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FOR POLITICAL AND ECONOMIC REALISM

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CANADIAN NEWS

Mr. ABERHART AT WINNIPEG

Mr. Aberhart, Premier of Alberta, warned his audience in a public address in Winnipeg recently that Canadians must be alert to the possibility of a Fascist state being "slipped over" on them during their time of stress.

Speaking before about 800 persons in the Walker theatre, Mr. Aberhart declared himself against centralisation of power in one spot and said it made no difference who controlled industries or other matters so long as they were handled properly and fairly.

If he could mobilize the intelligence of the west, he continued, he could solve all provincial problems in six months. By intelligence he did not necessarily mean people with university educations, but people capable of solving their own problems.

Monetary problems of the west should be solved in such a way that purchasing power was circulated to bring about a balance between consumption and production. He thought the only way this could be done was through the issuance of debt-free money.

Mr. Aberhart contended his government's proposal to issue basic dividends to the people of Alberta was no different than the issuance of old-age pensions or the extension of public health insurance.

He believed that every working man should be assured through dividends with the necessities of life. The dividends, he added, would never be taken out of the pockets of somebody else.

Mr. Aberhart said he had asked a number of people what they considered the outstanding problem of the day and from most of them he had received the answer: "The war." Contending this was a false impression, he said that war was the outcome of problems which have not been solved, that it was not a

problem in itself but a crisis instead.

He predicted that if Democracy did not do something to solve its problems, the people would do something themselves.

Hon. W. A. Fallow, Alberta minister of public works, also addressed the meeting, giving a review of improvements made in Alberta by the Social Credit government in regard to highway construction, educational reform and public health. Although a great cry had gone up when Alberta cut the interest rate on its bonded indebtedness, he said, there had been no similar demonstration when 25 per cent. of the Ontario municipalities had been unable to pay their bond interest and the Ontario government had passed laws reducing their interest rates.

In a speech made at Winnipeg to the Canadian Manufacturers' Association, Mr. Aberhart, after reviewing Alberta's wealth of coal, oil, minerals and natural products, said that it was a narrow, selfish idea to think that a growth in Alberta industry automatically meant that it was at the expense of eastern Canadian industrialists. He said that Alberta intends to encourage deliberately the establishment of new industries and the expansion of existing ones.

He saw no reason why Alberta coal should not serve the entire Canadian market or why industries could not be established to produce coal byproducts.

Mr. Aberhart made only brief references to Alberta legislation. He said that some propagandists had spread the false impression that because of Alberta's debt legislation, investors hesitate to enter the province.

"As a matter of fact this is the opposite to the truth. Our action in this regard has safeguarded the investments

made in our province. I am convinced that if any individual or corporation continued to borrow every year, the investors could have no confidence in him. They would know that ultimately he would come to a collapse," he said.

Alberta was the only province living within its income and not plunging into debt, he claimed. Its action offered industrialists a guarantee that their capital resources would not be jeopardized by a piling up of public debt and the consequence of ever-mounting taxation.

Investors had taken advantage of the opportunity and in the last year 18 new industries had been established in Alberta. Between 1934 and 1939 the province's retail sales had increased nearly 38 per cent. and its wholesale sales nearly 34 per cent.

Alberta's policy, said Mr. Aberhart, could be summed up in one phrase: "Conservation pending reform and readjustment."

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Report of the Commission
on Dominion-Provincial
Relations in Canada

Report of the Commission on Dominion-Provincial Relations in Canada

After two and a half years work the Rowell Commission on Dominion-Provincial Relations in Canada has produced a report that runs into eighteen volumes, including eleven volumes of detailed financial statistics. The Commission was first under the chairmanship of the Hon. Newton W. Rowell, who had to relinquish the post on account of ill health, when most of the public hearings had been taken. He was succeeded by Dr. Joseph Sirois. Dr. Sirois comes from Quebec and is professor and secretary of the faculty of Law at Laval University as well as director of several financial organisations and leading business concerns in Quebec.

It will be remembered that the Alberta Government decided not to appear before the commission or submit a brief to it, but to present a report on the situation on its own account. It was then that *The Case for Alberta* was compiled.

The *Edmonton Journal* of May 16, 1940, gives the following summary of the chief recommendations in the report:

"1. Assumption by the dominion of the maintenance of unemployed employables and their dependents.

"2. Assistance to agriculture at times of depression in the form of operating cost advances, with the dominion assuming direct administration and financial responsibility.

"3. Continued administration by provinces of non-contributory old age pensions without further financial help from the dominion. If a contributory system is adopted later, control to be under the dominion.

"4. Transfer of provincial debts totalling \$2,300,000,000 to the dominion, provinces to pay to the dominion the interest it now receives from investments so that the dominion should not assume liability for a debt represented by a self-liquidating asset, such as public utilities, retained by a province.

"5. Surrender by the provinces of their income, corporation and succession duties taxes, leaving this field exclusively to the dominion. The dominion to pay to the province 10 per cent. of the corporate income derived from exploitation of the province's mineral wealth.

"6. Surrender by the provinces of their existing *per capita* subsidies from the dominion.

"7. Provision for each province of a normal Canadian standard of services with taxation of normal severity through

the payment of national adjustment grants by the dominion to the province as warranted, such grants to be irreducible but subject to re-appraisal every five years. Special grants to be paid provinces affected by emergencies.

"8. Establishment of a small permanent commission assisted by a technical staff to advise upon requests for new or increased grants and to re-appraise the system every five years.

"9. Suggestion that the provinces might deal with municipal debts as the commission recommends for provincial debts, facilitating much-needed reforms in municipal financial structure.

"10. Constitutional power for the dominion to implement international conventions on labour matters.

"11. Concurrent legislative powers for the dominion and provinces to deal with the marketing of natural products. Elastic provision for the delegation of provincial powers to the dominion, and *vice versa*, when desirable.

"12. A national unemployment insurance scheme and national employment service, both in the hands of the dominion.

"13. A national review of freight rate structure with co-operation between the dominion and provinces in control over transportation.

"14. One court of appeal for the three prairie provinces and one for the Maritimes. Merger of prairie provinces and of Maritimes held of small gain, even if possible.

"15. Regular conferences on dominion-provincial relations plus a permanent secretariat at Ottawa as a clearing house for inter-governmental problems.

"16. Broadening of income-tax base, increasing the burden on the lower and middle brackets, and increasing succession duties. Progressive elimination of the sales tax.

"17. Amendments to the British North America Act where necessary, to give effect to these reforms."

