

*Freeman
Mutchell*

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FOR POLITICAL AND ECONOMIC REALISM

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FROM WEEK TO WEEK

BRITAIN'S WAR AIMS.

Mr. Morrison (Home Secretary) said, "what I conceive us to be aiming at is a co-operative international system guaranteed by an international police Air Force." (*The Times's* report).

Waal, waal, waal. As easy as A.B.C.

SLOGAN FOR 1914

"A War to make the World Safe Democracy."

SLOGAN FOR 1941

"A War to make the World Safe for:

The Jews.

The U.S. Cash and Carry Remnant Stores.

The Gold Standard, International Finance, and Masonic Conspiracy. Imprisonment without trial.

The Enthronement of the Bureaucrat.

Confiscation of property.

Billeting.

Abolition of Magna Carta and the Petition of Right.

Compulsory transfer of all common rights from the individual to the State."

Summarised as, "Lend to defend the Right to be Free." Gosh!

"If the exaggerated forms of exploitation which are now observed amongst us are studied with care, it will be seen that, almost without exception, they spring from community-given monopoly or privilege.

"They do not spring from the relation between individual and individual or from the institution of private property itself. They spring from the relation between the individual and the community. Those relations would be multiplied, not diminished, in a socialistic democracy.

"The Socialistic democracy assumes,

and must assume for the success of its programme, a condition of individual perfection which the whole of history denies."

— NICHOLAS MURRAY BUTLER, 1907

So in order to give individual perfection a good send off, every Socialist State starts with a murderer like Lenin or Stalin, a Bowery tough like Mussolini, or a paranoiac like Hitler.

"An Athenian citizen," said Pericles, "does not neglect the State because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy."

— THUCYDIDES, Jowett Translation.

"I always heard," said Alice, "that the Greek City States owed their happiness to their complete local independence."

"Of course," said the Mad Hatter, "that's why we're making all the States larger and larger."

"But—" said Alice, looking puzzled, "I thought—"

"It's the Law of Squeers," said the Mad Hatter, looking profound, "its called after W. Squeers, our Great Leader into the New Garden of Eden-which-will-be-built-through-war-just-the-same. It says that if a thing's good, one twice as big is four times as good. That's Science, that is," said the Mad Hatter, proudly.

"Y-e-s," said Alice, doubtfully. "Do you mean that a tiger's a million times as attractive as a kitten?"

"I knew you'd agree," said the Mad Hatter. "Have an O.B.E. No? Then be a Cabinet Minister." Alice said

she'd think it over.

The death of the Marquess of Lothian, in circumstances reminiscent of the death of Sir Cecil Spring-Rice in the second year of the 1914-1918 phase of the war, would seem to suggest that the post of British Ambassador to Washington in wartime is one of the dangerous trades.

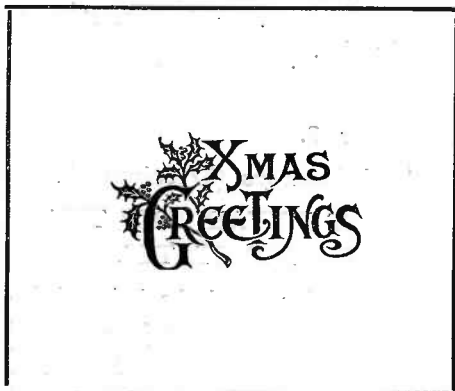
Both of them were comparatively young men, and both were supposed to be in good health. Both died suddenly after suggesting that wars are not won by the expression of noble sentiments.

CONSTITUENTS POLICY

Of the five social credit representatives in the Legislature of Manitoba only one, Miss Salome Halldorson, said when invited to take part in a coalition government, that her actions in such an important move would have to be guided by her constituents.

The coalition government under Mr. John Bracken is now a fact. Four "social credit" representatives expressed their willingness to join Mr. Bracken, despite social credit disapproval of any coalition with Political Parties. One of them is now a Minister without Portfolio.

Miss Halldorson believes that policy



is the prerogative of the people, and that, having defined their policy, it is her job as their representative to endeavour to carry it out.

A warning against wishful thinking on the question of Russia's relations with this country was given on November 30 by Sir Paul Dukes, when he delivered a lecture in the Assembly Hall, Edinburgh, under the auspices of the Philosophical Institution. "There are people," he said, "who make the serious error of imagining that we are nearer an arrangement with Russia than we are, and that if we did succeed in inducing Stalin to do something against Hitler, or if Stalin, of his own accord, did something that was unpleasant to Hitler, that would indicate that Stalin was veering round to our point of view. There is no connection. It must be understood that the principles for which the British Empire stands for the anti-thesis of totalitarianism wherever it appears and in whatever form." If, in theory, it were possible for us by diplomatic measures to bring some kind of pressure or inducement to bear upon Stalin to do something unpleasant to Hitler, we should do so.

Sir Paul Dukes said that it was as impossible to ignore the part that Russia was actually playing in the war at the present time as it would be to ignore the part America was playing without being actually a belligerent. It was the signing of the Russo-German pact in August, 1939, that made the outbreak of war possible, and there was no doubt the main object of that event was to make the war possible. Stalin was a man of Oriental patience. He set his

heart long ago on an understanding between Russia and Germany, and waited for the time when Hitler would realise the advantages of such an understanding.

When we made our overtures to Russia last year, they were the provocation to Hitler to make overtures on his part. Comrade Stalin's position had become infinitely stronger. While he had wanted an understanding with Hitler, he also wanted to get as much as he could for himself out of it, and so he used us, dangling the prospect of a pact in front of our eyes sufficiently long to get on with negotiations. That was his main bargaining instrument while he came to terms with Hitler.

"I do not believe there is any love lost amongst dictators. I would like to ask Mussolini what he is thinking of Hitler to-day and Hitler what he is thinking of Mussolini. The Italians hate the Germans, and the Germans despise the Italians. There is an understanding so long as it is mutually advantageous, and it is exactly the same between Hitler and Stalin. Eventually there must be a clash some day or other. Nobody can predict when. The fundamental reason is this, that both want the same thing. They both want the world in different ways and for different reasons. Hitler has his doctrine of racial superiority of the Germanic people which justifies every form of aggression, and the ultimate goal must necessarily be world domination. And if there is a spark of Marxism left in Bolshevist policy, Stalin inevitably wants world revolution."

Those two aims were incompatible. It would be foolish for us to blind our eyes to the fact that Stalin was as much

a totalitarian as Hitler. In fact, Hitler's regime was an imitation of the other one. The *Gestapo* was a replica of the *Ogpu*. The difference was that the Germans were more thorough and more efficient. We were not at war with Russia, and he saw no reason himself at the present moment why we should be. If, in theory it were possible for us by diplomatic measures to bring some kind of pressure or inducement to bear on Stalin to do something unpleasant to Hitler we should do so, and that was what Sir Stafford Cripps had been trying to do for several months. Unfortunately, so far, he did not appear to have achieved much success.

