an International Bank loan of, it is said, a Hundred-million-dollars in ten instalments to correspond with an Italian governmental ten-year plan for industrial development in the south of Italy. Additionally, the flow of American private investment into Italy is to be encouraged by providing facilities for transfer of capital earnings and other funds. The Export-Import Bank is busy in Italy too. "Domestic" legislation goes hand-in-hand with capital expansion (which temporarily distributes wages to mop up part of the product of previous capital expansion). "Faster, faster" said the Red Queen.

The practice of referring to present-day society as a state of chaos is noticeably growing. The word is ill-chosen. Whatever it might appear to an underground population of worms, a triumphal march of a conqueror is not a chaos. At the present moment, a state of chaos might be preferable to the spectacle of unobstructed advance of a terrible enemy to life and happiness: anyone who has the inclination to make the attempt can bring order out of chaos, if only on a small scale. If what is said of the 'dark' ages is true (it need not be), they were of such a nature that the relative order of the Middle Ages emerged from them. It was an order with a religious, not a mercantilist basis. The Church inspired it. Its foundations were firm, its principles sound, and only their realisation in practice lacking in completeness. Our go-getting, mercantile order is, notice, exactly the reverse: it is founded on lies, it has no principles which can bear inspection, but its satanic inspiration is all-but perfectly realised. *Dæmon est Deus inuersus.*

A Service in St. Paul's

Lord Vansittart, writing to the *Daily Telegraph* of January 3 said:—

"Sir—In a recent issue it was stated that facilities had

been refused by the Chapter of St. Paul's to the National Pilgrimage Movement, which seeks 'the help of God in overcoming the Communist conspiracy against Christian civilisation.' Lt.-Gen. Sir Giffard Martel states that assistance was proffered by the Dean, but subsequently 'revoked.' Canon Collins states: 'The Chapter did not refuse facilities. We refused special facilities.' This gives rise to questions of concern to us all.

"Did a Rev. Stanley Evans preach in St. Paul's on September 23? If so, on whose recommendation?"

"If so, is this Mr. Evans the editor of *The New Central European Observer*, which extols the Communised countries of Central and Eastern Europe?"

"Is he also the Stanley Evans who wrote two pamphlets in the *Magnificat Series*, Nos. 3 and 17?"

"For brevity, take the latter. It is full of Marx, Engels and Lenin, and abounds in statements such as the following: 'Real human history . . . begins first with Socialism . . . At a later stage comes Communism . . . This Society is one of great freedom . . . The dictatorship of the proletariat does not stand in opposition to democracy . . . Evolution and revolution are not alternatives but complementaries. . . .'"

"After denying slave-labour and identifying 'the main Christian tradition' with Soviet practice, he proceeds: 'Soviet morality regards man as a creature imbued with human dignity, who is to be treated accordingly . . . the family is treated as an honoured institution . . . these Eastern European countries are, to-day, places of infinite hope . . . Never has there been so constitutional a revolution' (as in Czechoslovakia)."

"Clarification is desirable, for it would seem odd to most Christians, and indeed to most fair-minded people, that 'special facilities' should be granted at St. Paul's to those who diffuse these doctrines, but not to those who refute them."

Coal with the Vegetables

"When placing their vegetable orders recently, housewives in Bermondsey, S.E., added 1 lb. of coal at the greengrocers."

"It was part of a plan by which the local fuel overseer hopes to prevent serious coal shortages in the winter. Retailers are helping him out by selling coal by the pound." (*Fruit Trades' Journal*, December 1).

Policy of the Social Credit Secretariat

A report which refers to correspondence we have not seen suggests that we may suitably remind Social Crediters abroad that no responsibility whatsoever is accepted by the Social Credit Secretariat for expressions of opinion bearing upon major (or minor) items of its policy, strategy, or tactics unless signed by the Deputy Chairman (Dr. Tudor Jones), or the Director of Overseas Relations (Mr. Hewlett Edwards) or (on technical matters) the Director of the Technical Department (Mr. H. R. Purchase). Were it to diverge in any sense, the opinion of the Advisory Chairman (Major Douglas) would, of course, override any statement, so far as the Secretariat is concerned.