The Commission deny that adoption of their recommendations would lead to any further measure either of centralisation or decentralisation. A study of their recommendations for the shift in power for taxation and control of labour does not confirm this.

Canadians are being invited to sell their local sovereignty for a 'security' that in modern conditions can only be illusory.

L. D. BYRNE IN BRITISH COLUMBIA

The Vancouver Sun of June 12, 1940, prints the following:

"L. D. Byrne, Social Credit Commissioner of Alberta, told the [Vancouver] Rotary Club Tuesday that the definite objective of international money power, as represented by totalitarian nations, is complete domination of the world.

"He declared that standing between world tyranny and humanity are the British Empire and the established democracies. 'Therefore, if the international money power hoped to achieve its end, it had to use its power for removal of these two formidable obstacles,' he said.

"Mr. Byrne added there is no question of 'where is the money to come from' with the totalitarian nations. The necessary foreign credits and internal monetary arrangements were provided to ensure they prepared thoroughly for the war.

"He said that the British Empire, burdened with debts and taxation from the last war, could not enter upon a large scale re-armament program, and those in control of the world's monetary system saw to it that, whatever happened, those systems remained unchanged, while Russia, Germany and Italy created tremendous war machines.

"Mr. Byrne expressed confidence in the ability of the Allies to win, but suggested it would be rank folly for them to hurl themselves against the totalitarian aggressors with the chains of a restricting monetary system sabotaging their effort."

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Many people are interested in this book because of its bearing on our efficiency in war-time. The publishers are therefore extending their offer of a discount of 33½ per cent. plus postage on single orders of not less than 30 copies until the end of July.

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NEWS & VIEWS

Lord Strabolgi is a man of engaging naivete. He has gathered that the powers behind the "Labour" Party (i.e., the party which wants to keep everybody labouring for ever) want Mr. Chamberlain and others out of the Government. So he naturally calls a meeting of Americans at the Savoy Hotel to arrange about it.

The Banks are going to lend money to the "Government" "out of their resources" in blocks of £500,000. The *Sunday Times* hastens to assure us "it is necessary to emphasise that the public's deposits with the banks will not be affected in any way." Now, ain't that just too sweet?

And it goes on to say that if a bank wants half a million back at any time, it can have it, doubtless in notes. *Quite* a new kind of war, which no one makes money out of, isn't it? Did you hear the loud protests of the Labour Party? No? Waal, waal, waal.

There are very faint indications that before this war is through, the Enemy will have to fight. We aren't hearing quite so much about the virtues of Cromwell the last week or so.

The big idea seems to have been for "Germany" to build aircraft, and "France" to build a navy for use by "Germany". This scheme has slipped up.

Isn't it fun fighting "Germany" so that "Russia" gets Scandinavia and Rumania and the United States gets Canada and the West Indies?

"INTELLIGENCE CHIEF"

"Sir William Wiseman, head of the British Intelligence Service in America during the last war, is in London. He has been seeing members of the Government, and may shortly return to the United States.

"Sir William, head of an old Essex family, a former Cambridge boxing Blue, now a partner in Kuhn Loeb, the bankers, was one of the few English

friends of President Wilson and the only man at the Versailles Conference, besides Colonel House, to have his intimate ear.

"He is equally intimate with President Roosevelt."

—"*Evening Standard*," June 20, 1940.

PROTECTIVE SEIZURE

"The United States Government is reported to be considering a plan to take under its protection British and French possessions in the western hemisphere should Germany attempt to extend the war to the other side of the Atlantic.

"Secretary of State Mr. Cordell Hull revealed yesterday that the pan-American nations are in practically constant consultation regarding the possibility of a German coup. Mr. Hull admitted that he had considered a plan of 'protective seizure.'

"Through his secretary, Mr. Stephen Early, President Roosevelt stated: 'It is felt that if a victorious Germany should lay claims to territories of conquered nations in this hemisphere, such efforts would clearly come within the province of the Monroe Doctrine.'"

—"*Sunday Express*," July 7, 1940.

REVENUE SUGGESTION

The following letter has been received by the Director of Revenue in the Social Credit Secretariat:

Dear Sir,

Some two months ago we arranged to impose fines upon two members of our staff for being late to work in the mornings, fines to be at the rate of 1/- per morning, and we undertook to send the results to a "Charity".

We now enclose Postal Order for £1 2s. 0d. Will you please let us have two receipts as follows:

20/- from Bill, c/o Kearney Brothers, Ltd.

2/- from George, c/o Kearney Brothers, Ltd.

With compliments,

Yours very truly,
KEARNEY BROTHERS, LTD.

Dublin; June, 1940.

NO SECRET AGREEMENT

According to the *Empire News* of July 7, 1940, the Tass Agency denies emphatically a report which has appeared in the United States to the effect that the Soviet Union and the U.S. have reached a secret anti-Japanese agreement.

CENTRALISATION IN FRANCE

"The real cause of the overthrow of France was the lack of organisation and discipline. Government in France was too centralised.

"Everything was controlled from Paris. The central authority was weak. The Government was at the mercy of Parliament, and its decisions were carried out, slowly and incompletely, by two million under-paid functionaries buried for years under accumulations of red tape."

—George Slocombe in the "*Sunday Express*," June 30, 1940.

LEOPOLD OF BELGIUM

Leopold of Belgium now lives in Laeken Castle; he assumes no responsibilities. It is said that he told the Germans that as matters were out of his control he assumed responsibility for nothing.

One of his most frequent callers is Mr. John Cudahy, the American Ambassador, with whom he discusses relief work. Leopold's mother lives with him. His two children are with M. Van Zeeland, in Spain.

"The Fig Tree"

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INTOLERANCE?

By B. M. PALMER

I have been told of the existence of an extraordinary American organisation whose primary objective seems to be to kill "anti-semitism." It appears to have branches all over the States. Its technique depends on the association of Catholics, Protestants and Jews on one platform, with meetings held alternately in synagogues and churches.

Vindictive cruelty inflicted upon one race by another will always arouse disgust and horror. No one but a moral pervert would wish to condone the misery inflicted on the hapless refugees. But the aim of this society is not merely the prevention of injustice and cruelty. The point of propaganda which it makes most strongly is the necessity of being "tolerant" in all circumstances.

The extraordinary ease with which so many people, more especially Americans, persuade themselves that toleration is always a virtue can be explained, I think, by the excuse it gives them to refrain from thinking things out. No man must be persecuted for his religious opinions; that is one of the foundations of the American constitution. But the Pilgrim Fathers left England because they could not tolerate the religious policy under which they were compelled to live.

