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FOR POLITICAL AND ECONOMIC REALISM

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WHOSE SERVICE IS PERFECT FREEDOM (XVII)

By C. H. DOUGLAS

There is a story which is fairly widely accepted, that Herr Hitler is the grandson of one of the Viennese Rothschilds and a servant girl.

In itself, that is perhaps not a matter of much importance. But in connection with the idea sometimes voiced that totalitarian Socialist States with strong anti-Jew policies cannot be the result of Jewish organisation, it might possibly be worth investigation. The Higher Command is concerned with victory—not with the loss of a few troops.

What is already beyond dispute is that the really important Jews in Germany are for the most part still there in comfort and safety, and that Herr Hitler has been financed by them. And that German policy is exactly calculated to place Europe finally and permanently at the mercy of the, for the most part, "German" Jews who migrated from Frankfort to New York.

The deadliest danger to Great Britain is the Jewish-controlled United States government.

Even from the point of securing the safety of the lesser Jews, what could be a more brilliant arrangement than to "persecute" them to England, persuade or force the silly English to fight Germany, get Mr. Roosevelt to insist on a purely "military objectives" war, evacuate the Jews to country billets and safe hotels, conscript the native population, while exempting, but not interning, refugees, and then allow the native populations to exterminate each other in defending the military objectives?

Anything more remarkable than the situation which now exists, in which the whole of the British Empire is engaged in a death grapple with "Germany" and "Russia" who are "aiming at the domination of the world" while the British Empire is fighting "to re-transfer the prestige and the prerogatives of sovereignty . . . from the local national states by which sovereignty has been usurped . . . to some institution embodying our society as a whole," (Dr. Arnold Toynbee, Director of Studies at Chatham House, now supported by the British Taxpayer), it would be difficult to imagine. While this mutual extermination for an identical object is proceeding, Jews are in key positions of power and profit everywhere, and fighting nowhere, not because of competence, as the exposure of the company flotations of Mr. Hore-Belisha demonstrates, but more probably by the corruptibility of their Gentile associates; and it is a matter of little consequence who "wins" the war. The United States has already announced that she will not fight but will dictate the peace.

One of the worse of the disillusionments which are the

lot of anyone who may hope to influence public affairs is the confirmation of Napoleon's remark that he was not surprised that every man had his price, but he was surprised at the smallness of it. Novelists appear to have a sixth sense by which they find out that a barefaced puff of the Chosen Race will ensure a good sale, while mention of the necessity of monetary reform will kill it. The landed interest, which is the primary target for the world-dominators, has, instead of tackling the problem of where all the "land for the people" nonsense comes from, together with the punitive taxation which makes mortgage and loss inevitable, married its sons to Jewesses if possible, and then angled for a bank directorship. It does not even appear to have occurred to most of its members that the people of the Socialist exemplar, Russia, have been dispossessed of their land with even greater celerity than the original landholders; that their interest in the collective farms is strictly confined to working on them, and that those facts are devastating counter-propaganda.

Any proposal put forward by the Right People (whose brevet is countersigned by a banker) can command active support from thousands who do not even expect to get a bit of coloured ribbon in return. They are demonstrating that they belong to the Right Set. Shades of Caerlaverock!

Is it strange that Lord (Sacrifice) Stamp is sure that the British Public will stand anything?

It is, of course, just as clear as ever it was, that the monopoly of credit, which puts all the means of bribery into the hands of a small ring of international gangsters, is the key to the problem. But it is the most dangerous of errors to assume that this situation is static. The Enemy is well aware that it is only ignorance of banking technique which has left him in control of every Peace Conference and that the power of arms could, in the last resort defeat him. Just as it is highly probable that if fifty selected individuals could be distributed amongst the mine-sweepers in the North

ON OTHER PAGES

A CANADIAN VIEW OF FEDERATION

By L. D. Byrne

SOME ASPECTS OF THE JEWISH PROBLEM

By Mrs. Palmer

THE ETHICS OF NEUTRALITY

By William Bell

Sea, kept there during the freezing gales, and machine-gunned at intervals, a solution of the war would be found in a few weeks.

I feel sure that an application of the same technique would solve the money problem. It can't be done, you say? Well, that's just too bad, isn't it? Let's have ten million casualties instead, and a repetition of the trouble each time the "defeated" party can re-arm.

There can be no solution of the world's troubles which does not deal drastically with the individuals, of whatever race or country, whose object is the final subjugation of the individual to the institution—the World Bank, and the World Police Force to see that the World Bank retains total economic power. The problem is not a European problem only, or even chiefly.

The revolt of the Canadian Provinces against the Federal Government is not an armed revolt—yet. The American States are quiescent partly because of the immense bribes distributed to the general population in the last few years, and also because of the far greater effectiveness of Congress in checking President Roosevelt's advisers, than is the case with the British Parliaments in Westminster, Ottawa, Canberra or Wellington in respect of their respective Cabinets. The practical steps to be taken if civilisation survives its present upheaval can begin with the resolution of Germany into its original provinces—a step which would be welcomed by every German except possibly the Prussians,

if the fear of outside aggression were removed. And the way to remove the fear of outside aggression is equally to resolve Great Britain into its original Kingdoms and to carry out a similar policy everywhere.

Anyone possessed of a reasonable education in these matters can assure himself that Herr Hitler's call for "lebensraum" and colonies, and Sir John Simon, Sir William Beveridge, and the Bank Chairmen's call for an intensified drive for Exports, mean exactly the same thing, are the excuse for the immense concentration of power for Imperialistic purposes, and derive directly from the Mercantilist, or Jewish, propaganda for International "Trade" as an end in itself. Abolish the myth of the necessity for "Trade" and "Employment" as the fundamental duties of mankind, and break the monopoly of credit, and the unwieldy centralised State will stand out as the clumsy, inefficient and corrupt institution, which from its nature it is bound to be.

Every amalgamation renders the problem more difficult, as the sponsors of centralisation know well. Less and less rational, and more and more a pure exhibit of world gangsterism, its solution seems to be inseparable from the "liquidation" in some form of the individual gangsters.

(To be continued).

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C.S. Douglas

THE SAPPING OF INDEPENDENCE

By H. M. CLIFFORD

When one considers the deadly paralysing effect of poverty, it is not surprising that some of "the poor" tend to lose initiative and come to expect others to do things for them.

From practical experience of Local Government Administration it is easy to visualise whole families existing almost entirely by what some people would call the efforts of others. My contention is that under present conditions these families have no alternative, but the pluck and grit with which they endure are worthy of better things.