The result of his endeavours was that Molotov paid a visit to Berlin in return for the visit Ribbentrop paid to Moscow last year, and Russia was now in process of coming to a new accommodation with Germany. It did not look as though our policy was meeting with immediate success.

There was no escape from the fact that the British Empire was the greatest obstacle to Bolshevism that existed. The British Empire was indisputable proof of the fallacy of Bolshevism.

There was one case when Stalin might go into a major war, might go openly against Germany, and that would be if at some time he saw the opportunity of dealing a blow both at Germany and at the British Empire. Germany was in the position where she could not do without Russia. Hitler had put himself in that position, and he never wrote a truer word than when he said in *Mein Kampf* that an accommodation between Russia and Germany would spell the doom of Germany. It would.

EYE ON PARLIAMENT

The following passages are taken from the House of Commons Official Report (Editor, P. Cornelius), known as 'Hansard'. The date and occasion of the words are given above each section, and the speakers' names by the side. The number of columns occupied by the printed report of each section cited is also given. Lack of space imposes a severe limitation on the selection of matter for reproduction.

December 3.

Oral Answers (37 columns).

GREAT BRITAIN AND THE UNITED STATES.

Mr. Stokes asked the Prime Minister whether he will give an assurance to this House that no further naval or military bases will be let to the United States of America, nor will any definite

or implied Act of Union be entered into, or irrevocably committed, between this country and the United States of America without the Government first giving opportunity to this House for full discussion?

The Lord Privy Seal (Mr. Attlee): With regard to the first part of the hon. Member's Question, I know of no reason to depart from the long-established constitutional practice which governs the

treaty-making power of the Crown and the opportunities of discussion and action which belong to the House. With regard to the second part, I am not aware of any proposals of the kind mentioned by the hon. Member. But it is quite certain that if any such plans were to approach the confines of practical politics, it could only be after prolonged discussion in the legislative bodies on both sides of the Atlantic.

Mr. Cocks: Does not the right hon. Gentleman still adhere to the principle that treaties should not be ratified until they have been fully discussed by this House?

Mr. Bevan: Has our diplomacy over recent years achieved such striking success that the right hon. Gentleman can stick to the old principles?

NATIONAL FINANCE. TREASURY BORROWINGS.

Mr. De la Bère asked the Chancellor of the Exchequer (1) whether, in connection with any funding operation on a four or five years' basis which may be undertaken to deal with Treasury deposit receipts, he will take steps to ensure that the rate of interest that is to be paid does not exceed 1 per cent. per annum in view of the fact that these interest charges are moneys paid out of the pockets of the taxpayers throughout the country;

(2) whether since approximately £300,000,000 has now been lent to the Treasury by the banks in the form of deposit receipts carrying interest at 1½ per cent., he will give the House an assurance that it is not the intention of the Government to fund these amounts into a four-year security, carrying interest at the rate of 2 per cent., or any similar scheme of funding?

The Chancellor of the Exchequer (Sir Kingsley Wood): As I indicated in my reply to my hon. Friend the Senior Member for the City of London (Sir George Broadbridge) on 4th July, it is one of the conditions of these advances by the banks that they may be repaid at any time for the purpose of investment in new national issues and some advances have already been repaid for that purpose. I see no reason for any change

in these arrangements. Subject to that, I clearly cannot anticipate the terms of any future issues of Government securities.

Mr. De la Bère: Could my right hon. Friend state whether the Government will do everything in their power to prevent the issues being funded, as it is undesirable that they should be funded?

Sir K. Wood: I am sure that my hon. Friend will appreciate that I could not accept that suggestion, and that I cannot anticipate the terms of future issues.

Mr. De la Bère: But my right hon. Friend is not going to suggest that these credits cost the Bank anything at all? Are they not completely costless?

Sir K. Wood: I am afraid that I cannot argue with my hon. Friend on that point.

Mr. De la Bère: I am afraid that my Question was too good for the Chancellor.

Mr. De la Bère asked the Chancellor of the Exchequer whether, in view of the difficulties which are being experienced at the present time in permanently financing the borrowing necessitated by the war on a three or six month's basis, such as Treasury bills or Treasury deposit receipts and, bearing in mind the present demands for increased wages to meet the rising cost of living, he will now make a statement as to the steps the Government propose to take to check this inflationary movement?

Sir K. Wood: I am not aware that any difficulties are being experienced at the present time in borrowing by means of Treasury bills or Treasury deposit receipts. I cannot anticipate future policy in regard to Government borrowings but my right hon. Friend

may rest assured that in shaping that policy the Government will have regard to all relevant considerations.

Mr. Craven-Ellis: Is there any objection to the mobilisation of national credit?

Sir K. Wood: I know some of the ideas that my hon. Friend has in mind, but I do not think they would be generally acceptable.

Mr. Craven-Ellis: Perhaps my right hon. Friend will discuss them with me.

GERMAN WAR EXPENDITURE.

Sir W. Davison asked the Chancellor of the Exchequer whether, in view of the fact that the war is now costing this country about £9,000,000 a day, he can give the House any information as to the methods by which Germany is financing her war expenditure?

Sir K. Wood: Germany is financing her war expenditure by taxation, internal borrowing, and various forms of plunder, in cash or goods, from the conquered countries, many of which have a strongly inflationary effect.

Sir W. Davison: Is it not a fact that Germany has been practically bankrupt for many years, and does not my right hon. Friend think that the House should have a little more information as to how the immense supplies required for her war effort are being financed, a large part of such supplies having to be obtained abroad?

Sir K. Wood: It is difficult to deal with this matter by Question and answer. Perhaps at some time in the course of Debate we may go into it.

Mr. Stokes: Perhaps there would be less difficulty if we had less difficulties with the Treasury?

(continued on page 11).

THE NIGHTINGALE

A tale by Hans Andersen specially translated for "The Social Crediter" by Børge Jensen.

In China, you know, the Emperor is a Chinese, and all those about him are Chinese also. It is a good many years now since these things happened but that is all the more reason why the story should be told before it is forgotten.

The Emperor's palace was the most magnificent in the world, made of China from top to bottom, and so delicate and so brittle that you hardly dared touch it. In the gardens there were most remarkable flowers and the

most curious of them all had silver bells tied to them so that no one might pass without noticing them. Everything in the Emperor's garden was remarkable to a degree, and it extended so far that even the gardener did not know where it ended. If you went far enough you came to the most lovely woods of lofty trees, and deep lakes. The woods reached right down to the blue sea, which was so deep that large ships could sail in the shadow of the branches. In these lived a nightingale which sang

so beautifully that even the poor fisherman (who had many other things to do) would stop to listen when tending his net during the night. "Goodness how lovely," he said; but then he would have to look to his nets again and he would forget about the bird. But the next night, when it sang again he would stop once more, and exclaim: "Goodness, how lovely!"