"Toleration" and "conviction" cannot exist together, except within carefully defined limits, and at the time of the Mayflower the possibility of so framing the policy of a country that conviction should never be hampered by compromise, nor the free growth of creative thought stunted by bigotry, had yet to be envisaged.

Have we made any marked progress towards the realisation of this ideal since the seventeenth century?

The position, I think, can best be stated as one of contrast.

In the period of religious prosecution under the Stuarts the philosophy underlying the policy of the government was known to all men. It was the Divine Right of Kings and the State Church. No other religion could be practised.

To-day, in America, though less so in England, the philosophies in the minds of the people are as completely chaotic, perhaps, as they came to be in the days

of the Protectorate of Cromwell. But under the plea of "freedom of conscience", or "toleration," the government in both countries is dominated by a philosophy which is unrecognised by the vast majority of the people.

Major Douglas's address, *The Policy of a Philosophy*, was republished in this paper on June 22, 1940. No possible purpose could be served by any attempt of mine to reproduce it here. The principles concerning policy are there laid down. They await general acceptance. It is enough for me to add that until the people of any country are aware of the philosophy which informs their own particular government, all "freedom of conscience" must be not only vain, but in some senses mischievous.

It "leaves the way open."

Douglas has shown that just as you cannot have a bridge without a working model behind it, so no nation can have a policy without having a philosophy in the background. There is not the least doubt that the policy of the American government is related philosophically to the adulation of money. It is generally recognised by competent authorities that the money system and the Judaic philosophy are so closely connected as to be indistinguishable. One can be said to have given rise to the other, and the general condition of the world to-day is the direct result.

How passionately the people of our own country resent the *results* of this philosophy, and how determined they are to bring them to an end, it needs no words of mine to tell. And the best spirits of America are wholeheartedly with us. But while they are affirming that everything must be tolerated, so concerned with securing the appearance of freedom for all, they cannot see that the philosophy behind their government is leading with acceleration to the enslavement of the civilised world.

It is quite possible to regulate motor traffic without restricting it.

No one who understood the principles of democracy would wish to prevent the Jews from practising their religion, or from enjoying any privilege that may appertain to citizenship, save the one they have appropriated for themselves.

They must, at all costs, be prevented from continuing their process of political infiltration whereby they have influenced, to a far greater extent than has been generally recognised, the policies of the countries in which they live.

The policy of England must be the policy of the English, founded on Christian philosophy. There is some reason now to hope that this may come to pass, and, mark you, without any miracle greater than our re-assumption of national sovereignty.

The American people also must find their philosophy and, rejecting the threadbare, meretricious phrases of interested parties, must clarify their ideas and their policies beyond a too facile toleration.

Some years ago, nearly seventeen to be exact, I attended a Jewish ceremony which was addressed by one of the greatest rabbis of the day. A few Gentiles were present, and the rabbi spoke in English. The theme of the sermon was the patriotic necessity of preserving the Jewish race as an inviolate nation, though it had no national home.

The responsibility lay with the women. They had held the nation together in the past, and they would do so in the future.

And how was this done? By the careful observation of all laws regarding marriage and the regulation of daily life. And by the care with which their family names were preserved, according to customary rule.

"Once admit the principle of institutional Sovereignty over the Person and the rest follows as a mere matter of detail."*

July 6, 1940.

* "Whose Service is Perfect Freedom" in *The Social Crediter*, December 16, 1939.

ADVICE TO PLANNERS

Reformers had need first practise on their own hearts that which they propose to try on others.

—King Charles I of England.

By one who had suffered and was to suffer more at their hands.

SOCIAL CREDIT AND POLITICAL PARTIES

For over twenty years now Social Crediters have been saying that the limiting factor in modern civilisation is finance. They have never said it is the only factor, or even the only important factor. They declare that it is the factor which limits all others* and must be put right first if we are to avoid disaster. This assertion has been rejected without any investigation of its truth (other than mere verbal arguments, which are not investigations). It has been rejected by financiers, economists and money experts generally, because it does not suit their policy of centralisation of power; and by the majority of ordinary people because it does not sound so convincing as the propaganda of the orthodox authorities.

EXPERIMENT PREVENTED

The point of importance, however, is not whether it is convincing when put in words, but whether it is true. We are not engaging in an argument, but issuing a challenge. This is not arrogance on our part. It is in the nature of things that heresies have to establish themselves on a basis of reality against the verbal arguments of the orthodox. The heretic Galileo could not prove that the Moon has craters, or Jupiter has moons, to people who denied these things and would not look. It was not his arguments but his famous experiment on the Leaning Tower which established the fact that different weights fall at the same speed. Every great advance in history has been made in the teeth of an orthodox opposition concerned not with the facts, but with the maintenance of its own power and prestige.

It is not surprising therefore that Social Credit, which implies a radical criticism of orthodoxy, both in economics and politics, is subjected to violent opposition. That its orthodox opponents are already, at least subconsciously, convinced of its truth, is to be seen from their strenuous, and so far successful efforts to prevent the relatively small-scale experiment which would prove its truth or falsehood to the World, from being tried in Alberta, where it has been ready for trial for five years. Clearly if they were honest in believing that it is the fallacy which they assert it to be they would be anxious to see it put to the test as soon as possible, which would dispose

of the matter permanently.

However, the truth or untruth of Social Credit does not rest upon this sort of presumptive evidence, but upon events.

A DIFFERENT PLANE

It should be made abundantly clear at this time that if the fundamental beliefs, common to all the other parties, creeds, or schools of thought which gain widespread publicity are placed upon one side, Social Credit is upon the other. It lies, as it were, upon a different plane, and every effort has been made by its powerful opponents to keep thought, discussion, and above all, action, away from that plane.

Thus, while Social Crediters have always asserted that in an Age in which solar energy is being increasingly applied to production, the maximum employment of the time and energy of men is an aim which is incompatible with human dignity, freedom or peace, Tories, Liberals, Socialists, Communists, Fascists, have argued and quarrelled about the best means of attaining this aim; whether by direct brute force, or taxation, or the threat of malnutrition; whether by public works, or armaments, or labour camps and drilling.

Social Crediters have pointed out that 'democracy' has no connection with the party vote, or with government by discussion, but is simply that type of government which effectively carries out the policy desired by the people; yet the whole idealogical quarrel between 'democrats' and totalitarians continues upon the assumption that democracy consists of the right of the people to argue about methods, and to choose between undesired alternatives previously selected by their rulers.