The Rotting Hill*

By DRYDEN GILLING SMITH.

(continued).

After this are two stories in which Mr. Lewis the character does not appear. The first "The Room without a Telephone" is mainly concerned with the mannerisms and outlook of a man who styles himself a "creative historian." However on the occasion of his going into a nursing home he discusses the shortcomings of the state disease service with his doctor. In spite of a waiting list of a thousand in one hospital they have closed a ward to make an office for fifteen clerks—the clerical work had previously been done by one. "Jobs for the boys" says the historian and compares it with the New Deal. "So the vote is built up for the Party. The 'spoils' system in the United States was recklessly inflated under Franklin Roosevelt. Millions of unnecessary jobs were created for his supporters, or for those who had not been his supporters but thenceforth would undoubtedly be so in order to keep the job. A standing army of voters was thus enlisted, ranged under the banner of the New Deal. Our socialist administration here has learned much from the New Deal—and of course works in the closest harmony with Truman's 'Fair Deal.' German national socialism made every smug little political monopolist's mouth water and still serves as a model. The clerks you mention are the drones that the ruinous pay taxes for. It is the reckless bribery of the last days of parliamentary democracy."

The second of these stories, "Time the Tiger" has an excellent treatment of one of these previous non-socialists, now always on the defensive when the administration which employs him is under censure even in a discussion of the weather because "people were apt to blame the government for it."

"Since Mark had worked at the Ministry of Education and since Charles had become a farmer of a rather lurid black-market type, they started arguing differently. In their discussions in the old days nothing more concrete or subjective, as a rule, was touched on than the present Catholic revival or the currency of the Incas. . . . Charles was what is labelled the 'leader' type. Mark had little taste for responsibility. These two facts may have provided the essential ingredients for friendship. . . . As part of his synthetic 'aristocratic' outfit he despised all laws and the law-abiding." But since 1945 Charles was towered over by a hostile Zeitgeist. Mark saw quite well this menacing shadow looming over his friend as he argued for the natural law-giver had become the potential outlaw.

Mark makes the usual responses to Charles's complaints "Do you take your politics from the *Daily Express*?" and "All the intelligent people I know . . . are socialists. They have suddenly discovered they are socialists."

"You mean all the smart alecks."

Mark reminds him that in their young days it was Charles who held the advanced views. Now he is a Tory. The latter replies that he is not a Tory, just defeatist—"We are going to win the peace on monkey-nuts and black-bread, whether as socialists or Churchillites. I suppose I am, after all, not a defeatist. I don't want England to degenerate into a slum, presided over by a sanctimonious official class.

If I despaired as you do and sold out to Beelzebub, then I should complain no more of course—I should say *yes* to bad tea, to bad bread, to the purchase tax, to the income tax, to no petrol, to three and sixpence for cigarettes, and to a doctrine of servile submission. . . . When you and I yearn for good tea and white bread, that is 're-actionary.'"

Mark brings up the bogey of the world food shortage and is told that if he believes that he must have been deprived of his reason; our rulers do not wish a return to normal because they need to maintain a continual state of abnormality and 'crisis.' "The 'crisis' is of the same kind as the wartime blackout. All are now agreed that the blackout was grossly overdone in England if not pointless. It was 'atmosphere.' This tasteless tea is *atmosphere*. So is that ghastly bread."

Mark complains that he is not propounding a new theory of the state, but that he has just adapted himself to a new set of conditions, whereas Charles is being pig-headed, he has not realised that socialism is the necessary political philosophy for these conditions. Charles of course points out that Marxism has only been imposed on this age by means of ceaseless propaganda. "It is arbitrary and irrelevant. It is just as archaic as those other things which continue to be foisted on us such as the credit system, the Texas hoard of gold, Cabinet rule masquerading as Parliamentary democracy—there is a long list of these obsolete institutions and techniques deliberately preserved. It is a very eccentric theory that television, rocket-bombs, radio and x-ray oblige us to accept Marxism."