Take the case of a man of 35 who has been married nine years, was a baker's assistant and roundsman, and developed tuberculosis (his father, an uncle and two cousins have died of it) three years ago and is now for the second time in a county sanatorium. His wife is 29, married from "good service," keeps the children and home spick and span and has a quick eye for beauty and rightness. There are three children; the eldest boy of seven was born with a malformation of the right arm and hand, necessitating three long periods in an orthopædic hospital. The cost is two guineas a

week, which was beyond their means, so County Council machinery was set in motion, resulting in their being assessed by the Finance Sub-committee of the Maternity and Child Welfare Committee according to the county scale, to pay 3/6 per week for the child while in residence, followed by 1/- per time for after visits to the associated clinic.

The man's cough became at last so un-escapable that his doctor referred him to the County tuberculosis specialist.

This time the machinery set in motion was that of Public Health; an economic investigation was made, and the man sent to the County Sanatorium for early cases.

The wife applied to the Relieving Officer, and the local Public Assistance Committee placed her and the children on out-relief. She had to give up the home and move into cheaper quarters in another part of the county near her mother. Public Assistance machinery transferred her relief to the new district.

The second child, a girl eighteen months old, then developed tuberculosis and was placed for an unspecified period in an open-air school for delicate

children run by the County Public Health Committee. As the mother was drawing relief she was not asked to contribute, but the child's expenses were debited to Public Assistance.

Her husband improved greatly at the sanatorium and was allowed to return home, but after 4 months the old symptoms recurred and he voluntarily returned to the hospital. During this period the woman became pregnant, and the third child, a boy, was born several months after the father went back to the sanatorium. Shortly before his return from the sanatorium, the kindly health visitor approached the woman on the advisability of her getting advice on Birth Control at the Women's Welfare Centre. The woman consented, but had to get a certificate from the parish doctor (as she was living on relief) to say that she was attending on medical grounds.

My object in giving this history of a family is to draw attention to the vast number of people, both private persons and officials, who *because of poverty* have access to their private affairs, armed with all the

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NEWS AND VIEWS

There is no foundation for the statement that Mr. Walter Elliott, Minister of Health, broadcast a Funeral Ode in Yiddish, on Thursday, February 15.

The speech in question was a Bed-time Story about Evacuation, in a kind of Scottish. Very occasionally, it does sound like that.

If Mr. A. P. Herbert, M.P. isn't careful he will ruin the accepted tradition that every interest should be represented in the House of Commons except the p---r b---y British Public.

Planned Economy: Messrs. David Greig Ltd., state that 59,000 pounds of bacon have been wasted in their shops since bacon was rationed, because they were not allowed to sell it.

More Planned Economy: As petrol is to be conserved, coal-dealers are instructed to deliver a ton of coal in ten consignments, thus making ten journeys instead of one.

The wife of Mr. Cordell Hull, the American Foreign Secretary, is a Jewess "of an old Southern family" (*Evening Standard*). Mr. Cordell Hull wrecked the 1933 London Economic Conference, and is tipped for the next Presidency.

DIFFICULT?

Arising from Sir John Simon's statement about the cost of living and the measures taken to control retail food prices by the use of public funds, Mr. John Morgan (Doncaster) asked in the House of Commons on January 31: Are there any offsets to this cost to the Treasury, such as profits on sugar, or is the Treasury also considering the abandonment of food taxes?

Mr. Stephen (Glasgow, Camlachie): In considering this question have the Government considered the appropriation by the Government of the social credit which is at present being taken by the Banks?

Sir John Simon: I always find social credit an extremely difficult term.

Mr. Stephen did not ask Sir John Simon what he "found the term" but what was to be done with the thing the term stood for.

The major part of it has been taken by the Banks by their usurpation of the right of issuing *financial* credit on the basis of the people's own physical assets—the *real credit*—and using this power in pursuit of a policy counter to that desired by the majority of people concerned, the owners of the physical wealth on which the financial wealth is based.

A case in point was described by Sir William Jowitt in the House of Commons on the same day. He was referring to the "Scottnicki" case:

"... Here is a firm in the Midlands making something which is of great importance in the war. The Ministry wanted to give orders to increase the orders. There was one limiting factor. The factory was there, the plant was there, one thing and one only held them up and that was lack of finance. To this very day, at this very moment at which I am speaking, they are still held up by lack of finance. For the last six months the firm have been prevented from making what I believe is a most important article, which the right hon. gentleman desires to get: simply through lack of finance. What I think is very deplorable is that the firm should have been left in this difficulty... For goodness sake do not let us go on month after month with this hold-up, with the machinery and the skilled people standing idle."

ALBERTA ELECTIONS

Mr. Aberhart, the premier of Alberta, has said that the provincial elections in Alberta will be called when the next session of the legislature ends.

As the Federal Government will probably be convened on April 25, Mr. Aberhart said that the latest date for an Albertan election would be April 15. This date is suggested because the application for a provincial bank charter for Alberta, which is part of the government programme, has to be published in the *Canada Gazette* one week before the opening of parliament.

The people would have an opportunity to give the Provincial Government a definite mandate, so that before parliament convenes in April both Provincial and Federal Governments will have no doubt as to the will of the sovereign people of Alberta.

The opposition to the Social Credit party in Alberta, which goes by the name of the Unity Council, has co-operated in the nomination of 22 "independent non-party" candidates in the election. The Council declares that ever since its foundation its main objective has been "to assist in bringing about a situation in each constituency whereby party-ism in the general election will be shelved," and "citizens of all political beliefs actively co-operate in bringing forward and supporting the best non-party candidates."

The only qualification for candidates seems to be that they must oppose Social Credit! However "democratically" these candidates are nominated, it is difficult to imagine a form of government more dictatorial, in the most exact sense, than one of non-party members not under sanction to produce for their electors definite results. Since this safeguard is an integral part of Social Credit it must presumably be rejected by Unity Council nominees.

AGAINST FEDERAL UNION

A meeting at Manchester for the purpose of forming a Federal Union group in that district drew 100—150 persons: it was summed up by one of the audience who described it as "a one-man debate in which the speaker hopelessly lost himself."

The address by Dr. Olaf Stapledon, consisted of a review of events since the last war and various suggestions as to how a Federal Union might be constituted. The questions that were asked showed that there was considerable divergence of opinion, distrust and opposition among the listeners, but an executive committee was formed with the object of promoting an active group for the study and propagation of Federal Union. Professor Fleure accepted the presidency on condition that the group should really study the subject. Before the meeting and after it leaflets were distributed, showing how such a federation must by its nature oppose freedom, which depends on a progressive decentralisation of policy. The leaflets were a reprint of an article by William Green in the *Stockport Express*.