Again, Social Crediters continually declare that centralisation of power has long passed its optimum. It is essential in war, and it leads to war; but for peace decentralisation of power, both political and economic, among the great mass of the individuals who compose the human race, is the first requisite, and indeed is synonymous with that liberty which is something more than a false slogan for political parties. Meanwhile Communists, Nazis, Federal Unionists, Economists, and Planners of every party are united in opposing this point of view and in agreeing that yet further centralisation is necessary. They quarrel only about

methods, and about which group of power-seekers shall succeed in its aim.

Finally, Social Crediters have from the first directed attention to the nature of money and its creation. In this world money is a licence to live, and to consume wealth. Except for the small amount of actual coinage, it is created out of ink and paper by a practically costless book-keeping process which is the monopoly of the banks to perform. Furthermore it is accounted as Debt, bearing interest in perpetuity to these institutions, since by its very nature it cannot be repaid except by the contraction of larger debts. If this analysis is correct, therefore, Debt must increase progressively until it becomes unbearable, when the whole system will break down.

ALTERNATIVE

The alternative to disaster is the application of the political and financial techniques suggested by Major Douglas in 1918. The latter includes the issue of carefully adjusted amounts of consumer credit accompanied by a price discount which would prevent inflation.

Orthodox economists of every point of view now admit the central fact of the creation of credit by the banks, yet they still refuse even to consider these proposals seriously, and direct attention upon every other aspect of the matter but this. Socialists and Tories still find it possible to ignore this fact and to carry on their time-honoured controversy about the distribution of existing ledger entries among the population, based upon the underlying assumption that money is a concrete material, fixed in amount, and representing adequately the wealth available to the community.

The only professional economists who dared to pass a favourable judgement upon Douglas's proposals were deprived of their posts, and in 1940 in Alberta, all the political parties from right to left wing united in a vain attempt to get rid of the Social Crediters.

It would indeed be strange if the New Age of power and abundance had not produced some adaptation to it among men. This adaptation we have called by the name of Social Credit, but the name does not matter; it is the reality behind it which is essential to the survival of the human race.

* There are some indications that military force is now beginning to take the place of the money system as the limiting force.—Ed.

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NOTE

We have seen the words 'Crown' and 'gentleman' in print more frequently lately than for a long time past. A welcome recognition is being given to the fact that the letters 'H.M.S.' do not stand for Hitler, Mussolini and Stalin, anymore than 'G.P.O.' means Gay-Pay-Ooo. That no Sunday newspaper was able to announce Mr. Chamberlain's re-emergence seems odd. As has been said before in this paper Mr. Chamberlain is honest and not an hereditary Whig. Peter Howard says "our ex-Premier is more set in his resolution to conquer Hitler at all costs than any other member of the Cabinet (Mr. Churchill included)". Mr. Chamberlain cannot conquer Hitler alone. England No. 1 is behind him, and by England No. 1 we mean the Real England as contrasted with Englands Nos. 2, 3, 4, etc., the unreal Englands represented by centralised thinking, un-English thinking, and not-thinking-at-all.

England No. 1 is England's strong suite. Englands Nos. 2, 3, 4 belong to Hitler's strong suite. We hope it is ominous that the impression of a violent oscillation of powers at home and abroad coincides with what must surely be a postponement, if only a short postponement, of the invasion plan. Mr. Churchill, it is commonly agreed, has made the greatest speech of his life. He "expects all His Majesty's servants in high places to set an example of steadiness and resolution. They should check and rebuke expressions of loose and ill-digested opinion in their circles or by their subordinates." If we would amend his call at all, it would be to add 'or unconsciously' in the exhortation to remove any officers or officials who are found to be consciously exercising a disturbing or depressing influence and whose talk is calculated to spread alarm

and despondency. Yes, there is too much of it.

For our part, there is the simile of the adding machine: when the operator begins to turn the handle, the keys lock. No further record can be made. Even if you hit the keys with a hammer you cannot influence the sum; all you can do is to damage the machine. If it's a strong machine you may even damage the hammer. Quite obviously the handle of history's adding machine is being turned and those philosophical enough to do so may wait to see what symbols mark the strip when it is delivered. While they wait they, in common with all who recognise in Hitler the embodiment of power mania, may recall the words of the Freemen of Arbroath:—

"So long as a hundred of us remain alive we shall never submit . . . for it is not glory, riches, or honour but freedom alone that we contend for, which no honest man will lose but with his life."

And our point of view must be kept alive. But, of course!

T. J.

NOTICE

It should be self-evident that the Social Credit Secretariat, jointly and severally, *cannot* vouch for the accuracy or intention of any statement, printed or oral, which its members have not seen or heard and studied. Representations that any communication whatsoever has "the authority of the Social Credit Secretariat" should be closely examined in the light of the above statement. The only authority claimed by the Social Credit Secretariat is such authority as its members derive from the continuing assent of Major Douglas that they correctly represent, in execution or intention, Major Douglas's own intentions.

T. J.

INTEREST FOR INSURANCE COMPANIES

The Prudential Assurance Company, have invested £20 millions in the new 2½ per cent. National War Bonds. Including £5 millions in 3 per cent. War Loan taken up on its issue last March, the company's direct subscription to the war finance is now £25 millions.

The Distillers' Company is applying for £3 millions of 2½ per cent. National War Bonds.

We have yet to see banks, insurance companies and other financial institutions rise to the patriotism of individual citizens in lending money to the government free of interest for the duration of the war. The individual earns his money by hard work; the banks can create credit by the stroke of a pen. Why not use this power in the interests of the whole country?

Mr. Wilfrid Hill, of the County Chemical Co., Birmingham who recently offered to lend the Government £50,000 free of interest, said in his letter to the Chancellor:

"It is obvious that there can be no increment of real wealth from war expenditure, and it is only logical that no financial profit should be gained on money which is loaned for the prosecution of the war. But apart from that argument, is it not best for individual and nation alike—in war finance—for the Government to put an end to the farcical process of offering interest and then imposing heavy taxation, plus the heavy tax of collection, to recover a large part of that interest!

"Again, is it not time that the country recognised the evil of borrowing money in wartime from the financial world and incurring the incubus of interest?

"The Government, representing the community with its vast real assets, could create its own national credit and dispense with interest charges entirely.

"If, for example, during the last war the capital debt had been subscribed in this way and repaid at five per cent. of the capital sum over a period of 20 years, the debt of some £7,000 millions could have been paid off by now, we should have had a healthy exchange, and we should not have started the present war with income-tax at 5s. 6d. in the £."