Travellers from all over the world came to the Emperor's city and they admired the town, the palace and the

gardens; but when they heard the nightingale they all declared: "That is the best of all." And when they got back they told people about it and learned men wrote many books about the town and the palace and the gardens, and they did not forget the nightingale, to which they gave the place of honour, and those who called themselves poets wrote the most lovely poems, all about the nightingale in the woods by the deep sea.

Those books went all round the world and some even reached the Emperor's palace. The Emperor was seated on his golden throne, reading and reading. Every now and again he would nod his head, pleased at the marvellous descriptions of the town and the palace and the gardens. "But the nightingale is the best of all," it said.

"What," said the Emperor, "the nightingale and I have never heard about it! What *do* they mean? Something, it appears, might be learned from books."

"It says here that there exists a most remarkable bird, 'nightingale' by name," said the Emperor to his gentleman-in-waiting, "and that it is the best thing in the whole of my Empire. Why have I never been informed of its existence?"

"I have never heard it mentioned," said the courtier. "It has never been presented at court."

"It is my Imperial pleasure that it shall appear this evening and sing to me," said the Emperor, "The entire world, it seems, knows what I possess better than I do myself."

But where was the bird to be found? The courtier ran up and down all the stairs of the Palace, through all the halls and passages, but none of those he met had ever heard of the bird. So the courtier ran back to the Emperor and said that the author of the book must have been writing fiction. "Your Imperial Majesty must not believe everything that is written in books."

"But the book in which I read it," said the Emperor, "has been sent to me by His Most Gracious Majesty the Emperor of Japan, and the Japanese do not write fiction. I want to hear the nightingale. It must appear tonight. It has my highest favour."

Everybody enquired for the remarkable nightingale that the whole world knew except the Court of the Emperor. At last they came upon a little girl in the scullery who said: "Goodness,

the nightingale! Oh yes, I know it well. Indeed it can sing. Every evening I am allowed to take some of the scraps from the table home to my poor sick mother (she lives down by the sea), and on my way home, when I am tired and sit down to rest in the wood, I hear the nightingale sing; tears come into my eyes and it is just as if my mother kissed me."

In the centre of the great hall, where the Emperor sat, a golden perch had been erected for the nightingale to sit on; the entire court was present and the little scullery maid was allowed to stand behind the door (having now advanced to the rank of Imperial kitchen-maid). Everybody was in full court dress and all eyes were fixed on the little grey bird when the Emperor nodded for it to begin.

And the nightingale sang so beautifully that the tears came into the Emperor's eyes. They ran down his cheeks, and then the nightingale sang still more sweetly and it touched everybody's heart. The Emperor was so happy that he said that the nightingale should have his gold slipper to wear round its neck. But the nightingale declined the honour with thanks: it had been already richly rewarded.

"I have seen tears in the Emperor's eyes. That to me is treasure enough; and Emperor's tears have a wonderful power."

The nightingale had now to remain at court. It had a cage of its own with permission to go out twice during the day and once during the night accompanied by twelve servants who each held a silken string which was fastened round its leg. There was not much pleasure in that kind of excursion.

The whole town talked about the remarkable bird, and when two people met, the one had only to say, "nightin" and the other would add "gale," and they would sigh and understand each other perfectly. No less than twelve grocers' sons were named after the bird, although not one of them knew one note from another.

Then one day the Emperor received a big parcel on which was written: NIGHTINGALE.

"This must be another book on our celebrated bird," said the Emperor. But it was, in fact, a work of art in a casket: an artificial nightingale made to look like the real one, only it was studded with diamonds, rubies and sapphires; you

had only to wind it up and it would sing one of the songs of the living one, beating time with a tail that glittered with silver and gold. Round its neck was a ribbon on which was written: "The Emperor of Japan's nightingale is poor compared with that of the Emperor of China."

"How perfect," said everybody.

"Now they must sing together, and what a duet that will be," said the court.

And then they had to sing together, but it did not really seem to work for the real nightingale sang in its own way while the artificial one worked on cog-wheels.

"That is not a fault," said the music-master, "there is nothing like a steady beat." And then the artificial bird had to sing alone—it was just as great a success as the real one, and besides it looked so much prettier, fairly sparkling like bracelets and brooches.

Three and thirty times it sang one and the same piece without being tired; they would have liked to have heard it once more, but the Emperor said that it would be nice to hear the real nightingale sing. But where was it? No one had noticed that it had flown out of the open window away to its green woods.

"How very rude," said the Emperor and all the courtiers found an epithet of their own: a most ungrateful creature. "But we have got the best bird after all," they said, and then the artificial bird had to sing again for the thirty-fourth time. They had not quite learnt its song yet, for it was a very difficult piece. The music-master praised the bird to the skies, explaining that it was better than the real one not only because of its gorgeous exterior but equally for its magnificently intricate interior.

"You will appreciate, Your Majesty, that with the real nightingale we can never be certain what is coming next, but with the artificial nightingale everything is settled. Such and such a thing is going to happen and nothing else: you can explain it, demonstrate it and take it to pieces and men can satisfy their curiosities as to the exact construction of the machinery and see how one thing is connected with another."

On the following Sunday the music-master was allowed to show the bird to the people. They must also hear it sing said the Emperor and so it happened, and it tickled them almost as much as a good cup of China tea,

and everybody said "O!" and raised their forefingers into the air; but the poor fisherman who had heard the real nightingale sing said, "It sounds alright, but something is lacking, I don't quite know what."

The real nightingale was banished from the Empire and the artificial bird was placed on a silk cushion near the Emperor's bed with all the presents it had received arranged around it. It was now advanced to the title of 'Most-Imperial-Bedside-Singer,' with rank of number one to the left side, for the Emperor considered the side on which the heart lies to be the most noble, and the heart of an Emperor is in exactly the same place as that of other people. And the music-master wrote a work in five and twenty volumes containing the most learned and difficult words in the Chinese language, and everybody said that they had read and understood it as they would otherwise have been considered stupid.

In this way a year passed; the Emperor, the Court and the rest of the Chinese knew by heart every little note in the artificial bird's song and they liked it all the better for that, as they were able to join in in the song, which they invariably did. The street boys sang "Zi-zi-zi-cluck-cluck-cluck," and so did the Emperor. Nothing could have been more delightful.

But one evening as the artificial bird was singing and the Emperor was lying on his bed listening to it, something inside the bird said "whizz," and then something cracked. "Whirr" went all the wheels and then the music stopped. The Emperor immediately sprang out of his bed and called his body-physician, but what could he do? Then they sent for the watch-maker and after a good deal of talk and examination he got the bird into something like working order, but he said that it must be spared as much as possible as the cogs were very worn and could not be replaced.

What a calamity! Only once a year dared they let the bird sing and even that told on the cogs. But then the music-master made a little speech full of long words declaring that it was just as good as ever, and then, of course, it was just as good as ever.

Five years passed and a great sorrow came upon the land, for at heart they were very fond of their good old Emperor: he became very ill, and could not live, they said. Another Emperor

had already been chosen.