At Liverpool a similar meeting was held, and about the same number of people were present. The audience was predominantly "intellectual" in character and there were more women

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Mrs. PALMER'S PAGE

Some Aspects of the Jewish Problem

To those who try to see the world as it really is, it is plain that the universal conflict now raging is reflected in every event that happens, in every country, town or village. We are silhouetted against the red background of war. It would seem that peaceful association is becoming less and less possible.

Yet the principles of association are capable of quite as exact definition as the principles of engineering.

While it would take more than a complete issue of this paper to set them forth in detail, it will suffice for the present purpose to consider the first only, the principle relating to policy.

Now the correct application of this principle means that whether in a family, tennis club, town or nation, members must agree freely together as to the definite results which they require from their association, without any outside pressure being put upon them in the way of coercion or persuasion.

This basic truth can be expressed in other ways. In Christian philosophy it is set forth in the words "The Kingdom of God is within you." It is the first principle in democracy. It may also be considered as the assertion of the personal sovereignty of the individual.

The struggle now raging is the culmination of a prolonged attack on this principle. The opposing force has been called by some "dictatorships"; but this is too narrow a term. Let us picture it as the attempt to exert extraneous control over individuals, or free associations of individuals. In Douglas's words it is the "extension of non-immanent sovereignty"¹, the setting up of some outside force to which the individual must be compelled to submit.

Individuals who desire passionately and instinctively to be free are fighting against this non-immanent sovereignty; including not only the dictators of the Power States, but every planner, every man or woman who dares to tell others what is good for them, or tries to arrange their lives for them, no matter whether he calls himself a Christian, or a member of P.E.P., Labour, or any other party or institution.

The policy and religion of the

Jewish race is centred on the extraneous control of the individual.

It must be clearly understood that, although scattered throughout the world, the 16 million² Jews are intensely national in feeling. They have no titular head, but are ruled by an omnipotent Sanhedrin to whom the vast majority pay their only real allegiance. Therefore the true Jew cannot fail to be parasitic, no matter where he may live, for while he draws his livelihood from the country of his adoption he (consciously or unconsciously) puts his own policy, the policy of the Jewish race, first. It is impossible for him to grasp the first principle of association by reason of the fact that his religion means complete submission to his lawyers and priests. In all dealings he must favour Jews before Gentiles. He has been taught that he is superior to the Goyim (cattle). This is instinctively realised by the "Goyim." The Londoner, for instance, is sometimes ashamed of his feeling towards the Jews; yet he cannot explain it away because it is rooted in his own inherent grasp of the rudiments of democracy which he has never yet put into words.

Thus the position the Jews hold to-day is partly the result of a policy of discrimination in favour of their own nationals. But even more important is the influence of Jewish philosophy on world thought, which in its turn made possible the development of the modern money system.

I refer to the incalculable influence of the Old Testament.

Its influence on christianity has been disastrous, whittling it away to a mere shadow of the reality that it was meant to be. The New Testament is the witness of a man who knew that the inherent nature of the human individual is part of reality, and based all his teaching upon it. Everything possible has been done to nullify his work.

Those "Christian" sects which have been most imbued with the old doctrines of non-immanent sovereignty, personified in Jehovah, put the law before love, believe that man was made for the sabbath, and carefully shut their ears to all those parts of the New Testament that deal with present and material happiness. Thus the lilies of the field

that neither toil nor spin, the water which was turned into wine, and the alabaster box of ointment so lavishly poured out; the feasts at the house of the publican, the giving of money to the poor (not social services, mark you) are parts of the gospel which they hurry over or explain away in "spiritual" terms. Toil to them is the only licence to live, and they identify themselves with Jehovah in daring to lay down the law, and setting themselves up as superior to their fellows (i.e., the movement for teetotalism run by the pussyfoots in U.S.A.)

It has often been observed that adherents of such religious sects seem particularly apt at gathering in the shekels. This, in my opinion, is not a coincidence. The type of mind that can accept the doctrine of non-immanent sovereignty is particularly well-adapted for dealing with the unrealities of the money system. It has also been objected that many world financiers are not Jews either by birth or religion. They may not be, but for all practical purposes they have been co-opted, and though they may give lip service to christianity, their Bible is confined to the Jewish law of the Old Testament.

When such minds abandon belief in the existence of Jehovah and become "agnostic" they search for some similar philosophy. Communism is an ideal fulfilling all their needs. "Jehovah" is now the state served by a hierarchy of bureaucrats who spend their lives in ordering other people about, and regimenting them for their own good.

Toil is obligatory on all, and sacrifice to the state essential. But the real enemy is never challenged.

Thus the Labour Party in this country—a hybrid form of communism—while wishing to limit private property, is quite willing to adopt a capital levy which would have the immediate effect of consolidating all real power in the hands of a few banks and insurance companies.

It is this net-work of Dark Forces which is now being manipulated by the omnipotent Sanhedrin for its own ends. The vast majority of the members of the Jewish race are unconscious tools in the hands of their masters, just as the communists and puritanically-minded are tools. But the Jews can be more

¹ See *The Social Crediter* for December 16, 1939.

² Some authorities double this figure.

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easily used because, through inbreeding and a restricted environment, they have been made subservient to their own lawyers and priests. They cannot protect themselves by the practice of democratic principles. As a race they have been rendered incapable of understanding democracy by thousands of years of repression and regimentation.

It is to the interests of their rulers that they should never understand the real nature of democracy. Hence pogroms are not unpleasing to the rulers, in that they serve both as a red herring and a rod in pickle. The idea that the leaders of the Jewish race are more merciful to their own nationals than Stalin or Hitler to theirs is a complete delusion.

Our case against the anonymous rulers of the Jews is that having first established complete despotic control over their own people they are using them as tools to establish world control; and by means of the control which they exert over the money market and the press, manipulating any or all forms of religious or political philosophy, or even mere charlatanism, provided they lead to a paralysis of the individual will.

Their *anonymous* rulers—and ours. Anonymity alone will make success possible. By sheltering behind the outside authority, whether Jehovah, the State, the Banking System, or even just the "Committee" or the "Board," it is possible to reduce democracy to a complete farce, and establish centralised control over whole nations. It is collectivism versus the individual.

"When you attach the man to the policy he is instrumenting, you approach the point of successful resistance to that policy, and not otherwise."

That is what we mean to do.

B. M. PALMER.

Erratum:

For Felix Warburg in "Letter to Rachel" (issue of January 13) read James Paul Warburg and Frederick Marcus Warburg.

DO YOU?

Do you always carry a trial subscription form for *The Social Crediter* in your pocket, for use in the many opportunities which occur in your day's work—and day's play?

IF NOT, TRY IT!