EUROPEAN BACKGROUND

By NORMAN F. WEBB

1. INTRODUCTION.

The modern interpretation of history is purely materialistic. In the world to-day we see the results of this attitude to life as a practical proposition, and no one appreciates them.

These notes represent an attempt to see history from the Christian point of view—the metaphysical, as opposed to the physical interpretations of events.

What is known as Historical Materialism was probably the chief contribution to thought of Karl Marx. Until the middle of last century the only modern conception of history was of a string of unassociated events centred round one or more outstanding personalities. Its epochs were largely discontinuous and almost as arbitrary and violent as the deaths of the personalities or dynasties upon which they depended. The psychological consequences of this were profound, because the mental impress given to students of their own origin was one of inordinately bitter and quite unmitigated struggle, almost without logic or direction other than that accidentally imparted by personal ambition and egotism.

Such an interpretation of things is no interpretation at all. It is merely an assertion of Chaos. If Life is really arbitrary and discontinuous and at the will of individuals, it has no meaning. If it has meaning, history, which is Life, is continuous, and all things are bound together. That was the Mediaeval idea of history; it was the working of God, the spirit. Curiously enough the Mediaevalist wrote no history—he was content to live it.

Marx saw that the popular interpretation of History was bunk, so he substituted his own Economic Determinism, attributing everything to Man's struggle for a living. That it came nearer to the temporal reality of Life than the assumption which it displaced there cannot be the slightest doubt. The first elementary need of man, that which must be satisfied before personal ambitions or aspirations can claim any attention whatsoever, is the need to live, and therefore, from one point of view, the necessity to achieve a standard of material life is an infinitely more profound urge than the desire for personal expression.

So far Marx was on safe ground and heading rightly in stating that Man lives by bread rather than on historical pageants. But the obvious and incontestable fact he left out of his calculations was that "Man does not live by bread alone", and as a direct consequence of this fatal omission he was tricked into seeing history, and Life, solely as a class war between the possessing and the dispossessed for control of the means of material existence. In his own phrase: "The history of all hitherto existing society is the history of class struggles." That is Marx, and that is Historical Materialism. In other words, he merely replaced the senseless and arbitrary struggle of ambitious personalities by the equally senseless struggles of contending groups, as the explanation of that phenomenon which we call Life.

If then, Marx changed the general conception of history, as the altered methods of teaching prove, the change was not fundamental, for life according to him was still just a human struggle—only for bread instead of power. But at least Marx was not self-deceived, and he was no hypocrite, but openly proclaimed his materialistic atheism, whereas most of

the historical textbooks of his day were profoundly theistic and Christian, although their attitude quite as much as Marx's amounted to exactly the same—Pantheism, the omnipotence of material things.

So then, in spite of Marx's achievement, we appear to be no further on. Life, according to history—and do not let us forget that history is the reflection of how men regard themselves and Life—was still presented as in essence a struggle between rival material forces; and whether, like Marx, we employ the Hegelian dialect to prove our point, and call it Dialectical Materialism, or like Macaulay and the rest, write highly-coloured narrative with an orthodox religious flavour, there is not the faintest hope held out, in either case, to the poor unfortunate human individual who composes society; no suggestion of possible peace for him, except in the triumph of one party and the subjection to it of all the others—in other words, Mr. Belloc's Servile State. That is the logical end of Materialism, and the end that Marx and his followers clearly envisaged.

Luckily for the individual, however, there is an alternative interpretation of history, one that is fundamentally different, and moreover complete, as we have seen that Marx's physical interpretation was not, and that interpretation is the metaphysical.

If we allow that the essence of Life is spiritual—and to allow less is simply not to be a Christian—then at once history takes on shape and significance, and we see it as a Continuity, an unfolding; a contest, it is true, but not an unending and meaningless and unnatural one of rival but similar powers between whom there is nothing to choose as far as the individual is concerned, but a contest between the true and the false, the real and the unreal, the end of which is inevitably the triumph of Truth, even if it is unpredictable in time.

In the brief survey of Western history to which this note is an introduction, the genesis and progress of the modern world, under the title of "European Background", has been followed on that historical assumption—the assumption of a *spiritual basis*. Logically, of course, a belief in the continuity of history does not allow of a beginning or an end. Nevertheless, on this plane of thought a more or less arbitrary beginning must be made somewhere, and the generally accepted foundation of European culture—Greek and Christian—has been taken as at least a justifiable starting-point.

One matter must be cleared up at the first. Is it really necessary, one wonders, to apologise for attempting to approach history from the *metaphysical*, the *spiritual* angle? Possibly not, but that the question should arise at all shows how far from Reality—what orthodox religion calls God—the modern world has drifted. The point to be first settled is the meaning of the term Christian—at least as it will be

employed in the notes that follow.

Now it is beyond dispute that the essence of the teaching of Jesus of Nazareth is that the whole Truth and Reality of Life, is spiritual. In other words, that the real landscape in which we move, is not discernible with our physical eyes and senses, and therefore, on the historical plane, the reality and truth of what has happened to Man—the real, historical significance, lies below the visible surface of events, which are only a faint, and mostly inverted reflection of the real facts they hide.

That is incontestably the teaching of Jesus. We are at perfect liberty to label the assertion sheer bunk; we can dismiss it, as did King James I of England when he said facetiously of Francis Bacon's great work, *The Advancement of Learning*, which was the starting-point of all modern science, that it was "like the peace of God, that passeth all understanding"; we may say it is not practical politics; not feasible; but if we do, we are not justified in also calling ourselves Christians, if by that we mean to imply upholders of the philosophy taught and practised by Jesus of Nazareth. Whatever we may protest, the fact is we are not.

The great problem, the discomfort of life, is its duality. Christianity does not deny that duality, but it asserts that it is for a time only, but not for eternity; that in reality God, Unity, is the beginning and end of all things real. This duality is acknowledged in the dual name of Jesus, the Christ to give the name its correct translation—Jesus, the transitory, temporal, flesh and blood man, and Christ, the Truth—that potentiality shared by all human beings alike to hold aloft and demonstrate in themselves the Eternal, while living in the temporal world.

No matter what subsequently has been done with, and to it, that was the philosophic idea—the Christ-idea—which the man Jesus launched so successfully on the world nearly two thousand years ago. And it is by the light of that truth, and as far as possible, that truth only, that these historical notes (they can be called no more) have been roughed out. The continuity of Life—and so of history—is the development of the Christ-idea in the human consciousness, and the true interpretation of historical events is not, as it appears on the surface, a struggle between man and man or between class and class, but between a false conception of reality in the human mind and the fact of Reality itself.

