

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 7. No. 17.

Registered at G.P.O. as a Newspaper
Postage (home and abroad) 1d.

SATURDAY, JANUARY 3, 1942.

6d. Weekly.

FROM WEEK TO WEEK

The "B" B.C. evidently thinks this war is the Indian Mutiny. On December 15 it referred to the gallantry of an English subaltern and twelve "sepoys." "Sepoy" was the doggerel Hindustani corruption of the French "Spahi" in common use in the East India Company's days and became obsolete more than sixty years ago.

We have received from The British Society for the Propagation of the Gospel amongst the Jews, a pamphlet by M. Hans Kosmala described as "No. 1 of the Jews and Christians Series."

Judging from the other titles of the Series, in preparation, the Society construes its mission as being the propagation of Judaism amongst the Christians.

The pamphlet in question is a curious document. It purports to deal with "The Protocols of Zion; A Secret Source of Nazi Ideology." We are convinced that it is justified in the allegation that the Protocols are an index to German—not merely Nazi—policy. Why it should be described as "Secret" is not so obvious. In spite of the efforts of the Jews to suppress the circulation of the Marsden Translation, there are hundreds of thousands of copies extant, and as M. Kosmala himself writes, "The resemblances and correspondences between the thoughts of the Protocols, and Hitler's policy are most striking and numerous," and can be verified by anyone without difficulty.

But M. Kosmala seems to think, and concludes his pamphlet by stating, that this proves "that the allegation against the Jews" (that they inspired the Protocols) "is entirely untrue."

Of course, it does nothing of the kind. On the contrary, it reinforces the opinion, frequently expressed in these columns, that Hitler's policy is a Jewish policy, and that its loud-mouthed "anti-Semitism" is a blind to clear a select clique of international Jews of complicity in it.

What appears to escape the attention of the average individual in connection with the Jewish question, is that, although there are probably three or four times as many Jews in, for instance, England, as the Jews themselves admit, and probably fifty million in the world as compared with the alleged total of thirteen million, Jewish "plots," on every scale, are not in the main carried out by Jews. Why take risks when you can pay someone else to take them, and you have the money?

The connection between Pan-Germanism and Judaism has been pointed out by many careful commentators, such as Webster and Fry, and in every case supported by full documentation. The German cult of war-making has been indispensable to Jewish aims. The Jews themselves claim

special sympathy with the German spirit. Since the time of Frederick of Prussia, called the Great, Judaism has been the dominant factor in German high Policy, and the hatred of the Jew in German social circles, so far from being an anomaly, was the reaction of the native to a powerful inter-
loper.

Viewed in the light of these facts, we think that the pamphlet to which we refer deserves the attention of our readers. It may be obtained, price 6d., from the British Society for the Propagation of the Gospel among the Jews, 9, Great James Street., London, W.C. 1.

Don't forget, when you pay your Income Tax, which is what it is because we are fighting to preserve our independence, that some of it goes to support "Chatham House," whose Secretary, Dr. Arnold Toynbee, said "We are working secretly, but with all our might, to undermine the sovereignty of our respective nations. . . and what we are doing with our hands, we are denying with our lips." They're still working—at your expense.

The "B" B.C. Brains Trust type of Superior Person now takes the line that the causes of the breakdown of civilisation are so complex that to refer to any one of them, and particularly Finance, is "over-simplification." That lets you out from doing anything about it, except talk, Clarence.

Mr. Benjamin Cohen, of the U.S.A., is still busy, however.

PILLORY

Sir Ernest Benn, for saying: "The basic truth that every bit of work performed creates purchasing power, and thus produces more work, if it is left alone to operate as nature dictates."

Presiding at a recent meeting of Combined Egyptian Mills, Lieut.-Colonel Sir John Shute spoke critically of the new conditions under which the raw cotton and spinning business was now conducted. Referring to the decision to close the Liverpool market and take over the whole business of importation and distribution of the raw material, he said: "To enable this purpose to be carried out an entirely new body was set up, bureaucratically controlled, proving in its workings to be much less efficient, harassing in its detail requirements, and these continually changing, and infinitely more costly in time and money, than the old order of things which it had superseded. Dissatisfaction is wide and deep, and all those who have the best interests of the trade at

heart are gravely anxious and look forward to a discontinuance of the 'New Order' at the very earliest possible moment."

In regard to the Concentration of Industry Act he said that one of the ideas behind the minds of its authors was presumably to ensure a 100 per cent. running of the mills left open. But an important factor towards such a consummation, seemed to have been overlooked, namely, the supply of labour, with the result that nucleus mills found themselves in so far as labour was concerned in no way better and in some instances worse than before concentration.

Professor Catlin supports the suggested establishment of a social science research council of Great Britain, "comparable to that of America, which includes within its scope political scientists, statisticians, economists, anthropologists, sociologists, psychologists, and historians." He adds that by such a measure "the social sciences would have acquired the organ which could give them an authoritative voice."