Cold and pale lay the Emperor on his gorgeous bed; all the court believed him to be dead and ran to pay their respects to the new Emperor.

But the Emperor was not yet dead. High up, a window was open, and the moon shone down upon the Emperor and the artificial bird. The Emperor could hardly breathe: there was a strange weight on his chest. When he opened his eyes he saw that it was Death who was sitting on his chest, wearing his golden crown and holding in one hand his sword of state and in the other his Imperial banner. And round him, from the folds of the heavy velvet curtains, there peeped many curious heads, some very ugly and some very sweet and gentle-looking: They were all his bad and good acts that were staring at him now that Death was weighing on his heart.

"Do you remember this?" said one after the other. "Do you remember that?" and they told him so many things that beads of sweat appeared on his brow.

"I know nothing about it," said the Emperor, "Music, music, beat the big Chinese drum so that I cannot hear all they say!"

But they kept on and Death went on nodding just like a Chinaman to all they said.

"Music, music!" cried the Emperor, "You precious golden bird, sing I say, sing. Have I not given you gold and costly stones, have I not hung my golden slipper round your neck? Sing, sing!"

But the bird remained silent. There was no-one to wind it up and so it could not sing. But Death kept staring at the Emperor with his big hollow eye-sockets, and everything was silent, terribly silent.

And then there came through the open window the most wonderful melody. Outside, on the bough of a tree, sat the real nightingale. It had heard that the Emperor was in trouble, and had come to give him hope and courage through its song, and as it sang the ghosts grew paler and paler and the blood flowed more and more rapidly in the Emperor's veins; and Death himself had to listen and said:

"Go on little nightingale, go on."

"Will you give me the golden sword and the Imperial banner in return? And will you give me the Emperor's crown?" asked the bird.

And Death gave up each of these treasures for a song, and the nightingale continued to sing. It sang of the silence of the church-yard where the white roses grow and the eldertrees waft their perfumes on the breeze and the fresh green grass is moistened by the tears of mourners. Then Death felt a longing for his own garden and floated out through the window like a cold white mist.

"Thank you, thank you," said the Emperor, "you heavenly little bird, I remember you well; it is you I have chased from my Empire and yet you have charmed away the evil spirits from my bed and Death from my heart. How can I reward you?"

"I have been rewarded already," said the nightingale, "I drew tears from your eyes the first time I sang to you, and I shall never forget that. These are the jewels that rejoice a singer's heart—but now you must sleep and grow strong and well again and I shall sing to you..."

It sang, and the Emperor fell into a sweet and refreshing sleep.

The sun shone through the windows on to him when he woke; but none of his servants had returned for they all believed he was dead.

"You must always remain with me," said the Emperor, "you need only sing when you want, and I will break the artificial bird into a thousand pieces."

"Oh, don't do that," said the nightingale, "it did its best. Keep it with you always. I cannot nest in the palace but let me come when I like and I will sit of an evening on the bough outside the window so that you may be happy and have thoughts of joy; I shall sing to you of those who are happy and those who suffer, of the good and the evil that is hidden round you. I shall come, I shall sing to you—but one thing you must promise me."

"Everything," said the Emperor, who stood in his Imperial robes (which he had put on himself) holding the heavy golden sword pressed against his heart.

"I only ask one thing. Do not tell anybody that you have a little bird that tells you everything, and all will be well." So saying the nightingale flew away.

At this moment the servants returned to look after their dead Emperor—they stopped short, and the Emperor said: "Good Morning."

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THIS STAGGERED CHRISTMAS

If the wasted hours of bureaucracy, the interminable mischief-making of bureaucracy, the spendthrift waste of brain and muscle of bureaucracy, the limitless frustration of intelligent, purposeful human effort by bureaucracy, the damnable muddle of bureaucracy were set against the refreshment of even a few hours' good riddance of bureaucracy, the balance in favour of the power of winning the war *against* bureaucracy (which is the 'war against Hitler,' or Bureaucracy Incarnate) would be decisive.

'They' (i.e. the bureaucrats) were advised (by the bureaucrats) to 'stagger' Christmas. They were several generations too late. Christmas was staggered long ago, not in the Hollywood sense of running a non-stop performance, but in the original sense of infecting the brain of an animal with parasites which cause the beast to stagger. Much might be said in support of the contention that Civilisation at the birth of Christianity was at the parting of the ways: whether it was to stagger or not to stagger, but to walk upright towards a limitless and ever renewing horizon. Someone chose that it should stagger. It is still staggering. It will continue to stagger until its knees give way beneath it and it topples over to rise no more, or until its exponents, those who live it, not those who mislead it, recognise the foul disease it suffers and rid themselves of it.

Some say this staggering of Christianity, this staggering of Christ Himself, originated with the diabolical cunning of the enemies of early Christianity, who erected the death of Christ into an instant. Thereby they made Death eternal and important. The only thing which has no importance, or meaning of any kind to the individual as such is

his death. What matters to him is his life (and Life more abundant).

In complete accordance with this perversion of meaning is the current doctrine that no decent individual in this free-masonic-ridden society of ours is out to win any fight: he's out to 'put up a good fight' and get patted on the back by the higher power who puts one over on him. Possibly the stark realism of war may adjust this disordered perspective. Even Mr. Churchill could hardly extract many plaudits from a House of Commons listening to him explaining what a 'damned good fight WE had put up' along these lines. The House of Commons is stiffening its back, not *all* its back; but at all events some parts of it, the 'small' of it, perhaps; or, if not so much as that (for the 'small' is well on the way to being a fifth of the whole), at least a vertebra here and there! This must be improved upon. The consideration of how to do so is not an unholy occupation for a staggered Christmas. If you can't enjoy yourself as you were meant to do at Christmas time, surely it would not be a bad thing to prepare for enjoyment on some future occasion when the staggers and the staggerers have been put under control? For the present, it is probably the little things that count: the inevitable, natural confronting of absurdity with the quiet question-mark of amusement. When the tiny sign seems to be on the way to arouse one of those painful wriggles which those in the toils of 'total war' upon their intelligences and their souls so painfully perform—leave the wriggler, without balm but with hope. Just 'dropping a word' works greater wonders than dropping many a heavy brick of argument; and it is so much more amusing and—Christmassy!

T. J.

THE ENGLISH MYSTERY

"Two days later I had a conversation more disturbing still. A person of consequence in England—who wouldn't allow his name to be used—declared, 'Warn your government. Desperately serious things are happening. Our conservatives are idiots and criminals. I can assure you that at this very moment, in November, 1937, the City of London—oh, not the whole City, but powerful elements in it—is still advancing heavy loans to Hitler for his intensive armament—in fact, is subsidizing his rearmament, which without them would be about to snuff out.'

"'But that's impossible!' I exclaimed. 'They're not traitors!'