Letters to the Editor

Mr. WELLS VERSUS CIVILISATION

Sir,

The aptness of this description of Mr. Wells's championship (?) of the Rights of Man is well exemplified by a statement he made recently in the press. It concerns the "Rights" of German men and women. Mr. Wells wrote:

"The Germans insisted on being a nuisance to all the world. . . . I am convinced that vigorous bombing, bombarding, wrecking towns, and the like would be an entirely wholesome and chastening experience for them."

It was thoughtful of Mr. Wells to demonstrate in advance that his aim at any rate is chaos. *The Daily Herald's* pretentious debate is thus exposed for what it is. Yet one more of the hollow press "stunts" we know so well; another bubble which contact with Reality will burst.

The moment is opportune to call the attention of your readers to another statement on similar lines made recently by the Hon. L. S. Amery, P.C., M.P. The press report ran as follows:

"Our air policy should be to force on the German air arm a war of wastage, to compel the enemy, by continual raiding, to use petrol and machines in defence, and provoke him to retaliatory measures against Britain. Determination of our people to resist the aggressor would only be intensified by air damage . . ."

This challenge has already been taken up by The British Council for Christian Settlement in Europe, of 13, St. John Street, London, W.C. 1. The Council is giving publicity to the two statements I have quoted, and has inaugurated a "Stop the Bomber" campaign and demand in London.

Yours truly,

C. HOWARD JONES.

Kingsley, Bordon, Hants;
February 11, 1940.

Mr. HERBERT AND THE U.S.

Dear Sir,

I wonder if Mr. A. P. Herbert's

fine broadside, reprinted in your issue of February 3 from the *Sunday Express* of January 28, is really all within the black circle—the bull's eye. The last sentence of the quotation reads: "I have no doubt that once again, after the war, she [America] will pop off home the moment the child begins to yell."

May not the U.S. of America (Wall and William Streets and The Capitol) on this occasion, if all goes well for her (?) consider the crying baby (a Federated Europe)—for purely nutritive reasons, i.e., economic and financial—a fit subject to be placed in the care of the U.S. Marines, assisted of course by the other expanding branches of *Her* nucleus of an "international" finance—or police force?

Yours truly,

J. B. GALWAY.

Belfast; February 12, 1940.

PEOPLES AND THEIR GOVERNMENTS

Dear Sir,

In the early days of the war fairly widespread publicity was given to the suggestion that we were fighting the German government and not the German people. It was considered that most Germans did not recognise or that they would not in freedom support, the policy of their government.

I think it is correct to say that there is now far less publicity given to this suggestion and on the other hand one commonly reads that people and government in Germany are united and that both must be taught a lesson.

It is possible that some people think it best not to over-emphasise the first suggestion as thereby there may spread a realisation that it characterises other countries besides Germany: that even in so-called Democracies the mass of people do not, through the years, formulate the government policy.

Yours faithfully,

COLIN PRESSWOOD.

St. Kitts, Boston Spa, Yorkshire;
February 16, 1940.

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12, LORD STREET,
LIVERPOOL, 2.

Telephone: Bank 5260.

REVENUE

The Director of Revenue in the Social Credit Secretariat authorises the publication of this letter to him.

Dear Sir,

It is most interesting to note the results of the *non-taxing* Revenue Schemes as operated by the Belfast Group August—December, 1939.

As you know, the Schemes were devised to raise revenue for the Movement without causing additional strain to the pockets of our loyal supporters. Briefly, the schemes operate by the sale to members and friends of members—through group members, either pioneering or with group co-operation—of certain items of goods which are ordinarily purchased from widely diversified retail sources. Thus, the aggregate result—which can become very substantial to the Movement—will not materially affect or penalize any one retailer.

The Belfast Group has been operating all three schemes: R1, preserves; R2, cigarettes and tobacco; R3, tea; also odd sundries, e.g., apples, lettuce, films, etc. In August the start was from zero. From a month to month survey it has been gratifying to note the continual and still continued increased rate of flow, not only in respect of money returns, but in the number supporting the effort. Doubt and scepticism have, in some cases, been converted to enthusiasm by results achieved. We have yet a long way to go till the group as a whole is pulling its weight in these schemes, but viewed from the angle of potential results, the results to date are thereby enhanced and the more cheering.

Without going into figure details it may be said that R2—cigarettes, is shown to be by far the most lucrative scheme of the three. Through the efforts and ingenuity of a number of our lady members R1 scheme has given very

creditable returns and is being continued. R3—tea, though less useful, is being continued as an adjunct to R1. R4—sundries, is to be taken advantage of on all occasions when members or friends have garden, orchard, or other surpluses to give.

At December 31, after making full provision for all stock costs, etc., (some £12) a cash surplus of £20 was held available at the discretion of the Supervisor of Revenue. As the group has no urgent financial need, the writer, confident of the group's approval, is enclosing herewith cheque for £20 payable to the funds of the Secretariat—a first instalment with the expectation that its successors may be still more satisfactory.

These non-taxing schemes, by results already available, carry their own recommendation. From notes available at this date of writing the Belfast Group's rate of flow of non-taxing income is, at a conservative reckoning, £100 per annum, of which some £70 is allotted to R2.

This report would not be complete without recording the very material assistance given by one of our members who holds a licence for the sale of cigarettes and tobacco.

With best wishes.

Yours sincerely,

A. THOMPSON,
Supervisor of Revenue,
Belfast D.S.C. Group.

February 6, 1940.

Always be ready to speak your mind and a base man will avoid you.

—William Blake.

“Goodness” and “Duty”

“The gist of the matter,” said Confucius, “is goodness and duty.” “Would you pray tell me,” said Lao Tzu, “are these qualities natural to man?” “Indeed these are,” said Confucius. “We have a saying that gentlemen

‘Without goodness cannot thrive,
Without duty cannot live.’

Goodness and duty are indeed natural to man. What else should they be?” “And what pray, do you mean by goodness and duty?”

“To have a heart without guile,

To love all men without partiality,
that,” said Confucius, “is the true state of goodness and duty.”

“Hum,” said Lao Tzu, “the second saying sounds to me dangerous. To speak of ‘loving all men’ is a foolish exaggeration, and to make up one’s mind to be impartial is in itself a kind of partiality. If you indeed want the men of the world not to lose the qualities that are natural to them, you had best study how it is that Heaven and Earth maintain their eternal course, that the sun and moon maintain their light, the stars their serried ranks, the birds and beasts their flocks, the trees and shrubs their station. Thus you too shall learn to guide your steps by inward Power, to follow the course that the Way of Nature sets; and soon you will reach a goal where you will no longer need to go round laboriously advertising goodness and duty, like the town-crier with his drum, seeking for news of a lost child. No, Sir! What you are doing is to disjoint men’s natures!”