It would appear that the social services, in their fashionable metamorphosis into social sciences, have changed their function from serving to exercising authority—from serving by means of water-works and sewers to nose-parkering in order to marshal the poor into putting up with a decrepit and Heath Robinson (with apologies to that artist) economic system.

Customers of a well-known commercial firm received the following letter at Christmas:—

"This comes to convey our Christmas Greetings.

"As to the world situation, war continues to spread. But we do well to remind ourselves, no matter what turn military events take, we must not lose sight of the fact that the present bitter attack is aimed primarily at that section of the English-speaking world which stands for individual liberty; for life on a decentralised and personally manageable scale, as distinct from regimentation and mass thinking.

"Unfortunately it is just these smaller, individual values that an all-embracing war like the present tends to obliterate. So that it should be the concern of all of us, and in business especially, to make sure that they are not permanently lost in the democratic victory that we know will be ours in the long run, as they would undoubtedly be lost in a victory of the Axis Powers.

"For ourselves, having put all the machinery and executive effort we can muster into the disposal of the war effort, we have in the second place made it our aim, in combination with the maximum possible service to our customers, to do all we are able to maintain the identity of our firm.

"In spite of everything, we confidently send you the good wishes of all in our organisation for 1942."

According to *The Patriot*, Judge Levinthal, president of the American Zionist Organisation, said that the plan of a Jewish Army was approved by Mr. Churchill over a year ago, and "according to the *Evening Standard* of December 3, Judge Levinthal declared that it was the Jews in Palestine who wanted to have their own fighting force. After the war the existence of a Jewish army in Palestine might be a very useful argument in emphasising what the Zionists claim to be their rights in Palestine. . . ."

"You can't be too careful in helping people. You can't do anything at all for them until the thing they ask for coincides exactly with what you are prepared to give them; which is hardly ever." . . .

"It's completely unpractical. At any rate, one would never do anything at all." . . .

"What do you mean by 'practical'? Something you can do easily with no mental effort. The nearest thing at hand. A cowardly excuse for not thinking, for not exerting yourself. Instead of letting people find the job they are really fitted to do, so that they can do it with conviction and real effort, you hurl yourself into any outlet that comes along, war work, peace work, slumming, propaganda, anything to save the trouble of thinking the problem out. . . .

"People who are always keen to help others have nine times out of ten, been defeated themselves. . . . You can't help others as an escape from yourself."

L. A. G. STRONG in *Open Sky*.

"I have only just learnt that the director of the thing called the British Institute of Public Opinion—(imagine such a name being used seriously!)—is the author of a book called *The Problem of Leisure*. That seems to me to be exactly as it should be."

— BEACHCOMBER in *The Daily Express*, December 23, 1941.

A letter of protest about the decision to restrict sleeping accommodation on Glasgow-London trains to the use of Government officials and officers of the Forces has been sent to the Minister of War Transport, by the Glasgow Chamber of Commerce.

Colonel Hirst, president of the Chamber, said that by present arrangements business men could not book a sleeper before 4 p.m. on the day that they wished to travel.

HARA-KIRI—CLASSICAL AND MODERN

The men of Nippon salve their pride
In ceremonial suicide.

Through pique or consciousness of sin,
Surrounded by their next of kin,
They separate themselves from life
Upon the disembowelling knife.

In Britain and the U.S.A.

We have a more enlightened way.

We send the lethal Japanese

The oil, the scrap, the manganese
And modern weapons of attack

To help them "stab us in the back."

" . . . at a very convenient moment."

How sadly we recall our phrases
When 'circumstances alter cases.'

UNIVERSAL SERVICE

Idle women, older men

When we've called them up, what then?

Mobilise the infants too?

Here is something we might do—

Give some better brains a chance

It would be a real advance.

— EXCALIBUR.

Hitler--et hoc genus omne!

By H. R. P.

It has been most noticeable since long before the present phase of the Great War, that most of the organs of publicity the world over have given Hitler a position so exalted, so omniscient, so omnipresent as to be ludicrous. Owing to constant repetition—a trick referred to in the film *The 49th Parallel* as 'a terrible weapon'—the majority of people have come to speak of Hitler having prepared war, Hitler having attacked Poland, Hitler sending reinforcements to Libya, Hitler having persuaded the Japs to strike, Hitler having blundered in Russia, Hitler being our enemy, and so on, *ad nauseam*.

This type of propaganda is understandable in National Socialist Germany where such constant repetition, helped along by the boot, the truncheon and the revolver has induced a mass hypnotism; but it is entirely out of place among the enemies of National Socialism. That it should appeal to Hitler himself is natural, particularly when a scapegoat can be found every time something goes wrong, but that would not explain such a phenomenon even in Germany itself, let alone other countries. There must be a much deeper and more subtle explanation.