"'No, they're very stupid people, who see above all a good opportunity for investment. . . . Naturally, they hope Franco will win. I wouldn't say they hope Hitler will, but it's certain they don't want him to lose. Anyway, you know perfectly well that has its roots far back, and without those people Hitler would never have come to power. A part of the high aristocracy, too, has always worked along the same direction.'

"I was deeply troubled by such assertions, the sincerity of which I could not question. I mentioned the subject first to Harold Nicolson, at the end of a luncheon in my honour, over which he had been kind enough to preside. He was reassuring, on the whole: 'I don't think there can be a heavy financing of Hitler. The government would know and wouldn't allow it. But it's, unfortunately, not out of the question that capital, in free circulation on the market, might in the end be used, more or less indirectly, for Hitler's benefit. Anyway, you were right to tell me about it. We can't be too much on our guard.'

—*Jules Romain in "The Saturday Evening Post," October 19, 1940.*

PUZZLED

A thing that I can never understand
Is why the Jews require a promised land,
Considering how much has come their way

By trafficking in promises to pay.
It's no exaggeration of their pow'rs
To say they've mortgages on most of ours.

—EXCALIBUR

FREEMASONRY (II)

By John Mitchell

Satan is the Hebrew word for "Adversary." Satan was the adversary of Christ. In that it can be shown that the teaching of Freemasonry is directly opposed to the teaching of Christ, Freemasonry is the Synagogue of Satan. According to Mr. Ralston Skinner, the author of *The Source of Measures*, Masonry is the substance of the Kabalah; the Kabalah, "is only that sublime Science upon which Masonry is based," and the Kabalah, says Mr. Skinner, is "the rational basis of the Hebrew Text of Holy Writ." The Kabalists have shown that Jehovah, the Jewish God, means Oneness or Unity. The word *Jehovah* was originally composed of the two words *Jah-veh*, which mean "male-female." This corresponds in Egyptian to *Isis-Osiris*, meaning "female-male." The purpose of mentioning these assertions here is that the immense significance of Freemasonry in the world to-day cannot be adequately appreciated unless it is recognised that Freemasonry is as old as Government in the history of the world. Referring to the ancient mystery societies Lennhof, in his book, *The Freemasons*, says:

"... there is probably not a single one of these mystery societies which might not have been connected with Freemasonry; the Priests of the Isis and Osiris cult in ancient Egypt; the Eleusinian Mysteries, with their holy drama of the Rise, Fall and Resurrection; the Persian Mithras cult with its seven degrees, its deep symbolism, its demand for secrecy, for tolerance, for equality and brotherly love and its dramatic representation of the resurrection of the body; the Pythagoreans; the Essenes; the Culdees of the sixth century—all these have been described as the true forerunners of Freemasonry. Abundant resemblance to the Royal Art has been discovered in their initiation ritual, in their symbols, and in their solemn oaths...."

It is fairly widely believed that the Bible has an esoteric as well as an exoteric meaning. It is clear that numerals have an esoteric meaning in Jewish Kabalistic lore. Ralston Skinner has gone to great length to interpret the esoteric meaning of the Bible through the medium of numerals. In relation to this it is an interesting fact that as recorded by Lennhof: "The Bible was honoured by our Masonic forebears with the central position in every well regulated lodge as the Great Light of Masonry."

The Mason, Lennhof, also states that it is a fact that: "the proportion of the growing number of Cathedrals were based upon the figures 3, 5, 7 and 9, which have been regarded as sacred since the remotest sacred times."

It is claimed by other writers that these figures have a special relation to the measurements of King Solomon's Temple, concerning which Ralston Skinner says that the system used in building the Great Pyramid and the architectural measurements of King Solomon's Temple are the same.

It is furthermore an interesting fact that the mystic system of the Kabalists contains the central point •; the 3 or Δ ; the 5 or \star the sign of human sorcery (the Red Star of the Jewish Bolshevik Government in Moscow is a five pointed star); and the 7 or \square or again \star the triangle in the square or the synthesising point in the interlaced double triangle, which is the Jewish Revisionist Star; and 9 or \ddagger

the anorated cross, which is the Egyptian emblem of life. 7 is the generative number of the Hebrews, and 9 the male causative number which form together according to the Kabalists the word "otz," meaning tree (or "the Tree of the Garden of Eden.")

Now, Moses was undoubtedly an Initiate into the Egyptian Priestcraft, and based the mysteries of the new nation which he created upon the same formulae as the Egyptian Priests who practised Freemasonry.

There is therefore a direct link between Judaism and the ancient Freemasonry of Egypt. Jewish Holy Writ and the Old Testament are the exoteric expression of a philosophy upon which is based a policy practised throughout history and the central principle of which is that its objective is determined by a hierarchy, by a central authority. Freemasonry is directly connected with this conception, which is seen in its postulate of a Supreme Architect, its Judaic ritualism, and its avowed mission to build a social structure in accordance with a 'new order' based upon a moral discipline. Earthly social structures can only be built by earthly agents, and this of course implies the existence on earth of an "architect" owing "allegiance" to no one but the "Supreme Architect." Is it not obvious that Freemasonry must hold a secret? *Who* is directing the building of the social structure of which it speaks. And what is the relation of this control to existing Governments? Why is it kept secret? What is the connection between this secret direction and the attempt which is being made to place all governments in the world under the "rule of law?"

Not a great deal is known about the history of Freemasonry until the Seventeenth century. Lennhof says that the word 'freemason' is first encountered in 1375, and the word 'mason' without the pretext 'free' was in circulation quite a century before.

"After a period of suppression under Henry VI," says Lennhof, "the masonic Guild very soon gained fresh impetus, first of all as a purely professional organisation. A coat of arms of the 'Hole craft and felawship of masons' dates from the year 1472, whilst in 1481 reference is made to a distinctive livery. The laws of the Guild coincided in material points with the regulations of the German *Steinmetzen*. In many respects its usage, as in Germany, differed very considerably from other craft Guilds. Here also was the secret, here also the precise rules for Apprentices, Fellowcrafts, Masters, of the present structure. It may be asserted however, that they were not the beginning, but rather the remains of an older structure, though complete documentary evidence is lacking to prove this."

The stonemasons of the Middle Ages are known to have been organised in fraternities and some part at least of the "art" of Freemasonry is preserved in the organisation of these fraternities. Concerning the Lodges, or *Bauhutten*, of the *Steinmetzen* of Germany, Lennhof says: "the stonemasons' book contained the constructional theory, the regulations applying to the moral behaviour of the brethren amongst themselves and towards strangers, and, finally the

secret of the Ritual of the so-called inner 'Hutte,' or Lodge."

These *Bauhütten* became accused of having originated from the Knights Templars and were dissolved in the seventeenth century.

The 'Mary's Chapel' Lodge in Edinburgh is stated to preserve as its most valued treasure the oldest existing minute book, the entries in which go back to the year 1598. The registration of the first 'Non-Operative' Mason is said to have occurred in 1600.