—From “Chuang Tzu,” translated by Arthur Waley in “Three Ways of Thought in Ancient China.”

“Only an Expression”

“Lend to defend the right to be free.”—Contemporary poster.

Protocols of the learned Elders of Zion, page 32:—

“LIBERTY, EQUALITY, FRATERNITY, will, when we come into our kingdom, be changed by us into words no longer of a watchword, but only an expression of idealism, namely into: THE RIGHT OF LIBERTY, THE DUTY OF EQUALITY, THE IDEAL OF BROTHERHOOD.”

A CANADIAN VIEW OF FEDERATION

By L. D. BYRNE

The wide circulation accorded to the article below in the Eastern and Western Provinces of the Dominion of Canada is evidence of clear-sighted recognition of the danger of Federalism.

It seems astounding that every British subject with red blood in his veins has not reacted violently against the latest attack which is being made upon the Empire and the British peoples. The only explanation can be that as yet they have not realized the grave implication of the suggestion, which is being publicised with such vigour, that Britain's peace aim should be the formation of a Federation of European States, of which she would be a member as a preliminary to a similar world federation.

As any such action by the Mother Country would inevitably involve the entire Empire it is necessary for the people of Canada and of the other nations within the Empire to examine this question with the utmost care.

That the propaganda being put about to win support for the idea of an European Federation is carefully organized and is being carefully developed is indicated by the fact that hardly a week passes without two or three references to the subject by speakers attracting wide publicity. For example the matter has been dealt with specifically or by indirect reference during the past three months by such influential speakers as Lord Lothian, Mr. Attlee, Mr. Duff Cooper and Lord Marley. If such men are being deceived in regard to the matter, it is more than probable that the deception may become general if left unchecked.

In order to gain a clear conception of what the advocates of this European Federation have in mind, it is but necessary to quote two of the most definite statements which have been made on the subject. The first was made before the Canadian Club in Toronto and was reported in the press in the following terms:

Toronto, Oct. 31, 1939 — Hugh S. Watt, correspondent for the *London Telegraph* and *Sunday Times*, said Monday that Britain's leaders have virtually decided upon a federation of European States as a step toward a permanent peace. He was addressing the Canadian Club here.

"I can say on the highest authority that British Political circles are thinking in terms of federation after the war," he said.

"Britain is ready to give up some of the essential elements of her sovereign powers in order to establish some form of world order. Such a plan, of course, depends upon Germany not going Communist, as seems possible right now.

"The plan is expected to be very similar to the organization of the United States.

"Each unit would give up its external sovereignty, pass over complete control of its foreign relations to be ruled by this CENTRAL AUTHORITY.

"Powers would be divided between the central authority and the various States, just as in the United States."

The emphasis is on the latter part of the report.

The second explanation of what is envisaged is from even a more authoritative source. The press report in this instance, too, is quoted:

Ottawa, Nov. 30, 1939 — Belief the peoples of Europe after the war will be ready to enter into a federation — "a league if you want to call it that, some society of nations" was expressed here last night by Right Hon. Alfred Duff Cooper, British statesman and former First Lord of the Admiralty.

He predicted the war would bring nations to realize that even as individuals give up liberties for the sake of common liberty, so nations must do the same thing.

The federation he envisioned would at first be confined to the European nations. The smaller such a federation's circumference, the easier it would be for its members to realize its obligations.

"There must be some international centre of authority, some international form of sanctions, some form of international police, something in which the nations will make the sacrifices for liberty that individuals do," he said. "It will be difficult to induce free peoples to make the sacrifice of some measure of their sovereignty. I believe it will come."

The foregoing quotations should be read carefully. The uniformity of these and other statements on this question can leave no doubt as to what is intended. Great Britain, according to these federalists, is to take the lead in establishing as a preliminary to a World Federation, a federation of European States *in which she will be included*. Under this proposal, every state in the union will surrender some of the "essential elements" of sovereignty to an unspecified central authority to which will be entrusted an international police force—i.e., armed forces of such overwhelming strength that none of the states in the federation dare challenge the authority of the central power.

SOVEREIGNTY

The conflict in the world to-day is essentially a clash between two opposite and irreconcilable social philosophies. These social philosophies can be described in several terms: Democracy versus Totalitarianism, the Christian ethic versus the Pagan ethic, the Individual versus Institutionalism, or the People versus the Money Power. However the issue is described, the principles involved are the same.

The democratic conception of society is based upon the fundamental Christian principle governing human relationships which is summed up in those inspired words: "Love thy neighbour as thyself." It envisages a free association of individuals who, because they collectively determine the results accruing to them from the management of their affairs, are able to live together as a nation in complete harmony with each other and with other similarly organized nations.

The basis of democracy is sovereignty. Unless the people in a nation are sovereign, they cannot determine the

results they obtain individually and collectively from the management of their affairs and their relations as a nation with other nations—and, unless they do, it is not a democracy.

Within the Commonwealth of British Nations the constitutional sovereign rights of the peoples concerned are the foundation of everything for which the Empire exists—democracy, freedom of the individual, British justice and the traditionally free institutions existing to serve the people. Every Briton who has fought and given his life for King and Country, has done so to preserve inviolable the sovereignty of the Crown as a symbol of the sovereignty of a freedom seeking people.

The fact that the peoples of the British nations have, as yet, not fully realized their democratic rights and sovereign powers is immaterial to the issues at stake. The essential facts to bear in mind are that they possess these constitutional rights and liberties, that these are inseparable from the Crown which binds together the Empire, and that these rights and liberties are the most precious heritage of the British peoples; destroy them and the destruction of the Empire is certain.

In contrast to the democratic social philosophy, which is the basis of British culture and inseparable from Christianity, we have rampant in the world to-day the social philosophy of totalitarianism, based upon the pagan ethic of the domination and regimentation of the many by the few. Under this social system sovereign power—that is, the final supreme authority of the State—is vested in the ruling group. The people have to accept the conditions imposed upon them—in practice usually by means of a combination of deceit and force.

The totalitarian concept places all the institutions of the State and the lives of the people under the absolute domination of the ruling group, who, because of the complete power concentrated in their hands, cannot be removed except by general revolt which plunges the country into civil strife and does irreparable damage to the national life. Because of the type of person that is naturally attracted to the ruling positions, this social system always leads to aggression, brutality, murder and other characteristics of tyranny.

The Socialist regimes of Soviet Russia and National Socialist Germany are the natural products of the totalitarian ideology. The policy of repression and rule by force, characterized by concentration camps, "liquidations," and huge war machines which have been the consistent features of these forms of government now threatens to plunge the

world into a carnage which might well shake to its foundations the structure of civilization—and if not met with force and overthrown will spread its ghastly blight of tyranny and terror to every corner of the world.