Returning to our definition of Christianity, of Christian worship, we get as the correct one, the worship not of the

personality or life of Jesus of Nazareth, but simply of the Truth which he reflected in his life—the Christ, ultimate harmony; which it is also our job to study and demonstrate. Truth did not begin with Jesus—the Christ has no beginning. Socrates demonstrated it and Plato had his own particular vision of it four centuries before what is called the Christian Era, and the great Eastern philosophies, a century before that. Moses walked by its light a thousand years earlier still. Indeed, without it no mortal has ever achieved anything permanent—nor ever will—just because it is the Truth, the durable basis of life.

The guiding principle then, the conviction—call it a theory, if you like—behind these historical notes, *European Background*, is that what happened in Palestine in the early years of what we now call the Christian Era, taken in conjunction with the achievements of that small country to the North of it called Greece in the preceding five or six hundred years, not only constitute the greatest and most signal advance ever made in human consciousness; but that they are complimentary—two sides of the same whole; and further, that they still await fusion, at any rate in the public mind.

To make the same use of the Hegelian dialectical method of thesis and anti-thesis which Karl Marx employs to build up his Dialectical Materialism, the Christian philosophy of Jesus of Nazareth is the thesis and the Greek discovery of the scientific method (the systematic search for truth in facts) the anti-thesis. And the synthesis, the fusion of the two, what of it? It surely must be that power, the birth of which this present age is having such a difficult time.

The historian who decries Continuity to human events is digging a pit for himself; for if there is no continuity in life, there is no history—human events are simply a string of events with no meaning and no significance. This is the trap into which Marx fell in his courageous and not unfruitful attempt to rescue history from meaninglessness; for Continuity, Principle, Order, are one and the same thing; if you disbelieve in them, that is in God, you can do what you like with history, and by inference, with Life, and consequently, as events have proved, you can do nothing with them.

There is only one way with history, as with everything, the scientific, Greek way—the humble, painstaking search for the Christ, the Truth—the evidence of God, Order, underlying, and hidden in and by the outward appearance of things.

UNITED STATES DEBT

In a recent article, Thomas E. Dewey, Republican candidate for the next Presidential Elections in the United States, quotes figures of the United States' National Debt. In the past 22 years the debt of the United States Government has advanced from \$1,000 millions to \$41,000 millions. In less than nine years it has increased by \$25,000 millions. The United States Treasury, in its statement for September 30, 1939, showed that the direct debt of the government amounted to \$310.91 for every man, woman and child in the country, in comparison with \$12.36 in 1917 and \$129.66 in 1930. The average

rate of interest is \$2.607 per cent. annually, and the interest payments mount up to over \$1,000 millions a year. According to the latest figures available, 39 per cent. of all government securities are held by banks, 12 per cent. by insurance companies, 5 per cent. by other corporations, 7 per cent. by the Federal Reserve Banks, 12 per cent. by various government agencies and trust funds, and one per cent. by state and local investment funds.

This leaves 23 per cent., or less than one quarter of the debt, in the hands of individuals.

INVINCIBLE BRITAIN

By JOHN MITCHELL

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THE SPANISH SCENE (II)*

By D. M. MITCHELL

The first part of this article appeared in "The Social Crediter" of July 6, 1940.

"... Had Spain fallen to the atheistic forces of the World Revolution, one of the main ramparts of Christianity would have gone. Afterwards—who would have stayed it? Certainly not France... she has [1938] become bound on the wheel of the proselytizing atheism of continental Freemasonry. For it is our case that there is a world-spread campaign against humanity, which is positively satanic in its nature... If Spain fails to win conclusively, the struggle, assuredly, will soon be transferred to this country. We should know our enemy. We *must* know our enemy, if we are effectively to deal with him. Even with conclusive victory by Nationalist Spain, the same enemy will attack us, not in the open field, but with an intensification of his present methods of 'peaceful penetration', unless we take steps to conquer him. We have undertaken a colossal programme of armaments against potential enemies in the field; we should be equally prepared against the 'enemy in our midst'...

"We have used the epithet 'satanic' in relation to the activities of the Soviet and its hidden allies for the establishment of the Communist World Revolution, for which they chose Spain as their first objective. We do not regard that epithet as an hyperbole. The most repellent feature of all their activities is the use of institutions and organizations designed for, and still operating, in the minds of ordinary people, disinterestedly for the common good of humanity. It is a long list, these institutions and organizations subverted for the World Revolution; and, as will be observed, the common factor is 'international'—the 'open sesame' whereby they can obtain entry into every country. We will mention only a few as being of the greatest importance. The League of Nations is one—"To-day there is a Tower of Babel at the service of Stalin, and one of its principal centres is Geneva, that hot-bed of intrigue' (Trotsky's *Stalin*). Furthermore, the Grand Orient of France decreed the Herriot Government of 1924 to make the League of Nations 'an international tool for Freemasonry' (*vide* A. G. Michel, *La Dictature de la Franc-Maconnerie sur en France*). The Youth and Peace Societies afford other examples of the organizations used: not only the Pope, in his encyclical of March, 1937, but also Maurin, Serge and other authorities as the poles apart, have denounced, or proclaimed this truth. The Pope specifically refers to the way the Soviets use the Peace Societies: the Communist writers say so in warning about the war Russia is now preparing. But one of the greatest subversions of all is the use of Freemasonry as machinery for the cause of revolution—although the Soviet, and especially Lenin, may well claim that they learnt most of their revolutionary strategy and technique from the Lodge of the Grand Orient...

"The Grand Orient, ever since it was founded in 1773, has functioned for the reason for which it was founded, for proselytizing purposes, among non-Masons, for the causes of atheism and revolution. This is no hidden secret. Members of its Lodges are continually boasting of it. The *Daily Telegraph* of May 23, 1933, stated that Freemasonry,

under the Grand Orient, had, since before the French Revolution, been political and largely anarchistic and subversive. We go further. We shall produce proof here that Freemasonry was not only the actuating force preparatory to, during, and after the French Revolution, but every violent revolution which has happened in France since; it was also one of the most powerful actuating forces of the World War of 1914-18; and now this same force is actively working for the establishment of the Soviet world revolution. It is more than probable that the Soviet is only just another means in the hands of the high Grand Orient Lodge. Their well-laid plans in Spain miscarried for a reason which seems to us to be symbolic of the whole struggle in Spain.

