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FOR POLITICAL AND ECONOMIC REALISM

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FROM WEEK TO WEEK

Three sixes are 18B—"which is the number of the Beast."

• • •
The Revelation of St. John the Divine (no connection with the St. John of the Gospel) was written, or rather compiled, in Greek, in which language, at that date, numerals were interchangeable with letters. The number eighteen would correspond to the letters we translate as A.H. By a process known as gematria, the digits were often added to form a simple cypher, so that 6-6-6 would thus become 18.

Adolf Hitler?

• • •
One of the common misstatements in Planning propaganda, requiring exposure whenever it appears, is illustrated by the following paragraph from a leading article in *The Sunday Times* of August 16:—

"Economic changes [our emphasis] have disabled landowners from supplying the need as they used to do: and the rents which could be paid under the old low wage conditions have ruled out other private enterprise."

The reference is to rural housing as dealt with in the Planners' Report on Land Utilisation.

To read correctly, the paragraph should run:—

"Financial policy in taxation and price manipulation, directed from the same international source as that which is now seeking to acquire control of the land it has wrecked, has impoverished the landowner while raising the cost of building, and thus made an economic rent under a sane costing system impossible."

The objective (we do not suggest of *The Sunday Times*) is to blame our dear old friend, "inexorable economic law" for the consequences of the considered actions of the World Monopolists.

Implicit in the paragraph, with its references to "old low wage conditions," is the idea that "high" wages (*not high purchasing-power*) and high rents, *i.e.*, inflation, are inevitable and even desirable.

We have previously drawn attention to the policy of verbally attacking a course of action, and attributing it to opponents, while pursuing it. The Evil Powers which are in control of us have, through their puppet Government spokesmen, deplored the danger and evil of inflation (no, Clarence, not, of course, *reflation*); while every Government controlled service, beginning with the most viciously Masonic of them, the Post Office, put up its prices in the first week

of the war and so made inflation and further taxation automatic.

It is most significant that, in the welter of taxation and the spate of Planning, no newspaper has suggested that Bank Loans should be taxed, or that bankers should be Planned.

"*Que Messieurs les assassins commencent.*"

• • •
Meetings of clergy of various denominations are being held throughout the country to consider how "the drift from the churches" can be reversed. We can tell them in two words—try Christianity.

If it be objected that organised Christianity is a contradiction in terms, we can only reply that it's just too bad for the churches.

• • •
The United States declared war on Germany in December 1941. We ought to hear of fighting any year, now.

• • •
In a recent broadcast to America, Mr. Lyttelton made some comparisons between production in this country and production in the United States. The population of the United Kingdom is one-third that of the United States. If allowance is made for the difference in population, that is if the figures are worked out on a per head basis, even in the first quarter of this year Britain produced more than twice the volume of army munitions produced by the United States and about twice the weight of combat aircraft. Of every 100 occupied men and women in this country, about 55 are working for the Government in the forces, in factories, or in other Government service. In spite of the Lend-Lease provisions, Britain has still paid for the greater proportion of the supplies received from the United States.

Absolutely, of course, American output is already ahead of British.

• • •
Recent articles and correspondence in *The Times* on post-war planning have made it clear, to quote one correspondent, "that expansion of consumption is the main post-war problem."

This is a remarkable conclusion, considering all the energy that has been expended in impressing on the people of this country how poor we shall all be after the war. But it seems that the consumable goods are not to be consumed by those who are threatened with poverty, but to be exported in the traditional way for the benefit of primitive peoples specially educated to consume them, in order that the industrial poor may get the benefit of the work. "The backward communities must be instructed in better modes of life;

primitive peoples provide no market either for themselves or for other communities. Attention might be called to what Great Britain is doing along the lines of community education in her colonies, as it is an important contribution to the solution of the world problem of consumption. The colonial peoples are being systematically educated in such things as the improvement of housing, sanitation, hygiene, foodstuffs, local industries, and in marketing... It is suggested that this British policy might be followed with advantage in all backward countries *as a means of expediting world consumption.*"

By ignoring the real markets existing internally in the great industrial countries in favour of 'educating' natives into buying things they don't want, not only is 'inexorable economic law' (that you must be employed before you may eat) upheld in the home country, but its rule is extended.

