

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### WHOSE SERVICE IS PERFECT FREEDOM (VIII)

By C. H. DOUGLAS

It seems to me to be beyond question, that unassailable right to genuinely *private* property, and any genuine democracy, are inseparable. I should define private property as anything, no matter what its composition or nature, which, being in the possession of the individual, is necessary to enable him to carry on his normal life without interference, and that "possession of title" is *presumptive* evidence of private property.

It is particularly necessary to notice in this connection, the trap of collectivism. In an appeal, significantly issued immediately after the outbreak of war, for the Jewish National Fund, and signed by Lord Samuel, it is stated "The principle of the land for the people, owned by the people, is the bedrock foundation on which our movement rests." This statement is so important as to be historic, because it identifies a most responsible Jew, whether he is conscious of it or not, with communism. And it would, no doubt, be difficult to find a representative Jew of higher general character than Lord Samuel. Yet it is to establish Communism that Jews all over the world have worked to produce another Great War.

Analysed, Lord Samuel's statement means that the outstandingly Jewish movement—almost the only *openly* Jewish Political movement—Zionism, is based on the principle of what is well known to lawyers as "tenancy-in-common" of real estate. There is nothing novel about it; there are probably thousands of instances in this country of it, although they are decreasing rapidly for a perfectly good reason—that, of all forms of holding property, it is the one which most thoroughly deprives the proprietor of any control both over his alleged property and its administrators, while leaving him its liabilities. On the other hand, lawyers love it; the various "tenants" never agree on any active measure in connection with it; its administration is ultimately left in the lawyer's hand generally with instructions to make a suitable sale; and every one of the "tenants" sighs with relief when his share is liquidated for cash. That is what "the land for the people" means *except* that the "people" would not be able to demand or get the cash for their share. It is the exact opposite of the land for individuals, the exact opposite of the democracy of *policy* and fundamentally incompatible with the Anglo-Saxon conception of freedom. Even in the most orthodox financial sense the value of an estate-in-common is anything up to fifty per cent. less than sole ownership.

Fundamentally, tenants-in-common lose, as such, all the privileges of ownership. They can, and in English law, do, enjoy such credit rights as are not usurped by the State. But Lord Samuel does not say anything about this, or any-

thing like it, nor does he refer to the fact that it is exactly this doctrine which has made it possible for the Dictators of Russia, Germany, and Italy to involve their populations in desperate adventures. Stalin made no mistake when he collectivised Russian farming in spite of its gross inefficiency—he understood quite well that every admission of private ownership is an effective buttress to criticism of Government action.

Tenancy-in-common of the *credit of essentially collective enterprises* is another matter. Private ownership of a large nut and bolt factory is an abstract fiction. No single individual wants its output. The credit value of it is a proper subject for tenancy-in-common, and the realities of the situation are satisfied by distributed shareholding. This aspect of the problem, it should be emphasised, has nothing whatever to do with collectivism in the Socialist sense.

It is significant that an Emergency Powers Act, obviously most carefully drafted by those "Planning" interests identified with Jewish Communism, was the first legislative act of the present War. Every provision of it is designed to sweep away those rights of the individual in property and person for which the Anglo-Saxon has contended for centuries, and to bring about their transfer to a centralised, irresponsible and semi-secret authority. That is exactly what Communism means in practice, and although Lord Samuel and others of his race are enthusiastic about it, I notice that they are insistent that they shall be allowed to live, as individuals, in such countries as Great Britain where their theories have not yet been put wholly into practice. "Tenancy-in-common for the people"; all real powers to the administrators, "the chosen". Just as in Russia.

The Satanic power of these collectivist abstractions, typified by such words as "the people", "the workers", "the public", the "proletariat", and many others, is obviously immense. It is possible to observe their systematic application all over the world, to produce the conditions inseparable from Jewish influence. There is no exploiter of the Jew like the Jew. The sweat shops of the East End of London and the East Side of New York are owned by Jews employing Jews, under conditions which no Anglo-Saxon would impose. These establishments produce a mentality in the exploited which espousing the cause of "the people", would reduce all the "rich" other than the financiers to the ranks of the Proletariat. Engels, the Jew millionaire who financed Karl Marx, the prophet of collectivism, amassed his fortune by the relentless exploitation of child labour in the Manchester district. South Lancashire, in its subservience to Jewish policy, its fifty years of

characteristically feverish prosperity, accompanied by the reduction of the countryside, from one of the most beautiful in these islands, to the semblance of a devastated area, and its subsequent economic collapse, affords an object lesson well worth thoughtful consideration. No people has ever been exploited so systematically as have the Russians, however.

There is the closest possible relationship between collectivism, mongrelisation (the treatment of individuals as

if they were standard mass-produced petrol, eventually to be "pooled") the manipulation by absurd taxation as well as by monopoly emission of an amorphous generalisation of "values", money, and the systematic exaltation and expansion of bureaucracy. They are the policy of a philosophy.

(To be continued).

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C.S. Douglas

## WE ARE DANCERS

By ALAIN

*The forces working ostensibly for "freedom" but in fact (as judged by their acts) for enslavement have at their disposal for propaganda all but the very best material. It is our responsibility to distinguish between the delightful technique employed and the policy for which it is being used.*

*The Ballet Jooss has been in this country for some years, but their best numbers including 'The Green Table' were composed before their transplantation from Germany to the internationalist soil of Dartington. In their newer work there are some signs of a deterioration in essential vitality.*

This title will need some explaining. It is intended as a tribute to the work of those men and women who comprise the company known as "The Ballet Jooss."

In a recent issue of *The Social Crediter* there was a very important article dealing with the "Federal Union" and one of its principal supporters, Mr. Leonard Elmhirst of Dartington Hall in South Devon. The reading of this article gave me something of a shock and a deep feeling of sadness. The "Ballet Jooss" is sponsored by Mr. Leonard Elmhirst of Dartington Hall in South Devon.

I recently had the idea of writing in praise of the very beautiful work of this extraordinary group of artists and in particular of writing about their ballet "The Green Table." It was constantly a matter of surprise to me that no mention of this had ever appeared in *The Social Crediter*: it is a matter for amazement that it has escaped the writer of the report on "Federal Union."

I may confess that I am something of a lunatic on the subject of Ballet: during the one and only visit of the Ballet Jooss to Dublin for one week I attended four performances. Nevertheless, I do not think I exaggerate the importance of what I am going to say next. The Ballet "The Green Table" is probably the greatest piece of propaganda that has yet been devised. I earnestly recommend every member of the illuminati to see it, at least once.