There is a story about a small shopkeeper, an energetic Yorkshireman doing a good trade in Rotting Hill, and supporting the government because he wants to bring down the spivs and 'men and top hats' whom he regards as idlers. This brings the subject of shoddy goods into the foreground and of time wasted on tooth-paste caps that won't screw on and nail scissors that won't cut. "The most august problems of politics are implicit in a simple pair of nail scissors, as I have just discovered, and the housewife's sugar cube leads one irresistibly to the tragedy of the entire Caribbean area, as a loaf of bread of dirty grey—half way to black—holds the story of a lost or rapidly vanishing civilisation within its dry bran-laden crust. Yesterday a whole world of small everyday objects we took for granted; whereas to-day they have swollen until they have taken on portentous dimensions."

From the small matters that have become important we are taken to the large institution that has become unimportant, for any imaginative excitement of the newcomer to the "Talking Shop" is at least a hundred years out of date. Should you wish to attack the Illfare State and its Illth by blowing it up spare yourself the pains for "If you regard Parliament as being not only a Talking Shop but also a Power House, you are quite mistaken. Put your bomb away my dear sir. Parliament has altered since the days of Guy Fawkes and Catesby. You would not be blowing up what you fondly supposed was there; nothing in fact but what amounts to a large theatrical company. The play is called 'crisis.' But there is no crisis. The plot is the conflict in a free democracy between the Lefts and the Rights. But there is very little difference in what the Rights want and what the Lefts want—and there is no democracy. . . . The English Parliament is a voting machine not a talking machine. . . . The fact that this voting machine takes a

**Rotting Hill* by Wyndham Lewis. Methuen, 1951.

human form is principally a concession to the anthropomorphic tastes of the crowd. They like to come in and see a lot of people sitting there. . . . It is a machine that alters the laws of the country at will and with remarkable velocity."

Mr. Lewis talks on the terrace with a Liberal Member, "of that party which had prepared the way over many years for the very immoderate statist-principles which were now approaching realisation. It is always doctrinaire libertarianism that ushers in despotism, in classical political theory. For Aristotle this was an automatic matter of cause-and-effect." This particular Member is preparing a speech in criticism of the stewardship of the Steel Board. "I should have liked to have asked him" says Wyndham Lewis—"Why put up an argument that is certain to draw you deeper and deeper into a dialectical bog. Why not say all the time that what is decreed will result in state absolutism? . . . what is the use of saying anything else . . . But if I had expressed myself in this way he would only have smiled charmingly and half-deprecatingly, as if I had made a rather feeble attempt at a joke. For you do not remain a Member of Parliament if you allow anything too real to establish itself in your consciousness. . . ."

In the debate the mind of the Opposition appeared to be full of how many posts it could secure on the Board. "From time to time Mr. Churchill bursts out in his old fashioned way about freedom and so on, words which for him have long since lost their meaning. . . . Rightists as much as Leftists would acquire as much power as Stalin tomorrow if that were feasible—all were absolutists under their skins—and the Opposition apparently assumes that everybody knows this, so it never mentions *power* . . . The main impression I took away from that curious place was the oppression of almost a doctrine of fatalism—or if you like, the determination *not* to be oppressed, but to construct a new scale of values within this framework."

The last of the puppets who can only dangle within this framework is a retired regular soldier who has taken a year's course and become an art teacher, though he says that the artist who paints easel pictures is wasting his time. What he puts into the easel picture he should put into the world outside. Asked if he paints, he looks horrified and says that his pictures are rotten. His main activity, he says, is 'creative' he 'fills people with enthusiasm'—for art. "I can make people enthusiastic. . . . I can make them see what I see."