• • •

"Generally, the moral substance of liberty is this: that man is not meant merely to receive good laws, good food, or good conditions, like a tree in a garden, but is meant to take a certain princely pleasure in selecting and shaping, like the gardener. Perhaps that is the meaning of the trade of Adam. And the best popular words for rendering the real idea of liberty are those which speak of man as a creator. We use the word 'make' about most of the things in which freedom is essential, as a country walk or a friendship or a love affair. When a man 'makes his way' through a wood, he has really created; he has built a road like the Romans. When a man 'makes a friend' he makes a man. And in the third case we talk of man 'making love' as if he were (as indeed he is) creating new masses and colours of that flaming material—an awful form of manufacture.

"In its primary spiritual sense, liberty is the god in man, or, if you like the word, the artist. In its secondary political sense liberty is the living influence of the citizen on the State in the direction of moulding or deflecting it. Men are the only creatures that evidently possess it. On the one hand, the eagle has no liberty; he only has loneliness. On the other hand, ants, bees, and beavers exhibit the highest miracle of the State influencing the citizen, but no perceptible trace of the citizen influencing the State."

— G. K. CHESTERTON.

FISSIPAROUS PARTY

"The next Liberal split may be between the planners and the individualists. Both sides will be in action at next week's conference of the party at the Caxton Hall, which Sir Archibald Sinclair, the party leader, will attend.

"In a long resolution defining the 'Liberal goal' the executive maintains that the proper function of the State is to insist on the conditions necessary for the free development of individuals and not to direct the whole economic and cultural life of the nation.

"In an even longer amendment, Mr. Clement Davies, M.P., will call for economic planning under a Minister with an economic general staff.

"Another amendment in the name of Capt. George Grey, M.P., asks for planning—but planning for consumption not production. The same clash will come in the discussion on freedom of enterprise with Mr. T. L. Horabin, M.P., leading the planners."

— PETERBOROUGH in *The Daily Telegraph*, August 26.

Bureaucracy and the British

Dr. C. K. Allen, in his pamphlet*, performs an excellent service in that he sets an honest problem honestly, but he does not solve it, nor even offer principles by which it might be solved. He would find them in Major Douglas's addresses on social dynamics.

His problem is the undermining of the effective incidence of the British Constitution, and the principles it manifests, by the growth of delegated legislation and bureaucracy. He describes the British Constitution briefly and points out that its continuance depends on the safeguard of vesting supreme power in Parliament, over which the man in the street has (theoretically) some power. In fact much of the supreme power has been usurped by offices and officials of whom the elector has never heard and over whom he has no control at all. In at least 50 per cent. of the statutes enacted nowadays by Parliament, power is given to various authorities to fill in the details by means of Statutory Rules and Orders or Orders in Council, which have the force of law. While in theory members of Parliament approve these regulations, in practice the number is so great that it would be a physical impossibility for them to do so:—

"They far exceed in bulk the Acts of Parliament themselves. For example, in the year 1938 the Public General Statutes covered less than 1,000 pages, while the Statutory Rules and Orders exceeded 3,000 pages. It is not putting it too badly to say that Parliament has no idea even of a fraction of the legislation which it is supposed to have authorised and for which it is technically responsible."

Often the rule-making authority is made responsible only to itself for the interpretation of its mandate. Acts of Parliament, after delegating wide powers to an authority, have added that the rules, when made, 'shall have effect as if enacted in this Act.' Sometimes the Minister is allowed to 'remove difficulties' in bringing the act into operation, which gives a subordinate the power to take any liberties it likes; or sometimes a clause is enacted that the mere making of the Order by the Minister shall be 'conclusive evidence' that all the requirements of the Act have been complied with—*i.e.*, that by merely exercising his powers the Minister is automatically within them. The most extreme case is a provision, nicknamed the "Henry VIII Clause," giving the Minister power to amend the text of the Act itself for administrative purposes.

Dr. Allen points out that all these devices restrict the censorship of the Courts, devolve tremendous powers to the executive over whom the electorate have no direct control, and to the same extent undermine the effectiveness of the constitution itself in preserving the liberty of the people. The bureaucracy *may* be a perfectly splendid body of men, but when exercising power which in its own field is complete, even the most incorruptible person needs the curb of an external sanction, appropriately applied, from those who, finally, lay down the policy to which he works.