Some months ago I wrote a few pages on the "Ballet Jooss" with the idea of submitting them to a local paper if and when the Company should again

visit our city. I now propose to read them over and copy some of these pages on to this page. The following was therefore, written before I read of "Federal Union." (I have decided to include more than two-thirds of my original. Here it is).

### "THE BALLET JOOSS."

"On the Monday night, the question I asked myself was: Is this better or not so good as Ballet as I previously knew it? I left this question to answer itself before the week was over: the verdict was for the new ballet and the answer two-fold. Firstly, this is a purer form of Art. Secondly, I like it better, enjoy it more, find it more satisfying.

"The effect produced is a feeling of spirituality, the beauty of such Art is elevating. It is as the beauty of a flat landscape, the horizon at sea. Although most of us feel the beauty of mountain and lake not all know the strange, quiet beauty of the vast flat landscape. It is this that is the Lure of the Desert, the Veldt and the Sea.

"So I come back to the stage of the Ballet Jooss—that blank, nearly empty space without backcloth, that performance without orchestra, that dancing which is simply dancing.

"Long before the end of the week I had decided that the orchestra would have been wrong. Its colour would have been a contrapuntal mistake, restraint here would be impossible and absurd. Remove it! Just have music enough for the dancers to dance to, not for the audience to listen to. Let there be no distractions or should I say counter-attractions.

"So also in the use of colour in the

costumes and scenery. Decor, that is no more (the Ballet programme without the word Decor!). Here is a restraint so great as to deserve the word courageous . . ."

"Asked to say what was the Ballet Jooss like, I feel inclined to say.—Well, there is no orchestra, no scenery, no prima ballerinas, quite a small company: but, don't miss seeing it no matter what it costs you."

Can you sympathise with the shock I suffered on reading "Federal Union"?

I wish you had all seen the "Green Table" ballet, so that I might here end this story. The "Green Table" is something to be seen, not to be written about. Well, it depicts a green table around which are grouped an international assembly. The representatives of the nations talk (in mime), gesticulate, are angry, suave, dignified, bellicose. (*But, all the time they are idiotic.*)

This is Scene I. I will now copy the synopsis from the Souvenir Programme.

SCENE 1—*The Gentlemen in Black.* Around the Green Table, an excited conference. The result is war.

SCENE 2—*The Farewell.*—A figure emerges from the darkness . . . Death, in the panoply of the War God, summons the Standard Bearer, who in turn calls the men to arms . . .

SCENE 3—*The Fight.*

SCENE 4—*The Refugees.*—A group of women advances slowly and painfully . . .

SCENE 5—*The Traitor.*—The distracted woman in an access of grief kills one of the enemy. She is taken by Death.

SCENE 6—*The Brothel.*—In which Death finally saves the Young Girl from the misery of her existence.

SCENE 7—*The Aftermath.*

SCENE 8.—*The Gentlemen in Black.*

(continued on page 8)

## NEWS AND VIEWS

*Timber from Canada, Scandinavia or Russia?*

*Question in the House of Lords.*

*The Earl of Tankerville—*

To ask His Majesty's Government whether they are aware of, and have taken fully into consideration, the highly dangerous effect upon public opinion and morale in neutral countries as well as in this country likely to be produced by the announcement broadcast on the 11th October concerning the exchange of certain goods between England and the U.S.S.R. simultaneously with announcements to the effect that Finland and other Scandinavian countries are imminently threatened by Russian aggression, and when goods, such as rubber and tin, supplied by England might be of assistance to Russia in any such aggression, or might pass from Russia to Germany; and further to ask His Majesty's Government whether British requirements of timber could not equally and preferably be supplied by the Dominion of Canada or by Scandinavia.

*Answer.*

25th October, 1939.

His Majesty's Government are not aware that the agreement in question has aroused adverse comment in responsible Scandinavian circles. It must be well known that to conduct trade with a foreign government does not necessarily imply approval of their political actions; and in the case of the Soviet Government I would point out that commercial exchanges are maintained with that government not only by all the belligerent countries, but also by the neutral countries, including the Scandinavian States themselves.

This particular agreement, moreover, was a special *ad hoc* transaction for the purpose of obtaining supplies of timber from what was at the moment the most convenient source. The amount of tin and rubber that will be sent to the Soviet Union in return will depend on the amount of timber sent to this country; but in any case, it is not likely to exceed the quantity normally imported from here by the Soviet Union for its own use. There is thus little chance of these exports reaching Germany, and not much more chance of their being used to assist a Soviet attack on Finland.

As regards the most advantageous

sources of supply of timber, this question is constantly before the Timber Controller; and the decision to have recourse to Soviet sources in this case was due to valid reasons, into which I need not now enter in detail, but which are well known to the timber trade.

(signed) HALIFAX.

• • •  
*Restriction*

Under an Order in Council amending the Defence regulations which, unless annulled this week, becomes law, the Government is given authority (among other provisions) to impose curfew orders making it an offence to be out of doors between certain hours without a written permit, to arrest persons without a warrant, and to prosecute anyone expressing opinions likely to be prejudicial to the Defence of the Realm or the efficient prosecution of the war.

While it is recognised that exceptional powers should be granted to Ministers in times of war, so that they are able to ensure national safety, yet far more real power (the willingness and force of the people themselves) would be obtained by having as few restrictions as possible, and by relieving individuals of their overwhelming burden of taxation—a feat not beyond the cleverness of our financiers.

• • •  
*That Quinquennial Revaluation*

The Ministry of Health has circulated Local Authorities that it is the Minister's intention to secure the postponement of the Third Quinquennial Revaluation.

The revaluation, which was first due in 1938 was postponed until 1941 owing to the tremendous pressure of the will of the majority of the ratepayers concerned, which was focussed on their representatives largely by social creditors.

• • •  
*Shopkeepers Assert Themselves*

The hurricane raised among small shopkeepers and busy shoppers by the restriction of shopping hours is causing the rapid and wholesale retreat of officialdom. Most local authorities have used their power to allow later opening on some or all days of the week, action which is entirely due to the exercise of the personal sovereignty of the "small man."

*Con-centralising our Words*

"Hitlerism," said the Marquess of Lothian, British Ambassador to the United States, recently, "is the child of Bolshevism out of universal economic nationalism . . ." He went on to say that what Hitlerism was challenging, was not the frontiers made at Versailles but the whole democratic conception of international life.