A curious parallel comes to mind that sheds considerable light on this conspiracy (and that is what it must be): Not long ago Hitler in a speech thanked Providence that he had been appointed the leader of Germany's destiny. How reminiscent of 1914-18, when another megalomaniac, the Kaiser, was in the habit of thanking God that he had been put at the head of Germany! In those days British newspapers acted just as they are acting now. The Kaiser had made war on Belgium; the Kaiser was preparing an attack on the Western Front; the Kaiser had lost a battleship in action; the Kaiser had bombed defenceless civilians; the Kaiser would be hanged. To read some of our papers gave the impression at times that the last object was the sole reason for Britain's fighting.

It will be remembered that when Germany collapsed in October, 1918, both military and economically, this concentration of hatred in the minds of Allied nationals and of responsibility in the minds of the German people was exploited to the full. It enabled the guilty party in Germany to remain in the seat of real power, and to escape detection and eradication at the hands of the German people. The Kaiser was hounded out, a republic was founded. The British people were told everything would now be peaceful. The German people were told that those responsible for failure had gone, ignominiously. Neither were told that the international parasites that had financed "the Kaiser" were now financing the German Republic, or that the Junkers were still in control of all economic and military sanctions. It must be remembered that the Junker class in Germany supplies the leaders of the army, and of industry, besides being large land and royalty owners. This state of affairs dates back to before Frederick I, known as the Great owing to his vile character, his rapacity, and his ruthlessness. It received its final victorious impetus under Bismark. Those deluded people who fondly imagine it has changed, need only consider the names of to-day's German military commanders and study the industrial and political concentration of power, which is the hallmark of National Socialism, and find out who controls these activities, to

realise that not only is there no change but that the same rider has a tighter rein, a more cruel bit and larger spurs.

Quite obviously Hitler is being groomed for the sacrifice: either as obedient high priest if the National Socialists are going to win, or as the sacrifice itself, if they lose. To a certain extent that is the concern of Germans and does not interest us very much. However, it is rather obvious that without a rational German people there will never be peace in Europe; and the present gang of thieves and cut-throats ruling Germany will keep the people irrational and believing in false gods.

The reader must draw his own conclusions as to why in this country and other allied countries certain interests are playing into the hands of the National Socialists. Admittedly "National Socialist" is a long phrase. To print "Hitler" or "Nazi" saves a little ink, a scrap of paper, and a small portion of the typesetter's time. But considering the enormous waste of all of these in the form of betting news and astrological drivvel, this cannot be the explanation.

Whatever the reason is, readers of this paper should go out of their way never to refer to Hitler or the Nazis when what they mean are the National Socialists and the gang behind them. Though an apparently trivial matter, it may have far-reaching results.

OVERSEAS NOTES.

We doubt whether even a flattered Mr. Churchill would concur with the definition of democracy advanced by the editor of the *Edmonton Bulletin* in a recent address:

"Mr. Churchill has offered the only virile definition of democracy ever given when he said that it demanded 'blood, toil, tears and sweat.'"

He also pointed out the superior efficiency of the Nazis "particularly in the matter of war and post-war economic planning" and he asked (somewhat plaintively) if it was inevitable that the plans of evil men should always be more effective than the plans of men of goodwill.

We are not interested in the goodwill or otherwise of the men who impose plans: only in the wishes of those upon whom they are foisted, who humbly believe themselves to be fighting this war for freedom from interference in their lives by plan-maniacs, whether National Socialist or P.E.P.

A New Zealand Correspondent writes: "Socialistic bureaucracy has been advanced a stage further and since the first of this month we have enjoyed the privileges of a State medical service. We may now obtain free medical advice and free medicine if we are able to comply with all of the formalities and submit all the requisite forms, etc. . . . Bureaucracy has had an additional boost with the recent passing of a Standards Bill. This has nothing to do with the newspaper of that name; but is an ambitious attempt to standardise everything from screw threads to sausages and, like the medical services, it is to be made compulsory, I believe. So now from eating standardised sausages we may get a standardised disease and be prescribed a standardised pill by a standardised pill merchant. I believe there is a hope that babies may also be standardised, but so far the details of procedure have not been worked out. All this seems to have been viewed with a degree of concern by the technical press, etc., but there does not appear to be any very intelligent action taken to combat it."

THE SOCIAL CREDITER

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*
One year 30/-; Six months 15/-; Three months 7s. 6d.

Offices: (Editorial and Business) 49, PRINCE ALFRED ROAD, LIVERPOOL, 15, Telephone: Wavertree 435.

Vol. 7. No. 17.

Saturday, January 3, 1942.

1941 - 1942

At the beginning of the critical year now closed, Douglas prophesied (among other things which have come about) increasing attention to what we have to say.

We are often told that it would be helpful if more indication were given in these pages concerning the data upon which we base our hopes; that thereby Social Crediters throughout the world would be encouraged to greater effort and a rich harvest would result from "the increment of association"—a contention which maketh us to "sigh deeply in our spirit." But, having sighed, patience enjoins at least the assertion that much more indication is given in these pages than many of those eager to cash in on the dividend discern, and that the joyous courage of what is usually page 1 alone provides copious draughts of the credit of the Social Credit movement—"the substance of things hoped for, the evidence of things not seen."