All this is nothing new. It first grew to serious proportions during the last war, and in 1918 the executive, by then a strong vested interest with vast and various powers, was reluctant to give them up. Public uneasiness rapidly grew, and in 1929 Lord Hewart published his *New Despotism* in strong criticism of the encroaching bureaucracy. The

**What Price the British Constitution?* by C. K. ALLEN. Individualist Bookshop, 154, Fleet Street, London; Price 6d.

then Lord Chancellor appointed a committee to report on the whole subject of Ministers' Powers, and a report was presented in 1932 confirming all the main criticisms that had been made. The report was shelved and the practices persist.

The author concludes:—

"Unless the utmost vigilance is exercised by those who believe that constitutional government, the rule of law and personal right still have some meaning for the British people, we shall pass, before the majority of Englishmen have realised what has happened to them, from being a state which professes responsible government to being a state which practises irresponsible over-government."

This is putting the matter mildly: to the realist it would seem that more than vigilance is required to halt a process that has gained such tremendous momentum, and that it must be attempted, not after the war but *now*,—or the war will not be won. Nothing less than a positive, active reconstitution of the respective positions of elector, M.P., Cabinet and executive will finally be effective. Dr. Allen provides the clue to this himself:—

"The essence of Parliamentary government is that it is *responsible*. The member is responsible to his constituency, the Minister is responsible to the Cabinet, the Cabinet is responsible to the House, and the House is responsible to the country. The danger of all bureaucratic government is that it is *irresponsible* and *anonymous*. Nobody knows who drafted a Departmental regulation which may affect the property, the convenience or even the liberty of millions...."

The ineffectiveness of our so-called 'democracy' (for any 'democracy' which is not effective is obviously not a democracy) is largely due to the relaxation of this tie of responsibility, and the confusion as to its proper field of application. And for its strengthening, is necessary, as well as vigilance, its safeguarding by practical measures.

CORRESPONDENCE

The Goods Standard

Sir,

The attached letter was sent to *The Scotsman* in reference to a letter from a Mr. Robert Scott, the import of which will be obvious. It was not published.

I am, etc.,

C. H. DOUGLAS.

The following is the text of the letter referred to:—

Sir,

It would not occur to me to intervene in the interesting discussion on this subject proceeding in your pages, but I feel that the strongest possible dissent should be recorded to the idea of your correspondent, Mr. Robert Scott that the major contribution to the defeat of Germany is being made by the "existence to a large extent on the charity of the United States and Canada" of, presumably, this country.

To what extent the statement in itself has any factual basis is obviously difficult to determine at this time. But to assume, in the words of your correspondent, that "those who have paid the piper will in due course call the tune" and that the tune will be, therefore, called by the U.S. and Canada seems to me to be the most gratuitous insult

to the country and the people who have, up to now, withstood with great suffering and loss, the attack of Germany, Italy, and Japan, (outside Russia) that I have so far seen in print.

There are no doubt many contributory factors to the present situation. But the idea that the right to determine the policy of peoples and countries depends on the ledger account between them in regard to material supplies, an offshoot of the completely discredited Mercantilist Theory of Trade, is surely one of the most pernicious.

It has poisoned British High Policy since 1917, to go no further back, and to persist in it is to have lost both the war and the peace, whoever may win the fighting.

I am, etc.,

C. H. DOUGLAS.

Repeal of War Legislation

Sir,

I notice that a section of the Press is demanding an "authoritative" statement from the Government of its post war aims, on the grounds that such a statement would galvanise the flagging energies of war workers everywhere.

It has interested me to see such demands printed side by side with news or correspondence relating to the extinction of this, that or the other trade, either under the burden of general war time legislation, or as the direct result of some particular war time enactment which throws the trade concerned to the bureaucrats. In actual fact nothing would galvanise and unify the electorate and the war weary at this time more effectively than a campaign with this single object:

That all War time legislation of any kind shall be automatically repealed over a stated period after the war, and none re-enacted except with the consent of a re-elected Parliament.

Such a campaign, carried out now, would not only give real hope to the war workers who see the way of life they know and love being wiped out behind their backs—it would put new life into the idea of democracy. Perhaps the first election after the war, though fought under Party labels, would be a vote for results.

Yours etc.,

August, 1942.