This confusion between the words 'democracy' and 'Internationalism' is a common trick. It cannot be too clearly stated that intrinsically 'democracy' has nothing to do with 'internationalism'—it has to do with the government of the people according to their own desires, obtaining for them the results that they want. Any man's desires run first and foremost locally, not internationally: to the black-out and the state of the water supply rather than to the morals of Chinamen or the affairs of those in other countries. Although relations with foreign countries may be involved, they do not take priority. As soon as 'democracy' becomes interchangeable with 'internationalism' then a victory for 'democracy' will mean the imposition of *internationalism*,—not *democracy*.

The newspaper report adds that earlier, at a luncheon given in honour of the Ambassador, Mr. Newbold Morris, president of the New York City Council representing the Mayor, Mr. La Guardia (brains trust) said:—

"One hundred and twenty million Americans are praying for England."

Awfully sporting of them, what?

• • •  
*Nazis Finance the War*

The Nazi Government has decided to mobilise savings banks deposits and insurance funds "to a certain extent."

This scheme is intended to avoid new taxation to finance war measures.

The money will be held at the Government's disposition, and withdrawals are possible only with special Government permission.

Even for Nazi Germany, where financial control has already been pushed to extreme lengths, the actual seizure of bank deposits and insurance funds is a surprisingly drastic step.

—*Daily Telegraph*, 27th Oct. 1939.

Is this financial control? Or is it control by financiers? Comment not so prim as the *Daily Telegraph's* might add that it was time the Germans set about a reorganisation of their financiers.

Mrs. PALMER'S PAGE

## WOMEN'S WORK IN TIME OF WAR

What are social crediters doing now? There are opportunities for action everywhere. I asked Mrs. Douglas to allow me to publish the little address below, which was given to an audience of engineers, because I thought it might help some of you who are members of women's organisations:—

"If the subject of this discussion were 'What contribution can women make to engineering?' I should feel that any contribution I could make would perhaps be better made by others here. Engineering is a functional occupation. If we consider the nature of its various functions, its administration, the function of design, and the work done by the drawing office and the actual productive departments, we shall find that they do not admit of much discussion.

In spite of the extensive employment of women in Russia on actual machine work, it is probable that women take more instinctively to office work of various kinds rather than to the continuous use of tools. They may adapt themselves during an emergency. From 1914 to 1918 thousands of women entered munition factories and did excellent work. But this was not to say that it was the work they preferred. If anyone challenges my statement would she perhaps consider how women employ their spare time, and the hobbies they take up after working hours. She will

find that in a majority of cases it will be something connected with home-making, in which the tool box plays a comparatively unimportant part.

Let us therefore approach the subject from an entirely different angle and ask ourselves what we may be expected to contribute in war-time.

Now probably every one realises that there is no such thing as a simple war. Very few really believe that 'It's all on account of one man,' or that there is only one objective, the comparatively simple one of beating Germany. All of us who think at all know that during all wars, in recent times at all events, hidden objectives have been invariably pursued, objectives probably of far wider significance than "getting to Berlin." If you do not quite realise this, may I draw your attention to the recent broadcast of Mr. Anthony Eden to America. He said:

Our new civilisation must be built through a world at war. But it will be built just the same.

The real meaning of those words is of the greatest significance to Englishmen and women. To what civilisation does he refer and WHO has designed it?

Which is the more important to you, your function as women and individuals, citizens of Great Britain, or your function in the factory where you do your daily work?

If you grasp what I mean you will realise the great danger, particularly to women, of separating your citizenship from your function as workers. The main reason for this, I think, is obvious to all of us. We are fighting so that England may be England. But if we allow ourselves to be treated as mere functional units in a works factory, there is a possibility that we may be used to further some concept of a remodelled state whose policy, if it were made plain to us, we should repudiate with all the energy of which we are capable.

Those of you who can remember the last war will recall how women workers were used in the struggle against Trades Unionism to reduce the bargaining power of men so that they were forced to accept lower wages. This is perhaps a crude and simple aspect of the question but it illustrates clearly how unscrupulous powers may use women for

purposes of which they would not approve.

The fundamental idea to bear in mind is that while assisting in the main objective of bringing the maximum pressure to bear on Germany, we do not *at the same time* fight some other war in which we have not enlisted and of whose existence even we may be barely conscious."

All sorts of opportunities will arise when a few carefully chosen words may make a real contribution to the policy which your society or club may adopt. We cannot insist too often on the fact that real democracy, or social credit properly understood starts with the individual in the small society, and gradually works upwards to the larger organisations. Thus if any woman thinks, "What can I do? I am only one small woman in one small club—what we want is organisation on a nation-wide scale . . ." if she thinks this she is making the biggest error it is possible to make—she is, in fact, asking for some one to come along and impose some big scheme similar to Fascism or Communism upon her. There are plenty of people only too willing to do this. Most are very good looking, well dressed and wealthy. They have plenty of secretaries to prepare speeches and plans for them, and in a brace of shakes, if you will allow them, they will have you beautifully tied up into a lovely tidy plan which they have been keeping in cold storage against the time when you are fed up with everything, and too discouraged to go on.

Are you going to give them their chance?

Suppose you are just one lonely

### A LONDON LIAISON GROUP

has been formed as a result of the meeting at 4, Mecklenburgh Street, on Saturday, October 28. Meetings will be held at monthly intervals, and social crediters are invited to bring friends, but it must be clearly understood that this is not a propaganda group.

The next meeting will be held on SATURDAY, NOVEMBER 25th, from 2 till 5 p.m. Subject: "Federal Union." Future announcements will appear on the back page of this paper.

B. M. PALMER.

### 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.

social creditor in one small women's club. You are in the only position in which it is possible to begin working for social credit.

It isn't easy to be a good social creditor. It means first of all, that however certain you may be that your club is working on the wrong lines, you must not go outside your function as a member to try to force the adoption of some other policy. Your first step is to explain to the members the real situation which is so clear to yourself, and then leave it to them to form their own judgment. The club members must themselves bring pressure to bear on their own elected officials, and thus the machinery of democracy, on a small scale, will be set in motion.

This little speech, then is a working model for you and those of you who are in a position to make any contributions at club discussions, could not do better than study it and the spirit and "atmosphere" that pervades it.

We must build upwards from the individual. As soon as you know you are a social creditor, this is the thought that will never leave your mind:

"It is the actions I do for which I am responsible; it is the opportunities I fail to take for which I shall afterwards have to call myself to account. What Lady Astor and Lady Reading may do or think may be very interesting to some people, and may help to fill up the picture papers, but compared with the vital question (to me) am I doing what I should be doing in my own sphere of action, they pale into complete insignificance."

B. M. PALMER.

#### *Finland, Nickel and Lord Melchett.*

An Englishman\* who is watching the Finnish crisis with close attention is Lord Melchett.