Those who recall the experiences of the early A+B-ist, chasing his Aunt Sally round the block to endow her with missing units of purchasing power, will know what we mean when we conjoin "the Kingdom of Heaven is within you" with "a sign from Heaven." Signs are intuitive: they arise from within. Intuition is the faculty which enables us to give or to withhold assent to propositions, however formulated. Confronted with propositions (however formulated) there is, if intuition is active, either assent to them or dissent from them, irresistibly, or there is a state of vacuity or confusion of mind. But no wealth of data can produce a proposition and no wealth of propositions can produce intuition. These existences belong to different categories.

And so the answer to the proposition that it would be comforting or in any sense 'helpful' to turn the pages of *The Social Crediter* into a scoring board, is, quite briefly, that it wouldn't. It would be a time-wasting distraction, tempting each one of us away from the battle which is being fought.

And which is the way to the heart of it? Several times lately, in correspondence with individuals inside and outside of the Social Credit movement, Major Douglas has stressed the idea of a "technical intelligence" and, by inference, the distinction between that complex acquisition and its 'non-technical' counterpart. A non-technical intelligence is what is required to listen-in to the "B".B.C., and it does not necessarily eventuate in even a high percentage of correct inferences concerning what is being said. The

sort of action which leads directly to the present crisis in human affairs. A technical intelligence is required for darning socks, roasting turkeys, and doing international financiers and world-state politicians to a turn. (This list is, of course, by no means exclusive.)

As we ascend the scale of complexity in phenomena, from the mechanical to the organic and from the organic to the Social (which is derivatively organic) greater attention, concentration, imagination and flexibility of mind are required at each step if the exercise of 'technical intelligence' is to deal successfully with the practical issues which arise.

To 'operate' successfully in the higher orders of human interest calls for uncommon powers. Our people pride themselves upon their acquisition of 'technical intelligence' concerning those matters to which they have given special attention. They are not alone in the community. In the coming year a heavy call will be made upon us to adjust ourselves to harmonic action with influential forces which are working our way.

T. J.

'Fatal to the Peace of England'

"An Act of Parliament was passed in the year 1694, being the 5th year of William and Mary, chapter 20, the title of which act is in the following words,—words that every man should bear in mind, words fatal to the peace and the happiness of England, words which were the precursor of a scourge greater than ever before afflicted any part of God's creation:—'An Act for granting to their Majesties several rates and duties upon tonnage of ships and vessels, and upon beer, ale, and other liquors, for securing certain recompenses and advantages in the said Act mentioned, to such persons as shall voluntarily advance the sum of fifteen hundred thousand pounds towards carrying on the war against France.' This act lays certain duties, sufficient to pay the interest of this £1,500,000. Then it points out the manner of subscribing, the mode of paying the interest, or annuities, and then it provides that, if so much of the whole sum be subscribed by such a time, the subscribers shall have a charter under the title of 'The Governor and Company of the Bank of England'!

"Thus arose loans, funds, banks, bankers, bank notes, and a national debt; things that England had never heard or dreamed of before this war for 'preserving the Protestant religion as by law established'; things without which she had had a long and glorious career of many centuries, and had been the greatest and happiest country in the world; things which she never would and never could have heard of, had it not been for what is audaciously called 'The Reformation,' seeing that to lend money at interest, that is to say, for gain, that is to say to receive money for the use of money, seeing that to do this was contrary and still is contrary to the principles of the Catholic Church. . . ."

"... the scheme, the crafty, the cunning, the deep scheme, has from its ominous birth been breeding swarms of Jews, Quakers, usurers of every description, feeding and fattening on the vitals of the country, till at last it has produced what the world never saw before,—starvation in the midst of abundance." — COBBETT: *Protestant Reformation in England and Ireland.*

The Music of Things Happening

From a Columbus Day address given in Canada

By H. D. CARRIGAN

Out of the legendary history of Ireland there comes a story of Finn and Oisinn being asked to tell what kind of music they liked best.

Finn said: "I would name first the song of the black-bird, throbbing his heart out in the rowan tree of a summer evening. After that, I would name the scream of the eagle. Third, the music of the waterfall. And, last, the baying of the hounds."

The questioner turned to Oisinn. "Tell me—what kind of music do you like best?"

Oisinn replied: "I like best the music of things happening."

I believe that Christopher Columbus was a man who liked the music of things happening. He was essentially a man of action. His was a questing, dynamic nature; and his energy was such that he was not content to wait for things to happen. Columbus made them happen, and in doing so, called the tune. The story of Columbus is a simple story of achievement. Yet, because it is simple, its lessons are all the more profound. And if there is one outstanding lesson to be learned from Columbus, it is this:

For years he studied seamanship and navigation. For years he studied the winds and the ocean currents. He studied the movements of the sun, the stars and the moon. He studied human nature. And always, as is typical of every true genius, he maintained a deeply spiritual attitude toward life. The knowledge that he thus gained gave birth to a great dynamic conviction—one based, not on evanescent fancies, but on a practical creative imagination. Truly, Christopher Columbus fitted himself as he fitted his ships—for a strenuous voyage into the unknown; for leadership along a route that others would follow.