W. L. BARDSLEY.

By C. H. Douglas

THE BIG IDEA

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The Hidden Strength

A cutting recently sent me from an American Magazine, bearing witness to the slow surge away from ignorance and cruelty towards decency and kindness among people of the Anglo-Saxon race, gives such instances as the cruel sports of Elizabethan times, the degradation of human nature during the earlier period of the industrial revolution, and the type of punishment met with in the United States Navy as late as 1870. While we in this country have no reason to be proud of the general level of culture which existed in England after the beginning of the nineteenth century, I certainly agree with the writer that alteration for the better has occurred within living memory. But I think it would be the greatest mistake to feel undue optimism on this point.

There is in *Warning Democracy* an account of an address entitled *Finance and British Politics* delivered at Westminster in February, 1926, unfortunately out of print, in the course of which Major Douglas said:—

“During the last 100 years, and more particularly during the last thirty or forty years, the temper and tone of the people of this country have undergone a great change, and, I think, a change for the better. Our laws and the punishment connected with them are probably still the hardest in the world—there is, for instance, no other country in which the punishment of flogging by the ‘cat’ is legal—and there is a notable increase in their harshness since Finance regained control of the post-war situation. Notice also the resurrection of the prize ring, which had its hey-day in England when finance was unquestioned, but now flourishes best in America. But there is an increasing dislike and protest in regard to these things on the part of the general public.”

In the decade preceding the present war this better feeling on the part of the people of this country, particularly in the case of the women electors, was perverted by the socialists and financiers into a demand for peace at any price.

This led to Britain being so weak and unprepared, under the egregious leadership of honest Stanley Baldwin (now an Earl, resident in America) that most of us who know the facts consider our survival at this date to be in the nature of a miracle.

What, then, is the connection between finance, force and culture? Major Douglas’s words:—

“Orthodox finance appears to have a subtle connection with this doctrine of force—force and finance, if not the same things, are complementary. Quite demonstrably, force has brought one nation after another to a certain type of

pre-eminence. With that pre-eminence has come a rise of culture, arising, I think, not out of force, or finance, but out of the economic prosperity which is the bait used by Finance, and subsequently to that rise of culture, forces appear to have been set in operation to transfer the pre-eminence elsewhere.”

It has for some years been plain that the intention is to transfer the control of finance from London to Wall Street. This has been completed under cover of the war. The next stage is our own degradation to the place of a third class power.

Are we then to accept as a fact that the complete destruction of British culture, so sedulously sought for in the 30’s by the promoters of the present conflict, will be brought about by its own weakness?

I think the behaviour of the people of this country during the last three years has shown that in this so-called weakness is hidden the greatest strength known on earth—provided they succeed in negotiating the next stage in their development as a people, a change which is already in its earliest manifestations, and which no people in historical times has so far survived. It involves their success in developing “a system of Finance, and a use of force, which is sympathetic to the general spirit of the new culture.”

Force? The armed forces exist to ensure that the will of the people shall prevail.

B.M.P.

THE FAILURE OF THE ELECTRICITY ‘GRID’

Sir,

Pressure of business must be my excuse for some delay in complimenting Mr. W. A. Barratt on his important articles exposing the complete failure of the grandiose Electricity Scheme commonly known as “The Grid” to justify itself from either an economic, military, or social point of view. I trust that the matter will not be allowed to rest—to my personal knowledge, there is a formidable body of professional opinion which can be mobilised in support of a modified policy.

If I may, without detracting in any way from my appreciation of the articles, suggest a minor modification, it would be that the paragraph which remarks on the relation between the unit generated *per annum*, and the persons employed, should be either deleted or put somewhat differently. If we take a 44-hour week and a fifty week year, the units (kilowatt-hours) generated would represent (20,000 million divided by 2,200) a rate of generation *during these working hours, and assuming that the plant was shut down the rest of the time* which of course is not the case, of 91,000,000KW *i.e.*, about 2KW or 2.7 H.P. per man, woman, child and baby, of the *population*. I am inclined to think that the rate of generation per person directly employed by the “Grid” is rather an abstract consideration, as of course coal mining and transportation are to some extent also employed.

It must be remembered that large amounts of power do not come from the Grid. Motor transport has no connection with it. What are we getting for all this power? There are many curious and unexplained features in the production figures of the past few years. Has Mr. Barratt, in courting a hare, bolted an elephant?