As a director of Mond-Nickel, Lord Melchett has valuable interests in Finland. The company own one of the country's principal industries—the nickel mines in the north which have only been working for two years, but which, outside Canada, are amongst the most important in the world.

Together with Finland's unexploited mineral resources they provide some food for temptation to covetous neighbours.

—*"Evening Standard"*, October 17th.

\* ? We allow 'British', but not 'English'.

## The Result of a Policy

In the minds of some readers there appears to be a doubt as to what is meant by the references to the policy pursued by Jewry. It may make the matter a little clearer if a few instances are introduced. The statement that there is a world plot headed by a small number of international Jews for the complete domination of the world is based on circumstantial evidence only. There is, however, evidence that in the highest seats of control are to be found certain Jews who undoubtedly wield great power in the financial world. There is also the evidence of statements made throughout history by prominent Jews promising Jewry as a whole that they will ultimately inherit the earth. All this is relatively vague and it is just as well to consider the more immediate, if similar results of this policy.

There are a number of industries, most of which were originally created and carried on and controlled by Gentile craftsmen and managers. For instance, it is well known that the tailoring trade is practically a monopoly of the Jews. Textiles and more recently timber, are others. There are several other instances. What appears to have occurred is that certain Jews have striven to rise in these industries. In this respect they are no different to the Gentiles. As soon, however, as a key position is reached, he can then use the power given him by occupying that position, in helping other Jews to rise, not on their merit or capacity but for the mere fact that they are Jews. In this way there has occurred a steady infiltration into these industries without it becoming apparent that the Gentile was losing control to the Jew. Owing to the consistency with which this assistance to other Jews has been given, the control has gradually passed to Jews. The Gentile, with quite negligible exceptions does not discriminate against any particular race, creed or class. For instance the Englishman does not make it a practice, because he is an Englishman to discriminate say, the Welsh, the Roman Catholics or the Liberals. Jews, however, have with few exceptions carried out this deliberate discrimination against non-Jews. It is this fact which renders them parasitic to the nation on which they descend. It is this fact which has made them hated and persecuted wherever the success of this discrimination has reached certain proportions.

The lack of discrimination in the normal Gentile is so inborn that the Gentile is not conscious of the lack nor does he readily grasp the possibility of discrimination in others. There is, for instance, a fact which is quite evident in cities like London. The number of Jews who, starting with nothing, succeed after 15 years or so in being comfortably off while in fact producing no goods or services at all is remarkable. On investigation it is found that they are able to obtain from banks 100 per cent. or more advances with which to buy property. The Gentile is not granted a 100 per cent. overdraft in such circumstances. The explanation put forward is invariably that the difference between the normal advance and the 100 per cent. is covered by personal guarantee. What is the fund or who are the persons giving this personal guarantee remains a mystery. Whereas people who come in contact with this particular ramp can immediately call to mind a large number of Jews who by these means, viz. buying and selling property on entirely borrowed money, sometimes converting property into flats and invariably charging high rents, they have never heard of the same facilities being granted a Gentile. This is merely one of the mysteries that would be inexplicable without the existence of a definite policy among Jewry to elevate the Jews into a world aristocracy. There are, of course, Jews who refuse to subscribe to this policy. Usually they suffer for their heterodoxy.

On the other hand the discrimination against non-Jews is so natural and inborn in the majority of Jews, that despite all the evidence, they appear to refuse to believe it. It has become second nature with them and for that reason in a way invisible. It is strange that intelligent Jews to whom this matter is put, refuse to see in it a friendly warning and immediately start the cry of anti-semitism. If there is discrimination now or in the near future against Jews in this country, they will probably no more realise that it is a natural reaction to their own policy than they have realised it in Germany. There can be very few Gentiles to whom a discrimination against the Jews is not repugnant. That does not, however, mean that the Gentile will not reach a point at which he realises that it has become inevitable.

D. T. D.

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## The Jewish Fraud on Christianity (II)

*I have received from a New Zealand correspondent a transcript of a letter from Mde. H. P. Blavatsky to her cousin, Mdle. Fadeef, written from the United States in 1877. It possesses high intrinsic interest, but in addition, illuminates the organic relationship between the incorporation of the so-called Old Testament into the Christian Churches, and the breakdown, alike of those Churches, and the economic and social systems of which they have been the apologists.*

*It has frequently been said, without carrying much conviction, that Christianity has not failed; it has never been tried. It is my own opinion, which appears to obtain support from the extracts which follow, that it never can be tried until the cancerous philosophy, which has been grafted upon it has been cut out, and its idolaters exposed to the contempt which they deserve.*

C. H. D.

There has been no Jewish nation until the second century B.C.; all their books are apocryphal.

Where are the historic documents to prove that their books are original? Which is the first sacred Jewish book of note? The Septuagint. It was translated by order of Ptolemy by 70 translators; who mentions it? Only Josephus the writer, who upholds the Jews with all his might and is a great liar. Why is this story of the 70 translators never mentioned in any book, neither by Greek writers, nor in any archives or documents? Who better than the Greeks and Romans could have made known the deeds of Ptolemy?

If all the divines of the whole world united yet they never would find in any book, or in any record a single word on the "Jews as a nation?" Who has ever heard it spoken of? Herodotus, the most exact writer, traveller, historian, whose every word, every indication is now confirmed by archaeology, palaeology, philosophy and all the sciences was born in 484 B.C., he travelled in Assyria and in Babylonia during the life of Cyrus. It is only half a century after the transformation of Nabuchodouosor into a bull by the prophet Daniel; during 7 years that king bellowed like a bull; 42,000 Jews under the guidance of Zorababel, returned to Jerusalem (538

B.C. note the date) after their exile to build a temple; Herodotus resided there for a few years; now, he, who described so minutely and often with such bothersome detail the reign of Nabuchodousor (584 B.C.) after Jerusalem had been taken by him, who wrote of Cyrus, Darius and Artaxerxes, does not allude to this transport of the Jews, to the prophets, nor to any Jew whatsoever.\*

Except for a few lines where he mentions that the Syrians inhabiting Palestine, have learned the practice of circumcision from the Egyptians—nothing more. Is this possible?

An event like the metamorphosis of a king into a bull by the chief of the Magians—Daniel, would not this at least have been described by other historians as a legend?

Why, if Judah was a nation where Solomon, David, Saul and all those had reigned, is there nowhere in the world an ancient coin with a Hebrew inscription—that is Hebrew coins, although there are a number of Samaritan coins? Would the Jews who hated the Samaritans have consented to use the coins of their enemies and would they not have coined their own money?