So it is clear that when he set out for the Indies 449 years ago, he did not set out on a haphazard venture. He was as fully prepared as the knowledge of his time permitted. He charted a course—not a rigid inflexible line—but a course that he determined to maintain so long as revision was not necessary.

The result was that in the dark hours of his voyage across the Atlantic, Columbus kept a clear head when others about him grew panicky. When the winds died and his small fleet lay in the doldrums, his previous study assured him that eventually his sails would fill again. When the gales whipped him far off his charted course, he used his knowledge of navigation to get back on it again. And, when fear gripped the men about him and they begged him to turn back, Columbus used his knowledge of human nature to persuade them that only by going forward would their hearts find vindication.

When at last he stepped ashore on the spot which he named San Salvador—but which some later genius renamed Watling's Island—Columbus carried in his hand, not the sword of the conqueror, but the Cross of Christianity. He came to the New World, not with the dogs of war, but with the dogmas of Peace.

It was fitting that this great dynamist planted the emblem of abundant life in America; in doing so, he gave us his greatest lesson in leadership. Let us, then, rally around this same emblem, accepting the challenge of the moment, preparing as Columbus prepared, finding in his life the inspiration we seek to-day.

I urge this because strange things are happening to-day, and the music is not pleasant. The simple folk melody has gone before the medley of the machine. The song of brotherly love is lost in a symphony of hate. The drums of war roll in a rising crescendo of madness. And evil men, seeking to feed insatiable lusts, clash their fake philosophies against the battered cymbals of Truth. In their mad haste to become the conductors of all humanity, these men scream out an obligato of defiance to God on High, while their victims moan the dirge of a civilisation nearing death.

If we men and women are to do what is right, we must face this music. We must learn to distinguish the true note from the false, the sour note from the sweet. We must educate our minds to pick apart the various conflicting strains, to toss aside the bad and hold the good. We must, of necessity, become leaders of our own small sections throughout the orchestra of society, so that the principles of harmony obtain, and the music of things happening may once more sound melodious in the ears of our fellowmen.

To-day, Christian civilisation cries out in its agony for men of the Columbus spirit. For men who not only aspire to positions of leadership, but who will prepare themselves to fill those positions. Men who will prepare now for the problems of now—and the future. Little Columbuses who, having charted a course based on Truth, will stay with it in spite of adverse elements and the devil himself. Men who will carry the Cross of Christianity over the dark seas of social unrest, and will bear it triumphantly to a New Era in a New World.

You say: But we already have our leaders. We have great men trained in political science and versed in economics and finance. They tell us they are studying our problems. Are they not the logical choices for the work that awaits to be done?

I say this: The leadership we need is not that of great men. Least of all the large theatrical figures who place showmanship ahead of statesmanship. What the world needs is the leadership of little men. Men like you and me. Great men are merely incidental to society. Little men ARE society.

At this tragic moment of human history the great controllers have driven men into a murderous war of destruction. The forces of evil are let loose in the world. We, ranged on the side of Truth, find ourselves opposed by fanatical millions who likewise believe they fight for truth. Victims of their apathy, they now are pumped full of a jungle philosophy that breeds a policy of plunder and rapacity. And we, denuded by our controllers of the means of defence in the pre-war years, frequently must throw up walls of human flesh to hold back a war machine that was built in part by resources which we were denied, monetised by credit which we were denied.

This war is not a spontaneous happening. It is the inevitable manifestation of something infinitely more subtle than national socialism. It is the material expression of a material philosophy—a philosophy based on the basest in human nature; one which, for generations, has been followed

with methodical exactness by a power which sees in the Christian concept of society something that must be destroyed.

Therefore I say it is not enough for us to send men to die in battle that we may be free. Their sacrifices and our patriotism do not add up to the sum total of effort required to defeat this Thing. It is for us who remain out of the military theatre of war to battle it on the civilian front—in the field of social reform, in the home, the office, the factory, the school and the legislature.

It means some sacrifice. Not necessarily the "sacrifice" which is a political vogue-word at the moment; but the sacrifice of material concepts in return for spiritual power. The sacrifice of some play-time in return for knowledge acquired; the sacrifice of ancient shibboleths in return for a writ of reason.

We are faced with a job of reconstruction now and in the days to come. Our fighting men expect us to finish this job, because they are defending desirable things—no doles, depressions and destitution. They are going to demand desirable things, and reject the social devastation that greeted their fathers when they returned from the first great war for democracy. This time, they warn us, they are not going to change the King's Uniform for a bum's rags.