I am, etc.,

C. H. DOUGLAS.

Action in Australia

Points from a lecture given to the Douglas Social Credit Association of New South Wales.

We must miss no opportunity of enforcing battle upon our enemy. This can be done in a variety of ways, but all directed towards the one end. Of course we must always bear in mind the fact that only an idiot would force a battle which did not offer a more than reasonable chance of success. To be effective we must always bear in mind the strategical dictum of Napoleon: "The enemy is to be sought and engaged, wherever he may be found." In our work this means that we must seek and attack every form of Bureaucracy; attack "Federal Union" and "Federal Europe," etc.; attack the many phases of bureaucracy—petrol rationing, taxation; rates; interest burden; the myriad of apparently unrelated spheres of activity which the enemy presides over. These are his lines of communication his outposts, which have to be captured first before we can get to the "stronghold."

Now whilst it is true that I have attacked such campaigns as "Debt Free Money" and the "Commonwealth Bank" it is not because of any probable technical financial flaws in such campaigns, but purely because of their inherent strategical and tactical unsoundness with respect to TIME and FORCES involved. These Campaigns have definitely been launched before the time is ripe, before we have obtained CONTROL over the mechanisms through which they may be obtained, CONTROL IS THE ISSUE IN QUESTION. To a wise person, strategy and tactics are the application of commonsense to the circumstances of the moment, the forces involved and the material available.

Let us realise at once that the money mechanism is only one—although it has been a primary one—mechanism of control, and that due to our successful work prior to Buxton, it is now losing much of its effectiveness for the enemy as a means of control. He knows as well as we do that the present financial system must collapse; that a change is inevitable, so he is now busy establishing a new mechanism to take its place as the primary controlling mechanism, and that is the WORLD POLICE STATE; FEDERAL UNION and FEDERAL EUROPE, *i.e.*, MACHINE GUN CONTROL. If he obtains that then he can change the money system to suit himself. To that end he is sparring for time, and with the assistance of well intentioned but misguided money reformers, he is concentrating a portion of his forces on keeping the public eye on the money question, so that they will not perceive the greater danger from the other quarter. As Major Douglas says: "... it is quite easy to sabotage a financial system. ... but it does not follow that the saboteurs will lose control."

Douglas says that, "No Social Credit Money Reform can be achieved in the face of Centralisation of Power. ..." and directs our attention to the fact that we must first of all attack the worldwide campaign for Centralisation of Power, and that we should use every constitutional endeavour and mechanism to decentralise power. Experience suggests that there is ONE WAY to do one thing in nature, and ONLY ONE WAY. It is wholly misleading to extract one fragment of the total results of any definite operation, and say that is the end, it isn't—it is merely a FRAGMENT OF THE END. A part of the whole. Money Reform is not the whole of our work, it is merely a part of it. Don't isolate that part and hold it up as the end. Everything is a matter of correct relationship, and we must work with that end—the relation-

ship of the "Canon of Rightness" to all our work—in mind. As Miss Kathleen Marlow recently stated: "You cannot break Economic domination until you have broken Political domination."

Not very long ago, Major Douglas was asked what would finally beat the plans of the enemy, and he replied 'Events.'

Democracy and the 'Isms'

The substance of a leaflet issued by the Democratic Monetary Reform Organisation of Canada.

Democracy

"Government in accordance with the will of the people." This means that the people must be the supreme authority and obtain the results they want from the management of their affairs.

Therefore, in a properly functioning democracy, the State and all its institutions exist to serve the people and are controlled by the people.

Freedom of the individual citizen is the cornerstone of democracy; therefore, economic security for all should be the basic right of all citizens. Without economic security there can be no real freedom.

The home and family life, freedom of religion and unrestricted scope for cultural development are essential features of a democratic country.

The basis of the democratic social philosophy was aptly summed up by Abraham Lincoln: "No man is good enough to govern another man without that other's consent."

Totalitarianism

"The complete subordination of all individual rights to the requirements of the State." This means that the men who control the State are "the State" for all practical purposes and wield absolute power over the lives of the people.

Under Totalitarianism, the individual citizen exists to serve the State and its institutions. He may gain some measure of security, but he has no freedom. He is the creature of the State.