Coins, thousands of years old, are found again and again, tombs of those who have lived before Moses, have been

opened and some small indication is found confirming their existence. But of the Jewish nation—nothing. Neither tombs, nor coins—nothing. It is as if all had evaporated and had disappeared by magic. Only the Sacred Books remain (the God of which has been killed by the Jews) in which mankind must believe blindly. But of such events as the exodus from Egypt by nearly 3 million people (as compared to the 70 taken by Jacob 150 years earlier—that means that they have multiplied quicker than red herrings—think this out according to statistical law!) surely of such events some trace would have been found on monuments for the dead, on tombs or in some ancient scripts. And there is nothing—dead silence!

And then as to the Scriptures—where is historical confirmation of their existence 200 or even 150 years B.C.?

The Hebrew language that is the universal language, called old Hebrew, has never existed, it is a language without a single original root; it is a language composed from Greek, Arabic, and Chaldean parts. I have proved this to Prof. Rawson of Yale College.

Take any Hebrew word whatsoever and I shall prove to you that its root is Arabic, Greek or Chaldean.

It is like a harlequin's coat. All the biblical names are composed of foreign words and they indicate why they have thus been composed. It is an Arabic—Ethiopian dialect with a mixture of Chaldean and the Chaldean comes from Sanskrit.

It has been proved that Babylonia at one time was inhabited by Brahmins and was a school for Sanskrit.

It is ridiculous to demand to believe that the Hebrew manuscripts are ancient revelations of the Word of God.

God would never have written nor dictated anything that would give occasion at the same time for the earth created by Him, mankind, science, etc., to accuse Him of falsehood.

To believe *absolutely* in the Jewish scriptures and to believe at the same time in the Heavenly Father of Jesus is absurd, it is worse, it is sacrilege.

If the Father of Heaven and Earth, and the Father of the whole unlimited Universe had had to write, He would not have allowed mankind to be obliged to accuse Him of contradictions, which are often without sense.

64,900 mistakes have been actually pointed out in the Bible by a "revision"

(continued on page 8)

## OVERRIDING CONTROL

By H. E.

On October 5th, Mr. Geoffrey Faber, in a letter published by *The Times* told the story of the last few weeks:

"It begins with compulsory expenditure on A.R.P.— . . . It goes on with compulsory insurance, in cash and in advance, against war risks for all traders owning more than £1,000 worth of goods at an arbitrary rate of premium, which in many cases exceeds their possible peace-time profits. Simultaneously, voluntary and compulsory evacuation empties the great shopping centres, and leaves the most efficient retailing organizations high and dry. At the same moment the black-out begins its deadening influence, the full extent of which will be apparent when the winter closes in. A few days later comes the discovery that customer after customer has lost a considerable part of his income; while at the other end of the industrial chain begins a creeping rise in costs . . . which threatens rapidly to become a gallop. On the top of all rides the Budget, imposing, without notice, a liability upon the ordinary income-tax payer which if he has responsibilities to others besides himself—he cannot conceivably meet out of his income . . ."

The leader writers of *The Times* found in such conditions matter for grave concern. On October 20th (from a slightly different angle regarding the commandeering of hotels):

"It is only fair to say that Mr. Ramsbotham and his staff (Office of Works) are only the instruments not the authors of this policy . . . It seems quite impossible to fix the ultimate responsibility for the action taken in any particular case."

On October 23rd:

"Special hospitals stand empty, physicians and surgeons of world-wide repute are idle; the victims of diseases . . . are at their wits end to find relief. These protests have failed to soften the asperity of official rule. The laws of the Ministry of Health possess, apparently, something of the immutable quality of those of the Medes and Persians."

And a few days later:

"The activities of the Ministry of Information have brought home to the public that not all the minds which had done the pre-war planning were divinely inspired." (Whose minds is not pursued, and the exceptions are not stated!)

This inadequately represents the present dislocation which lays down lines which if pursued must bring the progressive destruction of society as we know it. The breaking up of family life, the throwing of the middle class and professional men into the trough of urgent poverty; the drawing in of these unfortunates as cogs in the machine of this or that Ministry; the disappearance of small individual businesses, and their absorption into "department stores"; the lines are set for that, and more. *The Times* is concerned, and so sets forth what should be done; another Authoritarian Body is, it seems, required:

"It is clear therefore, that there must exist somewhere a central authority, possessed of a perfectly definite economic policy and empowered to exercise an overriding control. Technically such a responsibility belongs to the War Cabinet; and this is another reason why the members of that body should be freed so far as possible from ad-

ministrative routine. Meanwhile the function of coordination and of central control of policy has been entrusted to two Committees, the one a Ministerial Committee under the CHANCELLOR of the EXCHEQUER, and the other a Committee composed of the permanent heads of Departments under the chairmanship of LORD STAMP, who is also Economic Adviser to the Ministerial Committee."

*"Times" Leader, October 19th.*

It is interesting to note that the "administrative routine" from which the War Cabinet is to be relieved is the "central control of policy." It seems likely that the leader writer has slipped—these phrases are too close together. He continues:

"There must be some authority, as SIR WILLIAM BEVERIDGE has pointed out, to weigh one against the other the uneconomic requirements of war and the economic requirements of living, and to combine the tasks of providing the instruments of war and the sinews of war."

In whom is to be centred this authority?

Sir John Simon (in Committee) advised by LORD STAMP.

The Heads of Departments under the Chairmanship of LORD STAMP.

In U.S.A. during the last war, it was precisely such decisions that rested with Mr. Bernard Baruch. At a State enquiry he was asked:

"And all those lines really ultimately centred in you, so far as power was concerned?"

And he replied:

"Yes, sir, it did. I suppose I was the most powerful man in the United States during the war."

This "Economic Command" is evidently considered urgent, for on October 24th, the suggestion is further pressed and is up-graded:

"Even now, though the Government have given official status to an Economic Adviser, the economic interests of the nation and the economic strategy of the war are not specifically represented in the Cabinet . . . It seems to follow that an ideal arrangement . . . would charge a special member of the War Cabinet with . . . a coherent economic policy . . . An Economic Adviser must be equipped with the necessary staff . . . and be capable of initiative in planning and direction. And the Adviser himself should have a place in the Government which will give to economic planning its rightful representation in the war strategy."

Perhaps it is just another idle chance that the writer did not happen, in this leader, to mention the name of the Economic Adviser.