You ask: What is your plan?

I have no plan. The world is already cluttered up with plans. Hitler has a plan. Mussolini has a plan. The Mikado has a plan. Stalin has a plan. Clarence Streit has a plan. Nebulous organisations such as P.E.P. and "Federal Union" have a plan. All the professional internationalists have a plan. It is worthy of note that so long ago as 1931 one of their spokesmen pointed out that it was not "a universal church."

Truly the world is afflicted with planitis. New Orders are as common as old shoes—but they do not promise the same comfort. For if there is one objective the planners have in common, it is this: They all seek sufficient power to impose their plans on others, and to impose them with Procrustean thoroughness.

And curiously, in order to impose their plans, they all seek to abolish traditional government, and give us something "super" to undermine individual local, provincial and national sovereignty, and give us something international; in short, to give us government by remote control.

I do not like government by remote control. I do not like absentee rule of any sort. I like my government on the spot. When I say 'on the spot,' I mean just that. Government by consent of the governed, if it means anything, means government within reach of the governed.

Edmund Burke declared long ago that "Government is a contrivance of human wisdom to provide for human wants." We must agree. If human wants are to be provided for, then the machinery of government must be close to the people, who are the transmitting medium of social power. Any engineer will tell you that the longer the line of transmission, the greater the loss of power. The social engineer must abide by this simple dynamic principle. He will keep government on the spot. Then the people will keep government on the level.

How many of you can name the author of these words:

"... it is an injustice, a grave evil and a disturbance of the right order for a larger and higher organisation to arrogate to itself functions which can be performed efficiently by smaller and lower bodies... Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them."

The author is Pope Pius XI.

Now in case your complacency advises you that democracy is safe in your leaders' care, that military victory will herald a New Order, I will tell you this: Forget the notion that there is going to be a lovely social revolution overnight. Good things do not happen that way, because the material world does not want to be changed overnight. The only kind of New Order you are likely to get overnight is the New Order that carries too many new commands in it.

There is a long, tough job ahead of you if you do your duty. If you heed the challenge of your hearts and prepare for "little" leadership you will pay for it in many material ways. But the cost will be small compared with the spiritual gain. And you will gladly pay the cost if you work for democracy as ardently as you boast about it. I say "you," advisedly; because "you" are an individual; and the heart of democracy beats in the breast of the individual. To work for democracy is a one-man job. That one man is you. All of you!

I have no plan. But mankind has a Divine Plan, and its details were written imperishably in the annals of Christianity two thousand years ago. They have been restated by great teachers and small every day of every year since. More—we have been shown how to conform to the Divine Plan in our complex modern society by definite lines of action which, like that of Columbus, are flexible enough to stand modification and amendment when they collide with Nature, or human nature.

Here let me point out the type of little leadership that is desirable. Look to Nova Scotia, where the men of Antigonish led a destitute people into a condition of comparative economic security. The men of Antigonish did not approach the people with a cut-and-dried plan. They went to them determined to rouse them from their apathy; to inspire them to work out their own means of economic salvation within the limits of their environment.

Not everything has been gained in Nova Scotia. But something has been gained which we are losing—a knowledge of the correct principles of social action. These principles are now thoroughly imbued. Henceforth, out of a realisation of their social power—their power as individuals in association—the fishermen of Nova Scotia will work to achieve local objectives. And when you have all of the people practising this fundamental form of self-help, local objectives will provide the stepping stones to national objectives.

So I urge you, in the practice of little leadership to follow this sterling example. You must first learn, and then teach, that the individual has responsibilities as well as rights; that lacking one he will lose the other; that in association, problems can be bared and attacked; that wants can be crystallised; that the definition of a want is the first step to the determination of a policy....

Your choice is clear to-day. Either you will accept the challenge and follow the course and shape events to come, or the events of someone else's shaping will shape

you. There is no going back. There is no standing still. Either you subscribe, by action or by apathy, to the doctrines of paganomics, or you will take up the science of Christianomics. Now, while your mind is on it, is the time to choose or refuse. At the moment you are free.

Reprinted from "Today and Tomorrow."

"Clear the Decks"

By N. F. W.

"There never was a time when good judgment was more needed than to-day." — C. H. DOUGLAS.

It was stated in a previous article under the title *Mental Suggestion* that propaganda and mass-suggestion were employed to shield the real impelling motive behind the Monetary System from investigation. The facts of the case being (1) that there has been for years sufficient evidence to convince any impartial mind of the existence of individuals who control, and are at pains to preserve, the present Monetary System for other ends than the only legitimate one of distributing the real wealth of the country. And (2) that the undisclosed objective is contained in a Plan of universal government.

That is tantamount to saying that there is a Plot. Any hidden plan is a plot, quite apart from whether its authors, or we, regard it as a benevolent plan, or not. And further, a plot inevitably implies plotters. If it is argued that that bald statement does not cover all the facts the reply is that no statement in words can. But that whatever other conditions may exist, it is still a fact that there is a concealed object in the manipulation of money, amounting to a plot.