An important stage in Freemasonry developed in the seventeenth century. Lennhof says that the Hamburg scholar, Sonnenkalb, "believed that a Freemason named Flood—who presented the London 'Masons' Hall' with an improved book of Constitutions at the beginning of the 17th century—was no other than the most celebrated of all English Rosicrucians, the London Physician and alchemist Robert Fludd (1574-1637), who, in his turn, was a friend of the German Rosicrucian, Michael Maier of Nuremburg, Physician-in-Ordinary to Rudolph II."

The Rosicrucians believed that the reformation of the whole world was to be brought about by the changing and ennobling of the human character. It is known that the Rosicrucians set up 'Solomon's House' in Masons' Hall, Masons' Alley, Basinghall Street. This occurred in the same year that Ashmole was accepted as a Mason, according to Lennhof.

Judaism, Puritanism and Freemasonry

The Jews at this time were still officially banned from England. But Puritanism at the beginning of the seventeenth century had advanced until it was at least as strong as Catholicism in England, and Puritanism as we know is closely allied to Judaism and Masonry in its philosophy. Puritanism had begun making progress in England in 1536, the year in which Thomas Cromwell, a Welshman who had learnt the money-lending business in the Netherlands, and who had been Wolsey's financial agent, became the financial agent of Henry VIII, and started an economic revolution with a four years' looting of the Church. This was the foundation of the new Moneyed Class who were later to be known as the Whigs. Under the direction of Thomas Cromwell the King of England broke with the Pope and set himself up as the chief Spiritual power in England. At that time Lutherism had been spreading rapidly in Germany for a dozen years.

Concerning Freemasonry and the Jews, whom Oliver Cromwell re-admitted to England, Hilaire Belloc says in his book, *The Jews*:

"Special Jewish institutions, such as Freemasonry (which Jews had inaugurated as a sort of bridge between themselves and their hosts in the seventeenth century), were particularly strong in Britain, and there arose a political tradition, active, and ultimately to prove of great importance, whereby the British State was tacitly accepted by foreign governments as the official protector of the Jews in other countries. It was Britain which was expected to interfere, within the measure of her power, whenever a persecution of the Jews took place in the East of Christendom; to support the Jewish financial energies throughout the world, and to receive in return the benefit of that

connection."

Puritanism, Judaism, Freemasonry and the Money Power of banking interests grew up side by side in England and became interrelated in the closest manner. Whatever one may owe to the origin of the other they have for several centuries demonstrated the closest affinity. Records do exist to show that Luther was a Mason; and Calvin lifted the ban on usury. It is also known that a life-long friend of Calvin, Melancthon, was a Mason. Puritanism and Whiggism having found a foot in England with Thomas Cromwell, entered into the full flood of progress when Oliver Cromwell became dictator. Cromwell was himself a fervent Puritan; he regarded himself as one of 'The Elect,' was a scion of a new moneyed family and the inheritor of great fortunes which his ancestor, Thomas Cromwell, had founded. Nevertheless it is known that a large part of his property was mortgaged and that he was financed by Manasseh Ben Israel. With him advanced Whiggism, Puritanism and Judaism.

Calvin's biographer, R. N. C. Hunt says: "... the whole training of the Calvinists urged them to participate in the expanding trade and industry of the world. They had been taught to 'scorn delights and live laborious days' ... the desire to acquire wealth is as old as human nature. But the Calvinistic ethic, which, it is important to note, was shared by other protestant bodies which rejected much of Calvin's theology, made work a sacred duty to be undertaken not for the sake of the enjoyment of riches, for this was forbidden, but for the glory of God. His very success in business was to the Calvinist an evident proof of God's favour towards him; while the failure of his competitors could with an equal show of reason, be ascribed to their moral shortcomings."

In 1723 the first Grand Lodge of England, which had been founded in 1717, was presented with a new Book of Constitutions by James Anderson, who, according to Lennhof, was pastor of a French Presbyterian Congregation in Swallow Street, and was a member of the Whig Party, where "he was held in high respect." He had been commissioned by the fifth Grand Master to do the work. So here again is the connection of Whig, Puritan and Freemason.

Anderson's Constitutions consisted of History, Charges and General Regulations.

The "Charges" were entitled, says Lennhof:

"The Charges of a Freemason, extracted from the ancient records of Lodges beyond the Sea and those in England, Scotland and Ireland for the use of the Lodges in London to be read at the making of new Brethren or when the Master shall order it."

They dealt with: 1. God and Religion; 2. Civil Magistrates; 3. Lodges; 4. Masters, Wardens, Fellows and Apprentices; 5. Management of the Craft in working; 6. Behaviour.

Four years before England's first Grand Lodge had come into being, a Puritan, Sir Richard Steele, had suggested in the *Moral Weeklies* that a "society of decent men" should be formed in order "to further internal peace." He subsequently became a Freemason. The second Grand Master of the Grand Lodge was a Civil Servant, a Secre-

tary at the Tax Office. He was, says Lennhof, "exceedingly well connected in all circles."

Some years after the first Grand Lodge had been formed in England an English Provincial Grand Lodge was founded in Frankfort, the home of the Rothschilds, and another in Hamburg. The Frankfort Lodge became known as the "Eclectic Union" and achieved great influence. In the *Eclectic Circular* it issued a call for the return to the 'ancient charges'—"to the old simplicity, for the formation of a union whose basic principles would be Liberty, Equality and Fraternity in masonic life." By 1789 fifty-three Lodges in various countries had enrolled under its banner. As is well known the watchwords of the French Revolution were "Liberty, Equality and Fraternity," and it can be seen from where they originated. A few years later there were 629 Lodges in France, most of whom were actively preaching "Liberty, Equality and Fraternity." Napoleon became a Freemason and the founding of Lodges in the countries he conquered followed closely upon the occupation of those countries by his armies.

Freemasonry in America

Another English Provincial Grand Lodge had been founded in the American Colonies in 1730. Daniel Coxe, the first Grand Master, seems to have been the first person to elaborate a plan for the confederation of the various Colonies. In 1734 Benjamin Franklin, the promulgator of the idea of a United States became Grand Master.

American Freemasonry at this time consisted of the Lodges of the 'Moderns,' the members of which were mainly Tories, and the 'Ancients.' The latter supported the ideas of the Frankfort Lodge, and consisted mainly of merchants and technicians. This section of Freemasonry strove energetically for independence from England and the idea of the U.S.A. The 'Moderns' were opposed to it.

Lennhof says that out of fifty-six men who signed the Declaration of Independence, "no less than fifty-three were Masons."

Washington was a Freemason and surrounded himself with Freemasons.

To-day there are more than three and a quarter million Freemasons in the U.S.A., and this represents over eighty per cent of all the Freemasons in the world.

Freemasonry has been the motivating influence behind the formation and growth of the U.S.A. It has used great orators, giving lip service to the most exalted aims to achieve its purpose. It was a Freemason who made the famous statement:

"... all men are born free and equal, and have a certain natural, essential, and inalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property; in fine, of seeking and obtaining their safety and happiness."