Freemasonry and the Spanish Revolution

"As ever, their initial plans were most carefully laid: the ground was well prepared and tilled for the crop they desired. There is a mass of evidence not only of their plans, but also of their objective. To start with, let us consider this testimony from *El Grafico* of October 15, 1936, edited and administered by 'The Workers Constituted Under Co-operative Regime,' in Barcelona:—

"Thanks to the foresight of the Freemasons, a great part of the posts in command of the Civil Guards and the Assault Guards were in the hands of Real Republicans before the insurrection of July 18. (the Generals' revolt).

"It was the Masons who saw that the greater part of our Navy placed itself on the side of the people's party, disarming the rebellious chiefs. The aviators were Masons, who, with heroic impetuosity, placed themselves at the head of our Air Force. The majority of the officers of the Assault Guards, shot by the rebels in the towns they occupied, were also Masons." (Re-quoted from *Franc-Maconnerie Rouge* by Albert Vigneau (past Master of the Grand Lodge of France) and Vivienne Orland.)

In *Tempestad Calma Intriga y Crisis*, General Mola quotes a report from Paris of January 28, 1931. This is of the gravest importance, since it shows the 'lines of communication' which have operated throughout the Spanish Civil War.

"Through the French Masons," says General Mola, "the revolutionaries have got into touch with Russian Communism, and they are also in communication with the delegation of the Soviets in Vienna."

The authors ask how we are to account for "the continued conspiracy of silence maintained by the British Press," so that these facts must appear to most British readers as startlingly new.

In his book on the French Revolution as affected by Freemasonry, Monsieur G. Martin, himself a Mason, wrote:

"In case of trouble, the mob, which will have backed the political demands of the reform party by force, is certain to be supported financially by the Masonic Lodges.

"The great importance of the corruption of the Army has long been recognized by the continental revolutionary Masons as a cardinal point."

"In Spain all the Generals, with the exception of

* This article has been drawn largely from Chapter VI of *Spanish Arena* by William Foss and Cecil Gerahty.

General Franco and one other had joined the Grand Orient Lodge 'to ensure continuity of employment.' G. Martin emphasises that military Masonry was an essential element in the success of the French Revolution. That revolution was not finally successful in Spain may in part be attributed to the fact that the eyes of a number of the military were opened to the machinations of the organisation to which they had pledged themselves, and they broke their 'vows' in order to defend Spain against international interference.

On January 25, 1938, a meeting of the Political Secretariat of the Comintern took place. "All the most deadly of the arch-organisers were there: Iejov, head of the secret section of the Comintern; Dimitrov of the Reichstag fire infamy, head of the League of the Godless and the Free-thinkers' League, now General Secretary of the Communist International; Schick, Manuisky and Lozovsky of the Profintern; Popescu, Weintrauben, Gourovitch, Liemann, Turrini, Adami and Valdez who represents the Society of Foreign Affairs in the political bureau of the Comintern. . . . Dimitrov then said 'The principal struggle, which is to bring about an armed conflict between two groups of capitalistic states, has not been reached.'"

A Double Organisation

Foss and Gerahty substantiate their accusation against Continental Freemasonry; they describe it as having a double and simultaneous organisation; there is the visible administrative organisation given to philanthropy and good fellowship. "But there is also the hidden organization, the existence of which is largely unknown to the vast majority of the brethren themselves until the orders of the 'hidden powers' have to be carried out. The controllers of continental Freemasonry do not, directly, carry through revolution. They direct the ultimate policy, lay the plans, prepare public opinion in advance, and supply the necessary money for the uprising. It is seldom, until after the high degrees have obtained the success of what they planned that the full extent of their programme is apparent to the world."

In 1919, after seizing the Masonic archives on the fall of Bela Kun, the Jewish leader of the Bolshevist revolution in Hungary, that Government closed all Lodges and forbade Masonry to rear its head in the country.

"The President of the Grand Orient in 1923 gave the following toast: 'To the French Republic, daughter of French Masonry. To the universal Republic of to-morrow, daughter of universal Masonry.'

" . . . In the French Chamber of Deputies in 1904, Monsieur Jumel not only 'acknowledged' but 'proclaimed' that it was Masonry that made the French Revolution as well as the Reign of Terror."

In *Le Peril judeo-maconnique*, Mgr. Jouin put the following words into the mouth of the Mason Marmontel:

"Money above all, and the hope of pillage are all powerful among the people . . . Mirabeau jokingly maintains that with a thousand louis one can make a very good occasion for sedition. To overawe the bourgeoisie, we shall have, if necessary, that class which is resolved, and which sees nothing to lose and everything to gain by change. There are powerful motives to stir up revolt; scarcity, hunger, money, alarming and terrifying rumours, and the madness of terror and fury which will strike into people's minds. . . . All that is necessary for the revolution, all that is useful to it,

is just. That is the great principle."

Freemasonry in France

That high-sounding phrase, "Liberty, Equality and Fraternity" was coined by Masons—to wit, Voltaire, Diderot, Condorcet, and d'Alembert; it has blinded whole peoples and proved the most successful slogan of all time.

"The most important triumph of political Freemasonry of late years was in 1924, when M. Herriot obtained power. Never before had Masonry obtained so complete a political mastery over the State, although as early as 1893 *Le Matin* had stated quite openly that all important laws such as education, the military law and the law compelling seminarists to do military service 'went from the Rue Cadet (the headquarters of the Grand Orient) to the Palais Bourbon: and came back inviolate and definitive.'

In his work *La Dictature de la Franc-Maconnerie sur la France*, A. G. Michel makes the following significant list of Masonic successes:

" (1) In January, 1923, the Lodges decreed the suppression of the embassy to the Vatican. Parliament carried out this order, October 24, 1924.

" (2) In 1923 the Lodges demand the triumph of the idea of laicity. (This is the first essential of the continental Masonic atheistic basis for the State).

Herriot made his first ministerial declaration on this point, June 17, 1924.

" (3) January 31, 1923. The Lodges demand a full and complete amnesty for condemned persons and traitors. Several were mentioned by name, including Marty, now notorious as the organiser of the International Brigades fighting for the Government in Spain. Voted by the Chamber, July 15, 1924.

" (4) Most important of all. In October, 1922, the Lodges decreed for relations to be opened with the Soviet. (*Bulletin officiel de la Grand Loge de France*, October, 1922, p. 286).

This was realised on October 28, 1924."