The criticism to which *The Times* gives so sympathetic a voice is directed against the effect, on people and their affairs, of bureaucratic control; but it is noticeable that the only action recommended is not concerned with the existence or reduction of such controls, but with the question of financial allocation as between them. Is it possible that the leader writer lost his way, and just forgot the point of his previous remarks? Or is it that he finds himself in harmony with those exceptional minds whose planning is

"divinely" inspired?

In concluding his letter Mr. Faber (before quoted) says:

"Is the record of the Government and of its individual members such as to justify unquestioning confidence in their dictatorship? For dictatorship it is, even if the dictatorship turns out on examination to be not one but several . . ."

In effect the proposals envisaged by *The Times* would unify this "Dictatorship."

The essence of the position is that, faced by a major war, the action of individuals does require unification; and with very few exceptions each and every citizen is willing and eager to put the best of what is in him into this effort.

What is the best which is in him? It is his own personal initiative, backed by whatever energies, understanding or technique he may have; and the proper object of organisation is to bring this initiative into alignment in the common aim. To do this it is not necessary to wreck the structure of normal industry and business. No one (and most certainly not any Government Department) can produce so well as those who do produce; no one can provide distribution, transport, information, etc., so efficiently as those whose lives are occupied with such services. To ruin large sections of our population and to re-absorb them into vast institutions where they will be smothered in the jargon of official procedure is to reduce and not increase efficiency. That hardly needs argument.

There is one consideration which is a key to each part and to the whole. It is the realistic understanding and practice of finance. The limitations imposed by the present financial system on the development of the full pressure which this country can exert, amount to a betrayal of its citizens. Further, the burdens imposed in the taxation and debt which is inherent in this system are the principal disintegrating factors which threaten the individual morale upon which all else depends: burdens which are illusory and

which can be dispersed upon demand.

The Economic Adviser should above all, be seized with the knowledge that finance is the *Servant* of the national effort, and not its master. That whatever (e.g., within the resources of our Empire) is physically possible is necessarily financially possible; that those who are free, *free from debt*; and who have faith, *faith in their own Credit*; are those who will fight for freedom and faith; and will never let go.

Lord Stamp has other ideas set forth in a commendably outspoken address.

"We have seen in a few years that the human or social temperament has a much wider range of tolerance than we had supposed . . . Direct Taxation thirty years ago . . . seemed to reach a breaking point and was regarded as psychologically unbearable at levels which to-day are merely amusing . . . there can be little doubt that with the right application of experimental psychology and adjusted education, the mind of man would be still more adaptable."

There is no need to point those remarks. They were made by the man whom *The Times* would have placed in charge of an authority "empowered to exercise an over-riding control."

Since 1936, when the above remarks were made in an address to the British Association, Lord Stamp may have become just like a cooing dove; others may have noticed it. But it is certain that nothing could be better calculated to induce civil disturbance or indeed civil war—than the "right application of experimental psychology" towards the extraction of the maximum taxes from the British Public.

Whether the war is won or whether it is lost—*taxation and debt in eternal crescendo!* The hypnotic belief which seems to make this condition inevitable (or "natural"?) does not alter the realities of human nature and its physical environment which that system obscures. It is from that level and on that firm foundation that the Alternative will arise.

"*The Jewish Fraud on Christianity (II)*"—continued from page 6.

society, and when these mistakes had been corrected, as many contradictions were still found.

This has all been done by the Jewish Messaiah.

Yes, the most learned Rabbis have lost the key to their books and do not know how to correct them. It is well known that the Jews from Liberia constantly amended their Bible, altering words and number, taking these from the Fathers of the Christian Church or accusing them of the evil habit of falsifying the texts and chronology at every discussion, to defeat the opposing party. And that is how they have made a mess of it. For we have no M.S.S. of the Old Testament before the 10th century.

The Codex of the Bodleian is considered to be the oldest. And who can guarantee its exactness? Tischendorf has stated in his history and persuaded the whole of Europe to believe him, that he has found in Sinai, the so-called Codex of Sinai. And as a

matter of fact, two other scholars (one of whom is our Theosophist) who have lived in Palestine during several years and on the Mt. of Sinai are prepared to prove that such a Codex did not even exist in the library.

They have made investigations during the two years, they have visited all the hidden places with a monk who had lived in the country for 60 years and who had known Tischendorf.

And this monk has sworn that for years he has known every script, every book, but that he had never heard that one spoken of. It is clear that this monk will be made to disappear and as to Tischendorf, the Russian Government has simply deceived him with a falsehood."

[A few years ago the Soviet Government sold the above fraudulent manuscript to England for £100,000].

(*The first part of this letter appeared in last week's issue of "The Social Crediter."*)

"*We are Dancers*"—continued from page 2.

I cannot tell you anything more about it. I am now going to re-read "Federal Union."

Well. I saw the Ballet Jooss. I was duly thrilled, I thought they were great, I still think they are great. I realised the propagandist nature of the "Green Table", but I thought the propaganda was for us and the laugh on the League of Nations. I now realise that the propaganda is against us and the laugh on "the Nations". I know, the laugh is on me, really.

I have used the word *Revelation* in connection with the "Green Table". Is there any superlative form of that word that I may use about T.J.'s "Federal Union"?

Need I say any more about my title? It is to honour those individual performers who represent in the "Green Table" the individual nations and who resemble the nations at least in this, that they are being "used." "We are Dancers" is my tribute to their Art and to their Innocence.



# THE RIGHT TO ONE'S OWN OPINION

By P. R. MASSON

All social crediters must have met on many occasions that stone-wall attitude, either stated or implied, "Well! We have all a right to our own opinions."

In these days, when action of a *directly* useful kind seems to be denied us for the time being, most of us are conscious that it is but a lull before the movement plunges ahead with renewed activity. Although it is true that it is action, directed and deliberate, which must produce results, it is equally true that all action has its roots in the thoughts of men and the action will be healthy and well-directed if the roots are healthy. Most of us in the movement have, no doubt, a well defined objective in our minds which we would describe as the "freedom of the individual" but our success or failure depends on our making an accurate estimate of the factors and forces opposed to us as well as conveying the conception of freedom which we know well will be acceptable to nearly all men.

If it is necessary to excuse the subject further, there is a quotation from Voltaire to the effect that there will always be wars as long as men hold impossible beliefs.

A recent conversation suggested that the idea "that everyone has a right to his opinion" was worth turning inside-out for a thorough examination.

Now the "right to an opinion" carries, or should carry, an important qualification: it is that it, the opinion, must be consistent with known and available facts. It follows that if the facts on which an opinion is based are shown to be wrong then it is intellectually dishonest to hold that opinion any longer and we should be prepared to admit we were wrong and alter the opinion so that it is consistent with the new information.