The challenge of Totalitarianism has been taken up by the British Empire. Why? Because it is a threat to every principle and traditional ideal which is precious to the British peoples. This clash between these two opposite and conflicting social systems was inevitable.

WHEN WAR CAME

The dominating facts in the lives of the people of the British Empire on the outbreak of war were the growth of the problems of "poverty amidst plenty," ever mounting debt, the breakdown of trade, the decay of national economies and the increasing burdens of repressive taxation.

It is significant that these features have been common to all countries—and, in the main, have been responsible for the spread of the poisonous doctrine of totalitarianism, under various labels, during the last twenty years. It would be childish to suggest that in a world equipped to produce abundantly, it was or is impossible to distribute this abundance to poverty-stricken populations. That the conditions of universal poverty combined with the ever increasing twin tyrannies of debt and taxation have been imposed upon the peoples of all countries can be explained only as a deliberate policy being pursued everywhere by some power which has been able to override all national efforts to avert the disastrous results of that policy.

What international power has been able to do this here, in Canada?

Canada has huge resources. The national productive organizations have been capable of producing abundantly. All the materials, energy and knowledge to enable this to be done are available in plenty. In fact, there has been a constant problem of unemployed resources and man-power. Yet the people have been and are, in the main, living under conditions of severe economic restriction. Poverty, debt and taxation are pressing on the nation.

In this situation, producers have been forced to restrict production because of a lack of markets. Yet the markets exists in a real sense—in the unsatisfied wants of the people. In short, all that stands in the way of the satisfaction of the people's wants by a productive system capable of almost unlimited expansion, is the lack of purchasing power.

Purchasing power is the essential function of money, for the proper management of which the financial system supposedly exists. Therefore, even a superficial examination of the facts reveals that the cause of the country's plight can be traced directly to the financial system. Debt and taxation, too, are the products of that system.

Now what is true of conditions in Canada is true of conditions in almost every country. If we pursue the matter further we find that the financial systems of all countries are so operated and linked together through a chain of central banks that absolute *power of control* is centralised in a small group of international banking houses—the controllers of which are generally referred to as the Money Power.

A further examination of the facts will reveal that the policy pursued by the Money Power has led to the systematic centralisation of control of government policy, industry, commerce, finance, news, propaganda—and, in

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fact, every phase of human activity. And this has been going on everywhere.

CENTRALISATION OF POWER

Policies do not just happen. Every policy has an objective and every policy is the product of a philosophy.

Bearing this in mind, what is the objective of the International Money Power's policy—and of what philosophy is it a product? ■

Clearly the objective is not to confer upon people freedom and security. Centralisation of power and control inevitably leads to loss of freedom and regimentation—the domination of the many by the few. It is the antithesis of democracy; in fact it is the product of the social philosophy of totalitarianism.

It is of the utmost importance to note that during the past quarter of a century the Money Power's policy—resulting in totally unnecessary and terrible poverty, equally unnecessary debt burdens and savage taxation—has been pursued in violation of the constitutional rights of the people in democratic countries, and in particular within the British Empire. The overriding policy of the Money Power has rendered democracy inoperative. This has become a dominant issue within the Empire.

The deliberate objective towards which the Money Power has been consciously working has been the destruction of democracy and the establishment of a world dictatorship organized on totalitarian lines. This would involve the destruction of all effective national sovereignties and the establishment of a central international authority exercising open and undisputed domination over all peoples. To maintain its authority, this world government would, of course, require a force which no single nations nor group of nations could challenge, for we must recognize that in the last resort the final safeguard of sovereign power either by the people or a tyrant is stark force.

That a policy so fantastic should be seriously entertained is evidenced by the following extracts from an address given as long ago as June, 1931, in Copenhagen by a prominent contemporary British historian, who has been attached to the British Foreign Office (April, 1918) and was a member of the Middle Eastern Section of the British Delegation to the Paris Peace Conference. Since 1925 he has been closely identified with the Royal Institute for International Affairs. [Chatham House, the constitution, policy and finances of which were recently debated in the House of Commons.—Editor: *The Social Crediter*.]

"In the spirit of determination which happily animates us, we shall have no inclination to under-estimate the strength of the political force which we are striving to overcome. What is this force? If we are frank with ourselves, we shall admit that we are engaged on a deliberate and sustained and concentrated effort to impose limitations upon the sovereignty and the independence of the fifty or sixty local sovereign independent States which at present partition the habitable surface of the earth and divide the political allegiance of mankind. The surest sign, to my mind, that this fetish of local national sovereignty is our intended victim is the emphasis with which all our statesmen and our publicists protest with one accord, and over and over again, at every step forward which we take, that, whatever changes we may make in the international situation, the sacred principle of local sovereignty will be maintained inviolable. This, I repeat, is a sure sign that at each of those steps forward, the principle of local sovereignty is really being encroached upon and its sphere of action reduced and its power for evil restricted. It is just because we are really attacking the principle of local sovereignty that we keep on protesting our

loyalty to it so loudly. The harder we press our attack upon the idol, the more pains we take to keep its priests and devotees in a fool's paradise—lapped in a false sense of security which will inhibit them from taking up arms in their idol's defence

" In plain terms, we have to re-transfer the prestige and the prerogatives of sovereignty from the fifty or sixty fragments of contemporary society to the whole of contemporary society—from the local national states by which sovereignty has been usurped, with disastrous consequences, for half a millenium, to some institution embodying our society as a whole.

"In the world as it is to-day, this institution can hardly be a universal Church. It is more likely to be something like a League of Nations. I will not prophesy. I will merely repeat that *we are at present working, discreetly but with all our might, to wrest this mysterious political force called sovereignty out of the clutches of the local national states of our world. And all the time we are denying with our lips what we are doing with our hands.*"

(from an address delivered by Professor Arnold Toynbee to the Fourth Annual Conference of Institutions for the Scientific Study of International Relations, in Copenhagen, June, 1931.)

BOLSHEVISM

Just as there is no fundamental difference between Nazi-ism, Bolshevism, Fascism and other by-products of the socialist doctrine of totalitarianism, so there is no difference between the ideologies of internationalism and totalitarianism. The basic concept is the centralisation of power in contrast to the democratic ideal of the greatest possible decentralisation of power.

The arguments put forward in support of such internationalist ideas as the world state and the destruction of national sovereignties are as fantastic as they are dangerous. One of the most plausible of these is that only under a world order governed by a powerful central authority will it be possible to solve the grave economic problems confronting all nations and to eliminate recurring wars.