"How convenient," continue Foss and Gerahty, "for the unholy alliance of Soviet and the continental Masons that Leon Blum should be in power when the second revolution was designed to be carried out! How convenient for the Red Government that Leon Blum was Prime Minister of France to supply munitions and men, to keep the Pyrenees open, and insist on the pernicious doctrine of non-intervention' (i.e., to be applied against the Nationalists). . . . We make the direct accusation that the link between the Spanish and French Governments during the present struggle has been through Masonry: through such Grand Orient Lodges as Plus Ultra, La Marseillaise, L' Internationale. These Lodges organized the supply of arms to the Red Government, and carried through the contracts for the supply of those arms. It was the same Lodges which organised the Communist fetes in support of the Red Government of Spain, which were held at the seat of the Grand Lodge of France, Rue Puteaux, Paris . . . There is, unfortunately,

only too much evidence of the clandestine power which the Soviet has over the great C.G.T. of France, the very centre of the whole French Trade Union Movement."

In this connection, the following paragraph from *The Daily Telegraph* of June 21, 1940, has some considerable application:

"Yesterday there should have been a meeting of the Anglo-French Trade Union Council in Paris. Obviously it could not be held there. Nor could it have taken place in London, for the leaders of the French trade union movement, including M. Leon Jouhaux, are missing.

"In spite of inquiries by the British Trades Union Congress, which has ways and means of its own of establishing contact with Continental colleagues in difficult circumstances, nothing has been heard of them for some days.

"The whereabouts of M. Walter Schevenels, the secretary of the International Federation of Trade Unions, which had its headquarters in Paris, are also unknown. Past experience has made him an adept at outwitting the Nazis and communicating with his friends. He had already safeguarded the considerable funds of the Federation by dispersing them in various safer places than Paris."

Foss and Gerahty continue:

"In *Bulletin du Grand Orient de Belgique* 5910, we may read the following boast by Mason Furnemont, grand orator of the Grand Orient of Belgium:

"Do you recall the deep feeling of pride which we all felt at the brief announcement of the Portugese revolution?"

"In a few hours the throne was brought down, the people triumphed and the Republic was proclaimed. For those who were not initiated, it was a flash of lightning in a clear sky. [King Carlos and his eldest son were assassinated.] But we, my brothers, we understood; we knew the marvellous organization of our Portugese brothers, their ceaseless zeal; their uninterrupted work. We possessed the secret of that glorious event."

We are assured that it is not hard to find examples all over Europe of the ramifications of this hidden power. We are referred to Leon de Poncins, *The Secret Powers Behind Revolution*, wherein he includes the report of the trial of the

four most active participants in the murder of the Austrian Archduke in 1914. The President of the Court was questioning Cabrinovic, who threw the first bomb at the Archduke's car:

"THE PRESIDENT: 'Tell me something more about the motives. Did you know before deciding to attempt the assassination that Tankosic and Ciganovic were Freemasons? Had the fact that you and they were Freemasons an influence on your resolve?'

"CABRINOVIC: 'Yes'.

"THE PRESIDENT: 'Did you receive from them the mission to carry out the assassination?'

"CABRINOVIC: 'I received from no one the mission to carry out the assassination. Freemasonry had to do with it because it strengthened me in my intention. In Freemasonry it is permitted to kill. Ciganovic told me that the Freemasons had condemned the Archduke Franz Ferdinand to death more than a year before.'"

The fact that the Press was silent concerning this trial was perhaps not entirely due to chance, Vicomte Leon de Poncins says: "It was in the interests of many people that there should be silence, and there are means to obtain it."

Foss and Gerahty go on to say that

"On February 21, 1936, Lord Londonderry wrote Herr von Ribbentrop a letter in which he said that the Fuhrer, he and General Goering forget that in England 'we have not been invaded for many centuries, that we have not experienced the devastation of a revolution. . . . In relation to the Jews . . . we do not like persecution, but in addition to this there is the material feeling that you are taking on a tremendous force which is capable of having repercussions all over the world . . .

" . . . It is possible to trace their participation in most of those international disturbances which have created so much havoc in different countries, but on the other hand one can find many Jews strongly ranged on the other side who have done their best with the wealth at their disposal and also by their influence to counteract those malevolent and mischievous activities of fellow Jews.'"

Mr. Chamberlain

Up to the time of writing Mr. Chamberlain is still in the government, having weathered the criticism of Letters to *The Times*, Comments and Sneers in the Socialist and Labour and Liberal Papers, Allusions on the Wireless, Votes by Trades Unions and Remarks and Meetings of Parliamentarians.

At a meeting called in the House of Commons on July 3, Mr. Clem Davies proposed that Mr. Churchill would be asked to get rid of some of his Ministers, including Mr. Chamberlain, Lord Halifax, Sir Kingsley Wood, Lord Simon and Lord Caldecote. Of the 250 who were present, 200 were Conservatives, many of whom were extremely hostile to the resolution.

THE "DAILY WORKER" EXPANDS

The *Daily Worker*, on June 26, published a 'manifesto', issued by the "Political Bureau of the Communist Party", which included the following points:

Clear out all supporters of Fascism, the men of Munich, and all responsible for the present situation from all commanding positions, whether in the Government, the Services, or the control of industry.

Secure the elections of Workers' Control Committees in the factories to safeguard workers conditions and put an end to corruption, waste and profiteering in the production of armaments and all necessities of life.

Arm the workers in the factories.

Withdraw all regulations that take away the right of free speech, Press,

meeting and organisation of the working-class movement.

Build up unity and close fraternal relations with the Socialist Soviet Union and with the working people of all countries for freedom and peace.

It is well known that revolutions follow in the wake of war, in the stress, the strain and exhaustion that occur. In France there was no Communist revolution because all dangerous Communists were interned in good time. In this country Fascists have been arrested but Communists are free to continue their propaganda freely, and they have openly opposed the war.

The *Daily Worker* is the only paper which has increased in size at the present time. It now consists of eight pages.

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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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.

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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. Enquiries to B. M. Palmer, 35, Birchwood Avenue, Sidcup, Kent.

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.

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THE SOCIAL CREDIT SECRETARIAT,
12, LORD STREET, LIVERPOOL, 2.

I wish to support Social Credit Policy as defined in the terms of association of and pursued by The Social Credit Secretariat under the Advisory Chairmanship of Major C. H. Douglas.

I will, until further notice, contribute

£ : : , { per month,
per quarter,
per year,

towards the funds of the Social Credit Secretariat.

Signature.....

I herewith enclose the sum of £ : : , as a donation towards the above mentioned funds.

Signature.....

(Cheques and Postal Orders should be crossed and made payable to the SOCIAL CREDIT SECRETARIAT.)