Although Mr. Lewis has, with careful reservations, advocated centralisation and internationalism, both in his autobiographical work "Rude Assignment" and elsewhere, has claimed that the amenities of our civilisation, libraries, communications *etc.*, are dependent on such things, he never expresses support for any contemporary internationalist movement or the centralizing "planners." In fact were a small percentage of the people in groups proclaiming internationalism to have his understanding of the nature of power and the way individuals can be manipulated through groups, to regard internationalism as an attitude of mind designed to counteract the group-sentiment which national states increase rather than (the common view) to make people more group-conscious (more correctly unconscious), conscious of their subjection to a 'super-group,' then it would be an innocuous creed. The man who regards the state as a convenience with certain drawbacks will have different

notions about an international one from the man who worships the state as a Hegelian super-being, though we may express doubts as to whether any world state, however many checks and balances were imposed by astute constitutionalists, would not be too great and continual a risk of inescapable tyranny to be worth the 'civilised amenities.'

The criticism of Mathew Laming in the chapter "Parents and Horses" is based on this defined notion of internationalism. He does not fully endorse the defence of the village and the family or the traditions of the medieval Church which he sees exemplified in this spirited defence of a village school, but he is prepared to make generous recognition that here is something which is not part of the rot, which does not attempt to find itself a niche in a framework of rottenness, but resists both the sentiments and the material encroachments of a rotten bureaucracy. Though Mr. Lewis has on other occasions expressed views about the twilight of our civilization similar to the universal night which ends the *Dunciad* of Alexander Pope, in this book he gives us a choice. His desire to give a truthful picture of what he sees, separate from his own personal conclusions and deductions from this picture, has made him objectify the latter in Wyndham Lewis the character or 'personal appearance' artist as he has been called, (One might notice that Dante and Chaucer also appear in their work in this form whereas Milton tried to camouflage this appearance by calling his character 'God'). He allows Laming to tell his own story, and quotes at length from his report on the school. What matters is that the reader has had some material placed in front of him, untwisted by the author, which demonstrates that though defeat and defeatism are at every corner, there is yet a realistic philosophy with which one man can not only overcome the latter but also achieve outstanding practical results. If one man can do this, then might not a few succeed in averting defeat altogether. The very fact of the selection of this episode and its position in the book alters the whole complexion of the latter from what it would have been were the Rotting Hill merely inhabited by contented and discontented time-servers and resistance only in the form of men struggling confusedly against a blinding mist, the so-called 'spirit of the age.' The direct statement in the form of such an objective narrative as 'Parents and Horses' is worth very much more than a personal or propagandist expression of hope, for it points to something real and says in effect "This must not be left out of your reckoning."

Some may turn from the book with the feeling that none of these characters are important because none occupies an "important" political position, holding the destiny of millions in his power. They may not see how what such people think and feel can influence events. If we turn back to "Men Without Art" which Mr. Wyndham Lewis wrote in 1934, we will find the best answer to give them. "The subjective eye of a given epoch acts as a magnifying glass, in the way that the atmosphere has erroneously been supposed to do at sunset in the case of the departing sun, to increase the portentous proportions of a number of truly insignificant people. And so we get what is currently estimated as 'important' or 'great.'"

"Satire performs much the same conjuring trick, only it selects its people to be magnified with more care—deliberately, for its own philosophic purposes. But once these figures have been so magnified—not as 'realism' works, but

in an heroic manner of its own—whatever they may have been to start with, they become really important, they occupy space. . . They have at least just as much right to tower, and so to bulge as they do, as have the gigantic nobodies, the colossal midgets, who (owing to that subjective magnification performed by the popular eye, by the popular Press, to which I have referred) have come to overshadow the modern scene. So when the satirist is rebuked for the magnification conferred by him upon *his* particular nobodies and asked why he has not selected the already artificially enlarged nobodies of the moment, he would rather pointedly reply that the latter were already big enough—that he could do nothing more with them, beyond what has already been done by their position in *the public eye*—and that no satire of his could, in any case, make them look much more foolish!” He has previously defined satire as the objective non-emotional truth of the scientific intelligence applied to the human scene. It only appears grotesque or distorted to people who regard this scene through spectacles *couleur-de-rose*. The association of satire with distortion is widespread. In that sense however few Social Crediters will find anything ‘satirical’ in Rotting Hill.