The "right to an opinion" is associated with personal freedom, but any practical definition of freedom must carry a limiting condition, otherwise it becomes license. A good working definition of freedom is "The maximum freedom for the individual consistent with the freedom of his neighbour." If we alter this definition slightly, substituting "with the freedom of his neighbour" by "with the facts or what are believed to be the facts", we have a good definition for intellectual freedom.

In the simple matters of everyday life, these general truths are instinctive

knowledge and recognized as thoroughly practical. A man who holds the opinion that the London train leaves at 8 only misses it once and alters his opinion just as soon as he learns that it leaves ten minutes before the hour.

In matters of taste the implied condition of consistency with facts still holds; one man may hold the opinion that mountaineering is the best way of occupying his leisure; if he spends most of his spare time either preparing for or practising the pastime then it is an honest opinion. But if it is noticed that he professes a great love for mountaineering but takes good care not to go mountaineering very often or very enthusiastically then the honesty of the opinion may be doubted.

It is true, unfortunately, that much must be taken for granted; the individual has not time in which to study and verify every fact on which an opinion is based. Most of us probably hold opinions several of which are known to be fallacies by those who have had greater opportunity to study the particular subject concerned. This seems unavoidable but, fortunately, it does not matter very much as long as we are prepared to investigate and verify before assuming responsibility for any action which can possibly influence the lives and well-being of our fellows. Most of us take such facts as that the Earth is round and the Earth revolves round the Sun in good faith knowing that the science of navigation is framed on these assumptions and navigation seems to "work". But if numerous and repeated and unaccountable wrecks occurred we should have an individual responsibility in investigating the matter and finding out just who it was who controlled the schools, the examinations and the laws affecting navigation. This may seem like a high flight of imagination, but if it is possible to conceive of such a predicament (actually comparable with the state of affairs in the financial world) then it would not be possible to devolve individual responsibility if we wished to avoid the punishment and penalties inherent in all false reasoning.

If these general observations be accepted it is possible to apply them to the realms of religion, economics, finance and politics and it should be evident that the troubles of mankind have their roots in wrong opinions on these subjects which have the greatest

influence both on the actions and on the lives and happiness of individuals. Our laws and finance impose taxation, which is now about one-third our total income and "religion" preaches "duty" in terms which make the application not too clear.

The importance of correct opinions (consistent with the facts) in these subjects seems to be confirmed and established by a recent report "Committee on Nutrition in the Colonial Empire" and by the blunt comment in a contemporary journal which states: "It seems that this plague of poverty, accompanied by malnutrition spreads wherever the benefit of 'civilisation' and Christianity have penetrated."

It may be conceded that there may be certain religious beliefs which are incapable of disproof and which can be held legitimately just as long as they are held consistently and as long as they do not influence action affecting the well-being and freedom of others. But it is probably correct to say that there is much confusion of so-called "religious freedom" with something akin to intellectual license. Beliefs which dull the sense of individual responsibility should always be worth close scrutiny.

The overwhelming importance of the recent evidence published in this journal and elsewhere on the Jewish question, and particularly the historical evidence relating to the activities of certain Jewish families and their influence in finance, politics and even in religion and the sources of information to the public, lies in that it has proved beyond any possibility of doubt that they have shown a remarkable ingenuity in poisoning the roots of honest thought by spreading false and unjustifiable opinions ready made—while suppressing much relevant information—under such disarming phrases as "sound finance", "religious freedom", "democracy", "freedom of the press", "free trade", "free speech", and "everyone has a right to his opinion." Even "charity" has been prostituted so that much so-called charity is but hidden taxation. Even if it were possible to hold any other opinion on the matter of responsibility it is not possible to hold an honest opinion other than that this subtle perversion of terms, good in themselves, to evil ends has been disastrous to the happiness and well being of the bulk of mankind.

## THE POLICY OF THE JEWISH RACE

*There is no problem the solution of which is more vital to civilisation than the "Jewish Problem." The Jewish race is unique: its members seem to have behaved with consistency throughout thousands of years.*

*The nature of the results produced by this behaviour forms the policy of the race, which is the expression in practice of its philosophy; and the effect of that policy on other peoples is what has built up the "Jewish Question."*

*This is one of a series of articles giving an account of the relations of Jewry with some other cultures. It is taken largely from Jewish sources, and therefore presents the policy of the Jewish race according to its own records. It is NOT an assessment of the success or otherwise of the policy disclosed.*

### 11a. THE HOUSES OF ROTHSCHILD, MONTEFIORE, JOSEPH, SOLOMON and SASSOON [The British Empire].

"The spread of the Empire", says the *Encyclopaedia Britannica* "is a matter of relatively modern history." In this history "the most important stage was the change from colonies into Dominions. By this means colonies which in their separate existence had been small and weak, like unco-ordinated English counties, attained a size and strength which made them at least potentially comparable to the mother-country."

"In 1867 the four chief North American provinces on their own initiative but with full consent in Britain constituted themselves a federation under the title of Dominion of Canada, hence the modern use of the word 'Dominion'."

#### DOMINION OF CANADA.

*Jewish Encyclopaedia:*

"The earliest authentic records of the Jews in Canada go back to the period when England and France were engaged in the final contest for the mastery of the Northern part of the New World . . . While the batteries of Wolfe were thundering at the gates of Quebec, Amhurst was closing in on Montreal with an army from the south. Among the members of his staff was commissary Aaron Hart, an English Jew born in London in 1727.

"The Jewish community of Montreal soon found itself strong enough to organize a congregation in 1768 . . . in 1777 the members built their own synagogue on a lot belonging to David David."

During the following years the families of Solomons and Joseph [closely related to the Seixas and Nathan families of New York] played a leading part in the development of Canadian trade; and at the beginning of the new century, more than a generation earlier than in the mother country, Canadian Jews were ready for the fight for political emancipation:

"In 1807 Ezekiel Hart . . . was elected to represent Three Rivers in the legislature. This at once raised the question of the civil status of the Jews in Canada . . . when the legislative assembly re-assembled on January 29th, 1808, Ezekiel Hart declined to be sworn in according to the usual form 'on the faith of a Christian' but took the oath according to Jewish custom with his head covered. At once a storm of opposition arose . . . the majority decided that he was not entitled to take his seat and declared for expulsion . . . Notwithstanding the adverse vote of the majority Hart vigorously protested against this and attempted to vote during several of the

divisions. The house proposed passing a bill to put his disqualification as a Jew beyond doubt . . . this aroused the indignation of the Governor, Sir James Craig who was already in conflict with the assembly and . . . he dissolved the chamber before the bill could pass."