It is preposterous to suggest that by making several national problems into one huge international problem it will be easier to solve. The United States of America is a working example of a United States of the World. There is free trade within its borders—it is highly developed and highly organized—and as an economic unit, it is ninety per cent. self-sufficient. Yet consider its condition! Over eleven millions of unemployed, a colossal and rapidly mounting debt structure threatening economic collapse, and widespread distress and social unrest.

Moreover, the argument in question ignores the fact that the plight of the world has its roots in the economic system. A system which condemns men, women and children to starvation within sight of abundance, and keeps entire populations in a state of perpetual economic strife with each other and with other nations, is bound to cause the economic distress, the revolutions and the wars which have been the features of our modern world. Unless *the system* is changed, universal disaster is inevitable and the manner in which to ensure this disaster is to centralise power to such an extent that no national grouping of people can change the system.

The essential nature of the change necessary is to render democracy a functioning reality. The only hope of achieving this by traditional British methods is for the people of the British nations to retain and exercise their sovereign rights and liberties.

Once this is achieved *the cause* of economic distress, of

wars and of revolutions will be removed. Not until then does anything in the nature of a League of Nations become a practical proposition. But it would then be a league of free and absolutely sovereign nations. Surely the mischief wrought in the world by the premature formation of a League of Nations after the last war should have demonstrated this fact.

The matter could not have been expressed with greater force and clarity than it was by His Highness the Aga Khan when speaking at the Nelson Day Dinner of the Navy League in London (England) in 1934. He said, in regard to the question of arming the League of Nations with a "police force":

"There are innumerable technical objections to the creation of an International Force under the orders of the League of Nations, with which I need not weary you to-night. But behind all these, I see two fundamental difficulties. One is, that *the League itself includes too many wolves in sheep's clothing*—or, shall I say, watchdogs with an occasional hankering after a bit of mutton for themselves—to be likely ever to show an effective unanimity in suppression of the meat-eating habit. The other difficulty, and that to my mind goes even deeper, is that no mechanical scheme, even if constructed for such a desirable object as maintaining the peace of the world, can command those deep-rooted instinctive loyalties for which nations are prepared to risk their fate, or individuals their lives. *These loyalties are, for us, centred not in Geneva, but in that British Crown* which is the symbol of our ordered freedom and of those institutions and traditions which are of the very essence of our being.

"News and Views"—continued from page 3.

than men there. The speaker associated a predilection for Federal Union with an idea that a "change of heart" in the religious sense was necessary for its introduction. He was tackled very strongly by a number of members of the audience, who showed very clearly that the state so rosilily envisaged would amount to the antithesis of freedom. After the meeting leaflets "The Enemy in the Rear" were distributed.

ACTION GOES ON

All over the country individuals are using their initiative ceaselessly in this fight against centralisation and those who advocate it. Local papers are receiving letters showing the true nature of Federal

Union. Meetings on the same subject are being attended by Social Crediters. Members of Parliament are having their responsibilities brought home to them in respect of national policy as well as the affairs of the constituency, and other prominent men and women are being kept informed of the true wishes of the people and the facts that make it physically possible for these wishes to prevail.

Social Crediters are interested in the difficulties of the butchers and are attending their indignation meetings with supplies of leaflets.

The result is a steady increase in the number of people interested in Social Credit, and a flow of trial subscriptions for *The Social Crediter*.

More than that, our loyalty to the Crown is no narrow local or racial emotion; it has grown with the expansion of England to be the common and mutual loyalty of a *world-wide Empire which is, in fact, a League of Nations*, but one that has grown and not been artificially put together. It is a league based on the enlargement, not on the suppression of patriotism. It is a league that in the hour of danger showed that it could summon a million men from the ends of the earth with the appeal: '*Who dies if England lives?*' It is a league, in fact, that is capable of action."

The contrary statements quoted earlier are not the outpourings of some irresponsible nonentity; they are the publicly expressed views of British statesmen.

And we have definite evidence, in Professor Toynbee's Copenhagen address that this plan (or is it a plot?) has been pursued since, at least, 1931 by persons who have been "denying with their lips what they have been doing with their hands."

These men, though they may not realize it, are telling us that the British people are fighting—not to preserve the Empire and its free institutions built upon the absolute sovereignty of its people and symbolized in the Crown—but that they are fighting and risking their lives to give up their sovereignty, to surrender their democratic rights, to destroy the integrity of the Empire and to reduce the Crown to a meaningless farce.

There is an ugly word to describe this kind of poisonous intrigue, and it is high time we came to our senses and realized just what is afoot.

American View

A correspondent writes that in cuttings that he has received from three different American newspapers two cartoons show John Bull meddling with the mail. In one he appears as a nasty old Jew and in the other he is brutish. The other cuttings are paragraphs, one of which says that the German point of view is interesting after so much British propaganda, and the other protests against our censorship.

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THE BOODLEBUG

Their Lord High Money mongers were
A highly righteous lot.
They manufactured spondulics
From what they hadn't got.
'Till, with a band of boodlebugs,
They dined on Will-to-Power,
And Federal Union blossomed forth—
A Babylonian flower.

The *plans*, of course, were all prepared.
The world was apprehensive.
And when, at last, the war broke out,
They sprang the big offensive.
But don't you be a boodlebug,
If you would go on living;
For boodlebugs are *noodleduds*
Until they, too, are giving.

K. L. McCUAIG.

THE ETHICS OF NEUTRALITY

By WILLIAM BELL

The *Daily Telegraph* reports that in a Mexican port 5,000 tons of United States copper are said to be on board a Soviet ship bound for Vladivostock and thence to Germany by the Trans-Siberian Railway. It also reports from Reuter that grain prices recently advanced on Russian purchases of 1,000,000 bushels of wheat for shipment to Vladivostock. It is known too that U.S.A. manufacturers still provide Japan with at least 50 per cent. of all that she needs for pursuing her war against China.

Parallel with this news in the inconspicuous financial columns is that under big front-page headlines telling the world of the projected trip to Europe of Mr. Sumner Welles to explore on behalf of President Roosevelt the possible terms of peace between the belligerent statesmen. And lately the captions announced the safe arrival in this country of another batch of Canadian soldiers en route for the Maginot Line.

No end of a fuss is made daily about tightening the blockade against Germany; about welcoming the Canadian and other Commonwealth warriors coming to Fight for the Just Cause of Democracy; about the epic story being written in blood by the heroic Finns; about the precise shade of meaning to be attached to the word Neutrality by the belligerent-belligerents; by the neutral-belligerents; by the belligerent-neutrals; by the anti-belligerent-belligerents; or by the other variantly named participants and non-participants in this strangely unbellicose war. Yet, behind the backs of the self-sacrificing combatants and of the patriotic non-combatants, the Big Business vampires are permitted by the Money Monopolists to carry on business-as-usual under cover of the smoke-screen of Neutrality by selling, for instance, Canadian wheat to the Russians killing our protégés, the Finns, whom the Americans declare they "morally" support—with their ledgers, not their legions.