It was also pointed out that until society, and pre-eminently Social Crediters, can bring themselves wholly to accept this fact, in all its baldness, as fundamental, and not merely incidental to the present world situation, they would remain at a grave disadvantage in forming any true judgment regarding events.

For as one progresses in the examination of this universe into which we have been born, it becomes increasingly clear that it is the unavowed, unacknowledged, unrecognised motives behind action that are responsible for making existence so complicated. That, in fact, the trouble with the world is obliquity, indirectness—objectives not openly acknowledged. And therefore the key to the problem of existence in its infinitely various aspects—the explanation—is to be found in the motives lying behind human action, in recognising and exposing which, lies half the battle. For if we ignore, or misjudge, our enemy's objective, we find ourselves at the mercy of his strategy.

So much for the Plot. Now apart altogether from the question as to whether the two are completely or even partially identified or not, we have an exactly similar condition of affairs to that associated with Monetary policy and Internationalism in what is known as the Jewish Problem. The taboo placed upon all genuine investigation of Finance, the hands-off-the-banks cry of some years back, is duplicated in the case of Jewry. Both are problems which, in a quite literal and legal sense, defy solution. They both behave very much in the manner of a wild animal caught in a snare, that screams and bites and scratches at every attempt to help it.

Now the important thing is this: that in both cases all the mental confusion which surrounds them, and which in a sense constitutes the actual problem, arises from the deliberate employment of hypnotism, which in itself is an elementary and quite irrational force, as intangible and yet as demonstrable, and as much at the service of those who know how to generate and direct it, as electricity, to put certain persons and practices *outside* the operation of reason and the logical processes of the law.

That is not an over-statement; for, viewed from whatever angle you like, it is manifestly an unreasonable, even insane, proposition that in order to preserve a system, the results of which are felt to be satisfactory by only a handful of individuals among all the civilised inhabitants of the earth, a quarter of every industrialised population should be kept on the starvation line while food is being destroyed with mathematical ruthlessness. Yet we know that that proposal is fundamental to the operation of the present Monetary System. The point however upon which we need to concentrate our attention is that that proposal, its shocking unreason notwithstanding, has been followed and rigidly carried out by all of us in our collective capacity during the period between the two World Wars. Surely no one can suggest that ordinary decent men and women, especially British men and women, were brought by any "reasonable" means to acquiesce in that!

Nor, in the case of the Jews, is it any more reasonable a suggestion to make that any and all honest attempts to get at the true facts behind what even Jews themselves acknowledge as the "Jewish Problem," are 'evidence of unpatriotic and pro-German tendencies.' Yet that is the suggestion often made to-day, even in our Courts of Law; and that notwithstanding, it is quite obvious that, as concerns the great majority in Germany, the Jewish persecution is merely evidence of the fact that all reasonable efforts to solve the question have been abandoned in that country.

It must be obvious, then, that, as in the case of Finance, in any attempt to approach the Jewish problem, we are not in the first place dealing with rational obstacles, but with these irrational mental forces. And if we are unable from the start to recognise their operation behind the very marked inability and reluctance of Western Civilisation to deal with an alien and Eastern problem in its midst, we are certainly ensuring for ourselves great loss of time and heart-breaking waste of energy and emotion, and at the end of all, perhaps, disastrous failure.

What we must ask ourselves is this: Are our thoughts genuine? Or are they just the reaction to mental intimidation? Every intelligent person must recognise to-day that it is this suppression which has led all down the history of Christendom to the present time in Central Europe, to the killing and persecution of the unhappy Jewish individual. Is it out of genuine consideration for the Jews as individuals—and how else should we regard them?—that we hesitate to break down this taboo and get at the truth of the matter where Jewry is concerned? Or is it something else?

It is not the Jewish problem—nor any other that will be solved by sentimentalism. The so-called 'Christian' sentimentalist is in this respect really the anti-Judaist. It is quite legitimate to say that the solution of this, as of every other similar matter, is Love—but only if we include in the field of love 'understanding,' which again implies painstaking and thorough examination. Just the very thing the sentimentalist is reluctant to undertake.

PARLIAMENT

DECEMBER 17.

ROYAL INSTITUTE OF INTERNATIONAL AFFAIRS (RECONSTRUCTION COMMITTEE).

Sir Waldron Smithers asked the Secretary of State for Foreign Affairs who is the economic adviser to the Chatham House Reconstruction Committee; what salary he is paid; and has he access to any confidential documents?

Mr. Law: The Committee of Reconstruction of the Royal Institute of International Affairs at Chatham House is a private body and no question arises of any salary being paid or any confidential documents supplied by His Majesty's Government. I understand that this Committee has no economic adviser, but that it is advised by an Economic Group under the chairmanship of my hon. Friend the Member for West Lewisham (Mr. Brooke).