President Woodrow Wilson was a Freemason. His name will be forever associated with one of the most ambitious attempts ever made under cover of high ideals finely expressed to limit the governmental power of the individual nations and centralise power in a World Government. Yet it was President Wilson who said: "The history of liberty is a history of the limitation of governmental power, not

the increase of it. When we resist, therefore, the concentration of power, we are resisting the processes of death, because concentration of power is what always precedes the destruction of human liberties."

The League of Nations was the idea of a Freemason. Lennhof says: "It was without doubt strongly advocated by members of the Fraternity whilst the World War was still raging."

The French Deputy Andre Lebey, member of the Council of the Grand Orient, was Secretary to the Masonic Congress of all Allied and Neutral Grand Lodges held in June, 1917.

"The Congress unanimously approved the rough outline which Lebey submitted for the creation of a League of Nations Pact." Among the principles which it endorsed was the following: "The Code [i.e. Moral Code] of Human Rights was set up in 1789. The first task of the League of Nations is to set up a Code [i.e. Moral Code] of National Rights."

It is the Freemasons to-day who debase the policy of governments and trample on liberty in the name of liberty. In his book, *Why We Fight*, Mr. Arthur Greenwood referring to "democratic institutions and traditions" says: "It is on these institutions and traditions that we hope to build a nobler edifice of freedom." You cannot have an *edifice* of freedom. It is a contradiction in terms. Freedom to the Freemason is Freemasonry—a "living stone" in an edifice of tyranny—and I suspect that it is consciously misused by some propagandists of the "new order," by which they mean an edifice of Freemasonry.

Mr. Arthur Greenwood says in his book:

"Labour was born as an independent political force. It had no daily papers to advocate its cause. It had no financial resources. But it was unafraid. Its leading spirits were Nonconformists. They were Puritans, with the spirit of Oliver Cromwell's Ironsides. Just as they were pillars of the chapels, they became by their moral courage pillars of strength to Labour's political movement."

Political and Economic Planning, which is run by Mr. Israel Moses Sieff, and its sister organisation, Women's Publicity Planning Association,* the Chairman of which is Mr. Sieff's wife, Rebecca Sieff, by whom it is financed, are the external workings of Freemasonry.

Communism and Finance are the products of Freemasonry and are working for the same objective. Under the title *A Better Order* a letter was published on the centre page of *The Times* on December 9, advocating "planning for a 'new order' fit [sic] to challenge that of Germany and Italy."

The letter was in support of *The Times's* leader which has already been commented on in this article. It continued by saying: "The restatement and development of the ideals of the French and American revolutions is necessary. Liberty, Equality and Fraternity must, as you say, be brought into the economic and social sphere as well as into the political. The sacrifice of profit as well as of life must be demanded by our Governments in peace-time as well as in war.... let our present 'national' leaders take the plunge

*W.P.P.A. have recently acquired control of *The International Women's News*.

and commit us now to sacrifice of life and interest as the basis for national and international order." The letter was signed F. E. Ortman.

So there we have the Freemason's conception of a "better" order. It is based upon "sacrifice of life and interest."

An article in the October issue of the journal of Canadian Big Business and Banking Interests, *Canadian Business* advocated the same new order. It makes these remarkable statements:

"England, under heavy bombfire and the daily threat of invasion, has lifted herself by the bootstraps into the highest condition of democracy she has known in this century. . . .

"... To do so it [Mr. Churchill's Government] tore page after page from the works of Karl Marx You might almost say Britain had been Communised Having done this, Britain herself promptly rose in her majesty and took back unto herself the articles of faith in freedom So Britain, in her hour of deepest sorrow and need, has become a nation reborn

"... We shall soon fall into line. . . .

"... This time when Peace comes it is the writer's conviction that it will be a Peace to which all the Free Peoples will subscribe. . . . The very bedrock of that peace will be industrial and economic planning. . . . It will involve a League, or Brotherhood, of Man. Only that way can a return of the peril be averted."

Can we wonder that *The Economist* thinks that the Government is wise to keep its war aims quiet; it says: "This is not a time for antagonising possible friends anywhere. . . ." The same article on November 7, says: "The 1919 League of Nations would have kept the peace if the

Great Powers had used it as a vehicle for a policy capable of preserving peace. A Federal Union may need an Abraham Lincoln and a Civil War to preserve it if its members are determined to quarrel."

Underlying the propaganda of *The Times*, *The Economist* and *Canadian Business* is the same fear—the fear that they may not be able to find a social objective to which they can regiment the people. "How to keep the new plants in operation after the war is won," says *Canadian Business*, "is the toughest problem on the agenda."

"The real Obstacles to peace," Sir Edward Grey wrote in the middle of the last war, "seem to me to be the desire of the German people *not* to be masters in their own house and *not* to know anything except what their Government tells them."

Demon est Deus inversus. Sir Edward Grey has indicated the Nazi, the Masonic, the Puritan and the Judaic condition of social organisation. Perhaps it is not without significance that the swastika happens to be a symbol which goes back to the earliest times and has an occult meaning. It symbolises the cruciform "couches" upon which the Candidate was thrown in a trance at the end of his supreme Initiation in the Egyptian Temples. It may be that a ruler has no need of Masonry when a people can be brought to submit to the *open* tyranny of Nazism.

A condition of freedom only exists where the individual is master in his own house, and the people dictate the policy of their Government and all their institutions. It is clear that Masonry is a force working in the opposite direction. The nature of the opposition to Social Credit in Government circles is also clear. But nature produces manifestations called events; they are strong things to contend with. Natural law will always defeat Moral Law.

THE DENIAL OF EQUITY

By B. M. Palmer

If one of the essentials of successful warfare be to discover your enemies' plans we are making progress. The Enemy threw his cards on the table when *The Times* published its leading article for December 5.

That same day the Liberal member for Bethnal Green, Sir P. Harris, drew the attention of the House to these "wise words" and was immediately greeted with cheers. What more definite confirmation could be needed for John Mitchell's article published in this paper on December 7, and already in the press before *The Times's* leader *The Two Scourges* appeared?

On Monday December 9, I was rash enough to tune in to the Children's Hour. Unfortunately it wasn't a "Toy Town" night. Instead of the sane imbecilities of Ernest the policeman, the Mayor, and Mr. Growser, some obscure individual, talking down to his audience as though they were mentally

defective, explained how "our Big Family the British Empire, with growing children dominions and colonies," would lead the world to a new order, after the war.

It seems perfectly plain that when we have won the war our victory is *intended* to make the world safe for the bankers. Whether we will stand for it is another matter and one that depends on ourselves.