PARLIAMENT—

(continued from page 3).

“You take my life
When you do take the means whereby I live.”

We ought to speak up against this policy whereby those who are relatively well placed go along to organise slave labour under slave conditions, in which democracy has no chance to develop. Tonight, we stand for the defence of the hard-won rights of the British people, of our trade union rights and standards, and we stand, too, for the Japanese worker. We must not forget the encouragement of economic suicide which took place before the war as a result of the international worsening of standards. The Trades Union Congress say that should not be allowed to start again. In taking this stand we are taking it not only on behalf of our own country, our own industries and our own people but, we believe, on behalf of the workers of Japan; for we believe that we are taking a stand which will assist the Japanese people themselves.

Mr. William Teeling (Brighton, Pavilion): The Japanese have just ratified this Treaty and we are the first country on the other side to debate it. . . .

. . . Things have been said by the mover and the supporters of the Motion for the rejection of the Bill about slave labour, and so on, but no one who has been in Japan, either recently or before the war, would recognise some of the things described. It is true that there are millions of people living in different parts of Japan at a very low standard, much lower, than our standard of life, but they do not necessarily want the same things as we want. Factory owners in Japan, both before and after the war, have concentrated on giving people the things they wanted in kind. We may prefer to have them in cash. We may prefer to have council houses at a very high cost, but in Japan factory owners give the people houses for no cost at all; and they are fairly clean ones and well looked after. . . .

. . . My hon. Friend the Under-Secretary pointed out that this Bill concerns the ratification of the Peace Treaty, and that trade matters should come later and be discussed in greater detail, and that we should deal with other topics as well. . . .

Let us show that we can hold out the hand of friendship to Japan, which is not so very differently placed to ourselves. We are islands off the Continent of Europe; they are islands off the Continent of Asia. We have to trade with Europe and are most anxious to do so; so are they anxious to have the opportunity of trading with China and with Asia as a whole. We badly need raw materials; so do they. We seriously lack finance; so do they. Our population is immense, and so is theirs. We can only live by trade or colonisation, and they can only do the same, though we hope it will not be by colonisation, but by trade.

A large number of the men who are now controlling Japan, including Mr. Yoshida, the Prime Minister, and many of those associated with him, have been educated in this country. They are old friends of this country and they were in many ways, linked up with those early days of Lord Lansdowne when we were the allies of the Japanese. Today, these people expect that we will hold out the hand of friendship to Japan, and I think we could very well do it again tonight. . . .

Mr. A. J. Irvine (Liverpool, Edge Hill): . . . The volume of Japan's exports of cotton goods already exceeds the volume of British exports of those goods. The figures for the second quarter of 1951 show that British exports of cotton goods amounted to 247 million square yards while Japan's amounted to 342 million square yards. British manufacturers are finding that the volume of new orders for their products is already beginning to fall off, and that the samples of Japanese cloth are very markedly better than they were before the war.

The British industrialist and the British textile worker must also bear in mind the fact that, as things are at present, their competitors in Japan have at present not only the advantages to which I have referred, but the added advantage of being comparatively free of the taxation burden which we have to bear for purposes of defence. Moreover, all that is happening in Japan and the Far East is giving impetus to this competitive effort by post-war Japan in the cotton and textile market because, in large measure, she finds herself deprived of her traditional market in the mainland of China and because she finds her silk industry a much less profitable activity than it was before owing to the development of nylon and rayon. These two last factors are encouraging Japan to concentrate upon the manufacture and export of cotton goods to new markets. It is because these things are happening that in the 12 months since the limitation of four million spindles was raised by the Americans, Japan has increased the number of spindles installed in her factories to 5,055,000. . . .

A Thin Red Line

by H. SWABEY.

The overwhelming (record?) victory of the Progressive Conservatives in the recent Provincial election suggests that the people of Ontario are not anxious to accept a socialistic nostrum. The C.C.F. party (Labour) slumped from 21 seats to two, and the Liberals (“Hospitalisation”) from 13 to 7. The Labour Progressives (Communist) declined from two to one, leaving the Conservatives 79 out of 90 seats. Milk is almost immediately going up 3 cents a quart.