Doubtless many of the Canadian boys are farmers' sons. Perhaps some of them actually ploughed, sowed and reaped the grain soon to be eaten by the Germans whom they have come thousands of miles to kill after having helped to fatten them for the slaughter?

What a travesty of Democratic

Justice and what an indictment of Sound Finance that the wheat-farmers in Canada a short while ago were too poor to buy bread for their children or clothes for their backs. Yet these same youths, no longer children, are now being well-fed and clothed and transported at the public expenses in the Empire's hour of need in order to make the world safer for Bankocracy.

If the majority in the U.S.A. are sincere in their loudly trumpeted wish for an Allied Victory, surely the most practical way of proving their sincerity would be by their stopping the shipment of arms to the "enemy." Are we to assume that the popular American definition of Neutrality is: Watching the belligerents killing one another but remaining so "impartial" as to sell armaments to Hitler and Stalin while piously mouthing humbug about the immorality of the Dictators? Such self-exposure of the "morals" of Neutrality goes to prove for the thousandth time the utter falsity of the ethics underlying the "solution" by War of the universal problem of distribution that still faces mankind after nearly 2,000 years of "Christian progress" in warfare.

For War to-day is an extension of the national effort to force exports on the "enemy" for the time being—a *free gift* of bombs and shells and other missiles to an "enemy" who during peace-time was unable likewise to export or to import other manufactures owing to the flaw in the sacrosanct Price System. Sound Finance was unable to "deliver the goods" to the "foreigners." For "where was the money to come from?" Yet the same old Sound Finance in time of war can easily "find" the money to deliver the *bad*s, free of cost to the "enemy", to the tune of £6 millions a day.

Sound Finance kept parroting before the war that the country could not afford to distribute the national dividend, though it was proved possible to do so without either raising taxes or reducing services. Yet for the war all the necessary money can readily be "found" in bank-inkwells to pay for armaments to be *exported* through the muzzles of guns and rifles without the enemy's having to refund the capital outlay for those unwanted "imports." And the enemy rains his "exports" on the Allies free

gratis too!

Thus war is seen to be the wholesale application of primitive barter, from which the Money Monopolists are still the principal beneficiaries. The munition-makers are permitted to "make money" only during the war. For their "ill-gotten gains," their blood-money, will be again cleverly whittled away by the Dictatorship of the Bankolariat that controls Deflation and the other devices for bringing both the "bosses" and the "hands" to their knees during what will doubtless be called Peace. The Maginot Line of great resistance is the proper place for Democrats, but not at all healthy for a wily Bankocrat having imagination enough to follow the line of least resistance down the steps of his fortified vaults.

"The Sapping of Independence"

—continued from page 2.

authority of the law: for without investigation these people are powerless to obtain any help whatsoever.

The private individuals are on the various county and local committees, mostly very prosperous people trying to "do good."

They are usually most concerned about the poverty of these people, and at once comforted that so much is "being done for them" and horrified at the increase in the rates.

To those unfamiliar with the ramifications of Local Government it may come as a shock to realise the number of officials who have to deal with this family; who, in fact, make their living out of poverty: officials of the local Labour Exchange, Public Health Department, Public Assistance Department, Maternity and Child Welfare Department, and Education Department. They have access to all the most private details of the lives of the poor; they investigate and record them, and against this the individuals have no shield.

To state my belief that most officials are kind to them is beside the mark. To Social Crediters the whole fabric and structure which permits and perpetuates such a society seems incredibly stupid in its wastage of human life, happiness and initiative.

ANNOUNCEMENTS AND MEETINGS

Books to Read

By C. H. Douglas:—

- Economic Democracy
(*edition exhausted*)
- Social Credit 3/6
- Credit Power and Democracy ... 3/6
- The Monopoly of Credit 3/6
- Warning Democracy
(*edition exhausted*)
- 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.

By L. D. Byrne:—

- Alternative to Disaster 4d.
- The Nature of Social Credit 4d.
- Debt and Taxation 2d.

ALSO

- The Douglas Manual 5/-
- The Economic Crisis:
Southampton Chamber of
Commerce Report 6d.
- The Bankers of London
by Percy Arnold 4/6
- Economics for Everybody
by Elles Dee 3d.

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BELFAST D.S.C. Group. Monthly Group Meeting on First Tuesday in each month. Special Open Meeting on Third Tuesday in each month, to which the public is invited. All meetings in the Lombard Cafe, Lombard Street, at 8 p.m. Correspondence to the Hon. Sec., 17, Cregagh Road, Belfast.

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 Association: Weekly meetings every Tuesday evening at 7-30 p.m. at the Friends Meeting House, King Street, Blackburn. All enquiries to 168, Shear Brow, Blackburn.

BRADFORD United Democrats. All enquiries welcome; also helpers wanted—apply R. J. Northin, 11, Centre Street, Bradford.

CARDIFF Social Credit Association: Enquiries to the Hon. Sec. H. Steggles, 73, Romilly Crescent, Cardiff.

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 Morley's, Newsagents and Tobacconists, Market Hall.

LIVERPOOL Social Credit Association: Weekly meetings of social crediters and enquirers will continue, but at varying addresses. Get in touch with the Hon. Secretary, at "Greengates", Hillside Drive, Woolton, Liverpool.

LONDON Liaison Group: Next meeting Saturday, February 24, subject "Action Now." Enquiries to B. M. Palmer, 35, Birchwood Avenue, Sidcup, Kent.

LONDON Social Crediters: Lunch-time rendezvous. Social crediters will meet friends at The Cocoa Tree Tea Rooms, 21, Palace Street, Westminster (5 minutes Victoria) on Wednesdays from 1-30 to 3 p.m. Basement dining room.

NEWCASTLE and GATESHEAD Social Credit Association are compiling a register of Social Crediters on the Tyneside. Register now and keep informed of local activities. What are YOU doing? Let us know, we shall be glad of suggestions. Write W. Dunsmore, Hon. Secretary, 27, Lawton Street, Newcastle-on-Tyne.

PORTSMOUTH D.S.C. Group: Enquiries to 115, Essex Road, Milton; 16, St. Ursula Grove, Southsea; or 50 Ripley Grove, Copnor.

SOUTHAMPTON Group: Secretary C. Daish, 19, Merridale Road, Bitterne, Southampton.

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