"Years of agitation followed . . . on March 16th, 1831 a bill was introduced in the legislative Assembly extending the same political rights to the Jews as to Christians . . ."

"A number of Montreal Israelites won distinction in public life, notably . . . Jesse Joseph, son of Joseph of Berthier, one of Canada's merchant princes, who gained prominence as the organiser and director of many of the most important Canadian public companies and institutions. His brother Jacob was connected with the promotions of early Canadian railways and telegraphic lines, and another brother was the first Hebrew lawyer appointed a Queen's counsel in Canada."

"The discovery of gold in British Columbia in 1857 led to the settlement of a Hebrew colony which built a synagogue in Victoria in 1862 . . ."

And then, in 1867, we have 'the important change' from colony to Dominion. "The provinces existing or created later," the *Encyclopaedia Britannica* continues, "all joined the Federation in due course. Newfoundland has chosen to remain separate. For various local reasons the other groups of colonies were slow to follow Canada's lead. The Commonwealth of Australia was not created till 1900 and the Union of South Africa not till 1909. The Dominion of New Zealand . . . obtained a unitary constitution in 1870."

#### THE COMMONWEALTH OF AUSTRALIA.

"In more sense than one it has been a land of sunshine to the Jews. Australia offered its great undeveloped resources to all who were willing to develop them. Many Jews embraced the opportunity and prospered. Industry has been largely developed by them."

"The foremost among the Jews that have figured as pioneers in Australia is Jacob Montefiore, a cousin of Sir Moses Montefiore [brother-in-law of Nathan Rothschild]. South Australian history records him as one of the founders of the colony and he was selected by the British Government on the first Board of Commissioners appointed in 1835 to conduct its affairs . . . Jacob Montefiore's activity was not confined to South Australia. With his brother Joseph he gave impetus to and left his impress upon the progress of New South Wales. Jacob owned one of the largest sheep-runs in the colony and for many years acted as director of the Bank of Australia."

"The youngest of the Australian communities is that of the capital of West Australia the formation of which in

1892 was due to the great influx of people after the discovery of gold in the nineties . . . each of the colonies except that of South Australia has witnessed the rise and the fall of a congregation . . . perhaps the shortest career was that of the Coolgardie community in Western Australia. In 1896 a number of Jews attracted by the rich goldfields were in that city. They at once obtained a grant of land from the government . . . and forthwith proceeded to build a synagogue. Within three years, however, such a thinning out had taken place that the remaining members were unable to pay the debt on the synagogue and the building was sold by the creditors to a Masonic body and converted into a Masonic Hall."

"Jews have been mayors of nearly all the capital cities of Australia as well as of many of the smaller towns . . . the title of Justice of the Peace has been gained by an exceptionally large number of Jews, as many as thirteen receiving that distinction at one time. Sir John Vogel, whose history, however, belongs to New Zealand was also a premier for many years."

The *Jewish Encyclopaedia* was written in 1904 so we will let the *Encyclopaedia of Jewish Knowledge* (1933) finish the story:

"A considerable number of Jews were members of the provincial parliaments and are now seated in the Federal parliament. The Jews were particularly active in the Federalisation of Australia and this perhaps contributed to the personal success of men like Sir Isaac Isaacs who has held every possible governmental post and is now (1933) Governor General by the vote of the Commonwealth, and of Sir John Monash the leading Jewish general in the Allied Armies during the world war."

#### DOMINION OF NEW ZEALAND.

The *Jewish Yearbook*, 1939, states:

"The settlement of Jews in New Zealand dates from the establishment of British Sovereignty in 1840. Among the first emigrants were John Israel Montefiore, a cousin of the famous Anglo-Jewish philanthropist [Sir Moses Montefiore] who settled in Bay of Islands in 1831.

*Jewish Encyclopaedia*:

"During the Maori war Jews were found in the British ranks. When trouble broke out in Samoa between the British blue-jackets and the natives three Auckland companies offered their services to the Imperial government, two of three captains being Jews.

"It was not until the seventh decade of the 19th century when gold was discovered in the Otago district that Jews were drawn to New Zealand in considerable numbers.

"The Jews in New Zealand have never aggregated more than 1,600 individuals but in spite of this fact they have assisted in shaping the country's policy. In this respect the most notable was Sir Julius Vogel who at various times held the portfolios of colonial treasurer, commissioner for stamps and customs and postmaster-general. He served as premier from 1876 to 1881 . . . to him also is due the establishment of the San Francisco and New Zealand Mail Service and the completion of the London and New Zealand cable, the system of governmental life insurance and the creation of the Public Trust Offices. Vogel acquired half proprietorship of the *Otago Witness*.

"He started and for many years edited the first daily

Newspaper in New Zealand *The Daily Times*. [Mark Cohen is president of the New Zealand Institute of Journalists, the *New Zealand Referee* is managed by Phineas Selig, and another Jew, Markus Marks is the head of the *Hansard Staff*.]"

"The New Zealand Shipping Company was founded by the brothers Edward and Henry Isaacs. The first director of the Marnawatu Railway Company was Joseph Nathan."

*Encyclopaedia of Jewish Knowledge*:

During the world war Sir Arthur Mielziner Meyers, one time mayor of Auckland was minister of Munitions and representative of the finance Ministry."

(The next article in this series will deal with the remaining parts of the Empire).

B. J.

References:

<sup>2</sup> The *Jewish Encyclopaedia*.

## TWO SONNETS

To the P—olitical and E—conomic P—lanners

Here is the Autumn! Now the mellow sun  
Rides low through mists, as though he lacked the  
strength

To raise himself and follow through it's length  
The course that he the summer past has run.

Across the fields where reapers worked of late,  
The farmer guides his plough with steady hand.  
Now dusk falls early on the cooling land,  
And cheerful fires leap within the grate.

All nature takes the sweet reward of sleep,  
Only unhappy mortals restless keep.

Who dwell in towns know Autumn but by name.  
The crop they reap has no appointed time,  
Nor needs the sun to bring it to its prime.  
All seasons to *their* golden increase are the same.

What is the seed, or harvest-time to those  
Who labour thus, denying Nature's sway?  
Who turn the day to night, and night to day,  
And know not quiet work or sweet repose?

They soil with smoke the heaven's lovely face,  
And spurn the gifts each season has to bring.  
Yet every year is born again the Spring.  
The fruitful sun runs his appointed race.

Still Nature, year by year, her business minds;  
Only unheeding Man no limit finds.

N. F. W.

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