But although many are anxious for closer relations with Britain, and by no means venerate the memory of MacKenzie King, a certain fatalism is caused by the noisiness of U.S.A. and U.S.S.R. and the apparent submissiveness of the Old Country. And while there is some sympathy with the 'Persians' and 'their' oil, it is not appreciated that Canadian oil is being appropriated with far less justification by finance. I understand that work is to begin on the project of deepening the St. Lawrence river so as to enable ocean going ships to steam as far as Lake Ontario. U.S.A. is chary about it, but the Progressive Conservatives say that Canada might be able to pay for it. Ottawa and Ontario are "getting together" about it.

Together with such places as Bombay and Madras, some of the Provinces have stringent liquor laws. The climate may be blamed, but there is no such institution in Canada as the British public house. Its place is taken by the "beverage room," where the customer is said to be pestered to give his next order. I am told, somewhat reluctantly, that these premises are largely in the hands of "Eastern Europeans"; and these Eastern Europeans turn out to be a very special kind of "European." British emigrants are genuinely desired, as the percentage of Canadians who are of other "racial origins" increases. But a liquor consciousness is a nuisance.

The pioneers were, of course, splendid people. They went rather far in such matters as stripping the countryside of trees and slaughtering game. Indeed a western town was known as "Dry Bones" because of the piles of buffalo carcasses near it that eventually reached that state. It was left to a commercial company to empty one of the lakes of fish. But an unfortunate legacy is the melodramatic slant on so many aspects of culture. Weddings take place either furtively after dark, or to the accompaniment of the heaviest types of humour, tin cans, etc. Funerals—"It is a racket, but not quite so bad as in America"—display the defunct in a casket, until the final obsequies in the Funeral Parlour begin. At a symphony concert a new piece was being played, in three movements, composed by a Mr. Weinzeig, or some such name. As the first movement closed, my neighbour shouted: "At least it has the merit of being short"; when it started again, he exclaimed no less loudly, "What! More of it." When the conductor took his bow, he motioned towards the audience and Mr. Weinzeig stood up about two seats away.

Such a vast territory—still roadless in many parts—must be patchy, and the pockets of English descent appear anxious to maintain their links with their heritage. And the population is immunized to an extent against the drama ("drammer") of politics. I don't expect that many Canadians took much notice of the recent peace scare—a minor version, I suppose, of the Rothschild and Baruch scoops in the past. "What a pity!" was a remark I heard when the cease fire was reported, and there was little question of who was to be pitied. Besides, extremely blatant politicians are quite near at hand, and serve to keep their observers here more wide awake than is usual in the more pompous atmosphere at home. Dignity is rather suspect here, it has been abused once too often.

Sometimes there is a slightly patronising reference to the "English" Church. It is often a minority body, but would appear to be in somewhat better heart than the parent church. Cobbett, who died in 1835, wrote that "Tom Cranmer's

Prayer Book church" appeared to be doing well in Canada. There is talk of its being swallowed up, but this is unlikely. The first Bishop of Toronto founded a university, and when this was secularised he founded another, being eighty years old at the time.

These factors underline the importance of quality, for quantity is obtrusive enough on all sides. The headlines may report the generals' order to "beef up" the war. But numerous Canadians look to Mr. Churchill to do something about the situation which shall be independent.* The French Canadians (who call themselves "Canadians") may not feel too warmly for those whom they call "British Canadians," but are said to be "even more anti-American." The comparative importance of provincial elections, the need perhaps of electing a reeve of a township where the voter's farm lies in addition to county and local councillors, and the small number of voters, develops a sense of responsibility, which counter-balances the herd tendency of ballot-box democracy, and intelligence which could be resourceful, if not "out of this world."

*Note by Editor: We fear Mr. Churchill knows this but knows also that their sanctions are negligible, absolutely, and not merely relatively to those which control him.

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