Sir W. Smithers: Cannot my hon. Friend tell me the name of the economic adviser, and how can he give service to the Council if he has not access to official documents?

Mr. Law: This body is not in any way under the control of the Government. It is a purely private body, but such information as we have suggests that there is no economic adviser.

DECEMBER 19.

Written Answers (19 columns)

POST-WAR RECONSTRUCTION

Mr. Hepworth asked the Minister without Portfolio whether he has approached the Association of Municipal Corporations and/or the County Councils Association with a view to remodelling local government administration on regional or similar lines; and will he make a statement on the subject?

Mr. Greenwood: I would refer my hon. Friend to the answer which I gave to a Question on October 15. For his convenience, I am sending him a copy.

The Times's analysis of the division on the recent Labour amendment to the Government motion on man-power and woman-power showed that the minority of 40 was made up of 33 Labour members, three Liberals, three I.L.P. members, and one Independent. About one-third of the Labour Party took no part in the division.

The Amendment called for the nationalisation of transport, coal-mining, munition and other industries.

The 40 dissentients were:—

LABOUR.—Mr. D. M. Adams, the Rev. J. Barr, Mr. Barstow, M. Bellenger, Mr. A. Bevan, Mr. Buchanan, Mr. Chater, Mr. Cocks, Mr. Cove, Mr. Daggan, Mr. J. J. Davidson, Mr. R. J. Davies, Mr. S. O. Davies, Mr. Ness Edwards, Major Haden Guest, Mr. W. G. Hall, Mrs. Hardie, Mr. R. M. Hughes, Mr. McGhee, Mr. McLaren, Mr. N. Maclean, Mr. Parker, Dr. Salter, Mr. Shinwell, Mr. Silverman, Mr. Sloan, Mr. Sorensen, Mr. Stokes, Mr. G. R. Strauss, Mr. Viant, Mr. E. Walkden, Mr. Watson, and Mr. Windsor.

I.L.P.—Mr. McGovern, Mr. Maxton, and Mr. Campbell Stephen.

LIBERAL.—Sir Richard Acland, Mr. Clement Davies, and Mr. T. L. Horabin.

INDEPENDENT.—Mr. Vernon Bartlett.

BOOKS TO READ

By C. H. Douglas:—

Economic Democracy	(edition exhausted)
Social Credit	3/6
The Monopoly of Credit	3/6
Credit Power and Democracy	(edition exhausted)
Warning Democracy	(edition exhausted)
The Use of Money	6d.
"This 'American' Business"	3d. each
	12 for 2/-

Also

The Bankers of London by Percy Arnold	4/6
Lower Rates (pamphlet)	3d.
Hitler's Policy is a Jewish Policy by Borge Jensen and P. R. Masson	6d.
Southampton Chamber of Commerce Report	6d.
Is Britain Betrayed? by John Mitchell	2d. each
	12 for 1/6
How Alberta is Fighting Finance	2d. each
	12 for 1/6

(All the above postage extra).

Leaflets

Bomb the German People	100 for 1/9
The Attack on Local Government by John Mitchell	9d. doz. 50 for 2/6

(The above are post free).

Taxation is Robbery	100 for 3/-
	50 for 1/9

(Postage extra).

From K.R.P. PUBLICATIONS LIMITED

49, PRINCE ALFRED ROAD, LIVERPOOL, 15.

REGIONAL ACTIVITIES

Information about Social Credit activities in different regions may be had by writing to the following addresses:

BELFAST D.S.C. Group: Hon. Sec., 20 Dromara Street, Belfast.

BIRMINGHAM (Midland D.S.C. Association): Hon. Sec., 20 Sunnysbank Road, Boldmere, Sutton Coldfield.

BLACKBURN S.C. Association: 168 Shear Brow, Blackburn.

BRADFORD United Democrats: R. J. Northin, 11 Centre Street, Bradford.

DERBY: C. Bosworth, 25 Allestree Road, Crewton, Derby.

LIVERPOOL S.C. Association: Hon. Sec., 49 Prince Alfred Road, Liverpool, 15. Wavertree 435.

LONDON Liaison Group: Mrs. Palmer, 35 Birchwood Avenue, Sidcup, Kent. Footscray 3059.

Lunch hour re-unions on the first and third Thursdays of the month at 12-30 p.m., at The Plane Tree Restaurant, Great Russell Street, W. C. 1. Next Meeting January 15.

MIDLAND D.S.C. Group: see Birmingham.

NEWCASTLE and Gateshead S.C. Association: Hon. Sec., 108 Wordsworth Street, Gateshead.

PORTSMOUTH D.S.C. Group: 115 Essex Road, Milton, or 50 Ripley Grove, Copnor.

SOUTHAMPTON D.S.C. Group: Hon. Sec., 19 Coniston Road, Redbridge, Southampton.

Published by the proprietors K.R.P. Publications, Ltd., 49 Prince Alfred Road, Liverpool, 15. Printed by J. Hayes & Co., Woolton, Liverpool.