Everyone should read *The Times* article in the light of John Mitchell's essay *Despotisms Three and Four*. Extracts are insufficient, but some indication of the enemies' position may be given as follows—

The "Two Scourges" are War and Unemployment, and it is our imperative task to get rid of both of them. It has, of course, been noticed that war cures unemployment. Seven million brought Hitler to power. Millions of workers are now learning the dangerous

lesson that nothing creates regular and well-paid employment so certainly as war. . . . We sacrifice life and limb in war time. To create a new social order calls for sacrifices of profits and luxuries, rights and privileges which we make unquestioningly in time of war.

What a dog's life!

Now I do not believe that *The Times's* leader-writers are unaware of the fact that every improvement in process means a corresponding diminution of expenditure in time energy units. They also know that the mess we are making now of Europe will not take many years to "sort" as the Scots put it. On November 27 they quoted Dr. J. W. Beyen, a former President of the Bank for International Settlements—"The period of reconstruction, which may be shorter than is generally recognised, is likely to be marked by general prosperity." They know perfectly well that sensible men and women

has no use whatever for inefficiency as a cult; that as soon as they tackle a job, no matter whether it be in the house or factory, their aim is to get the best possible results in the best possible manner. Of course this involves a saving of work and shorter and shorter hours as the years go by. Efficiency also requires that men should do the work which they prefer, not the work they can get. But the recognition of these two principles of efficiency and choice would mean that men could no longer be forced to sell their labour. Only products could be sold, and that would mean the end of wage slavery.

Did you think that slavery was abolished? It is just as rife as before 1860, but it goes under another name—the necessity for employment.

The abolition of wage slavery means the recognition of the following principles:—

“(1) Natural resources are common property, and the means for their exploitation should also be common property.

“(2) The payment to be made to the worker, no matter what the unit adopted, is the sum necessary to enable him to buy a definite share of *ultimate products*, irrespective of the time taken to produce them.

“(3) The payment to be made to the improver of process, including direction, is to be based on the rate of decrease of human time energy units resulting from the improvement, and is to take the form of an extension of facilities for further improvement in the same or other processes.

“(4) Labour is not exchangeable; product is.”

— *Economic Democracy*.

We may believe *The Times's* leader-writers are quite aware of these principles, which have been before the public for twenty years. We may also save ourselves the trouble of attempting to prove them. That is impossible—“Their validity rests on equity.”

The Times has rejected these principles. *The Times* has denied equity. It has substituted its own conception of “Liberty, Equality and Fraternity,” the misinterpretation of which has caused so much human misery during the last hundred and fifty years.

We must gather from the article the real policy in view: this is not difficult, as it is set forth with bare-faced effrontery. This argues, I think, complete confidence that while we may sweat

to win the war, the Bankers will win the peace. Nothing else is planned but the return to the *status quo*, the foreign investment system, probably on the gold standard. To quote from the article:—

“To abolish unemployment means to create a social order in which the ideals of the *nineteenth century democracy* [my italics] are extended from the political to the social and economic sphere. . . . The sacrifices required are of something more tangible than sovereignty. No British statesman has hitherto had the courage to oppose a policy advocated by British Industrialists or British workers on the ground of the injury which it will inflict on the industries of France or Belgium, or to reject a measure designed to favour British agriculture because it would spell ruin to the Danish farmer. Yet there is little doubt that we shall fail to achieve any effective international order or any alternative to the horror of recurrent war until we witness some such fundamental change, generally and reciprocally among the nations, in the scale of values.”

Those who suffer from D. T.'s will do anything to be cured but give up drinking. Having ruined British agriculture during the last twenty years in order to favour the foreign investment market, ruined the cotton industry and destroyed many of our ships, all for the same purpose, we are told that still more of this “sacrifice” is needed; but this time the Bankers will ration foreign trade (“some such change *generally and reciprocally* among the nations”) while we at home sacrifice “profits and luxuries, rights and privileges” in order that as many people as possible may be kept working for as many hours as possible day after day.

It is a picture of a Bankers' Heaven. We are to persist in the policy which unflinchingly leads directly to war, but next time war will not be allowed. We shall, however, make the sacrifices just the same, while the international policeman hovers in the distance, to keep order.

The last paragraph is worth quoting in full:

“The British people will shrink from no sacrifice for a purpose in which it believes. In war it has gladly accepted—indeed demanded—leadership which calls for sacrifice from all. The planning of peace calls for a leader who will have the courage and the vision to make the same appeal.”

But will the British people continue

to believe in the policy of the Bankers when it means that a lot of Jews will grow rich on their investments in foreign bacon, while the work English farmers are now putting into their land goes to waste, and all of us continue to “sacrifice” our butter and cream because we can't afford luxuries?

For that is what the denial of equity means.

December 10, 1940.

GOLLANZ AND THE COMMUNISTS

“Abusive attacks are now being made by British Communists against Publisher Victor Gollanz, founder of the Left Book Club and formerly their bosom comrade.

“Gollanz is a supporter of the war, which Communists now claim to be ‘imperialist.’ He has finally cut away from the Reds by proposing to call his Left Book Club Groups the *League for Victory and Progress*.

“Communitic spleen perturbs Gollanz not at all, but he is more likely to be upset about the transfer from the weekly *Tribune*, in which he is interested, to the *Daily Worker*, of Chinese cartoonist Jack Chen.”

(*Parliament—continued from page 3*).

Sir W. Davison: Can we have a White Paper on the subject?

Sir K. Wood: It would hardly be suitable.

PUBLIC PETITIONS.

Ordered,

“That a Select Committee be appointed, to whom shall be referred all Petitions presented to the House, with the exception of such as relate to Private Bills, and that such Committee do classify and prepare abstracts of the same in such form and manner as shall appear to them best suited to convey to the House all requisite information respecting their contents, and do report the same from time to time to the House; and that the Reports of the Committee do set forth, in respect of each Petition, the number of signatures which are accompanied by addresses, and which are written on sheets headed in every case by the prayer of the Petition, provided that on every sheet after the first the prayer may be reproduced in print or by other mechanical process; and that such Committee have power to direct the printing in extenso of such parts of Petitions, as shall appear to require it; and that such Committee have power to report their opinion and observations thereupon to the House.”

Ordered,

“That the Committee have power to send for persons, papers and records. . . .”

Ordered,

“That Three be the quorum.”—[*Mr. Boulton*.]

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**TO THE DIRECTOR OF REVENUE,
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.)

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.
- and
- "This 'American' Business" 3d. each
12 for 2/-

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.
- The Power of Money
by J. B. Galway 3d.
- The Purpose of Politics
by H. E. 3d.
- Tax-Bonds or Bondage and the
Answer to Federal Union
by John Mitchell...1/- (Postage 2½.)

Leaflets

- Invincible Britain
by John Mitchell 2d. each,
1/6 doz.
- What We Are About
by H. E. 50 for 1/6
- Hitler and Churchill Finance
by John Mitchell..... 50 for 1/9
- Bomb Hitler !
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BELFAST D.S.C. GROUP

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In the Lombard Cafe, Lombard Street, at
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17 Cregagh Road, Belfast.

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