The Supreme State becomes the godhead. It is intolerant of religion, because it will not brook anything which takes away from its own glorification and its supremacy. It attacks the home and family life, because these tend to weaken its control over the lives of the people.

The Supreme State inevitably enthrones materialism.

Likewise, rule from the top by methods of coercion, bullying bureaucracy, strife and brutality are the natural products of the regimentation of the many by the few.

Communism

Communism is represented as the concept of community life in which all share, on an equitable basis, the benefits accruing from the collective efforts of the whole community.

However, that is not what modern Communism means. So-called Communism of today is based on the Germanic

philosophy of Karl Marx and Frederick Engels. It teaches that social change can be brought about only by "the class struggle," the violent overthrow of the capitalistic state by the workers, and the establishment of "the dictatorship of the proletariat."

But somebody has to do the "dictating" and it can be only those at the top who give the orders. Thus Communism aims at "the Supreme State" under a dictatorship, with everybody and everything controlled by the ruling group calling itself "the State."

Communism is hostile to family life and religion. It is essentially materialistic. These aspects of the Germanic Communism of Marx and Engels naturally develop from the totalitarian concept on which it is based and are set forth in the well-known Manifesto of the Communist Party.

Some Supporting Quotations:—

"Marx maintained that all history showed that capitalism was based upon force, however veiled, that it would finally defend its property rights against human rights by all necessary violence. Therefore, he insisted that the only hope was violent revolution followed by a period of iron dictatorship. . . .

"Such is the theory and such the practice of Communism. Let us notice how all this dictatorship widens out to the control of almost all of life. For there is no halting place, nowhere to draw the line to limit its tendency to ubiquitous control. To begin with, a dictatorship must obviously dominate the entire government. But that is impossible without complete control of finance, of industry and of collective agriculture. All organisations such as trade unions and co-operatives must be brought into harmony with the general scheme."

— SHERWOOD EDDY: *The Challenge of Russia*.

"We Communists do not distinguish between good and bad religions, because we think they are all bad for the masses."

— EARL BROWDER in *What is Communism?* Quoted by MARTIN DIES in *The Trojan Horse in America*.

"The Social principles of Christianity are lickspittle."

— KARL MARX.

"Many weak-kneed Communists reason as follows: 'Religion does not prevent my being a Communist. I believe both in God and in Communism. My faith in God does not hinder me from fighting for the cause of the proletarian revolution.' This train of thought is radically false. Religion and Communism are incompatible, theoretically and practically. . . . In practice, no less than in theory, Communism is incompatible with religious faith."

— *The A B C of Communism*.

Socialism

Socialism is defined by the Oxford dictionary as "the principle that individual freedom should be completely subordinated to interests of the community (or the State)."

Thus the basis of both Socialism and Totalitarianism is the same, for the subordination of the individual to the State means his subordination to those at the top who are running the country's affairs. That is dictatorship.

Modern Socialism, like Communism, is based on the

perverted philosophy of the German Karl Marx. His *Das Kapital* is the Socialist "bible" and his "materialistic conception of history" their religion.

Socialism is but another name for the initial stages of Communism.

All present-day Totalitarian ideas have their roots in Marxian Socialism, *the essential feature of which is the regimentation of the many by a few* dictating in the name of the State. Its foundation is the Supreme State.

Some Supporting Quotations:—

"That which is generally called Socialism is termed by Marx the first or lower phase of Communist society."

— LENIN in *The State and Revolution*.

"Socialism is Communism in the course of construction; it is incomplete Communism."

— *The A B C of Communism*.

"Communism is merely an interchangeable term with Socialism. The manifesto of Marx and Engels, of over 70 years ago, although written in terms of Communism, is the basis of the Socialism of to-day."

— ROME G. BROWN, quoted in U.S. Senate Document No. 260, 66th Congress, 2nd Session.

"The association of Socialism with any form of Christianity is a mystery."

— BELFORD BAX, English Socialist Leader.

"It is our duty as Socialists to root out the faith of God with all our might."

— LIEBKNECHT, German Socialist Leader.

National Socialism

This is more generally known as Nazi-ism or Hitlerism. It is termed *National Socialism* by the Nazis for the purpose of identifying it with the creed of fanatical nationalism and race superiority which distinguishes it from Marxian Socialism, with its creed of fanatical internationalism and class superiority.

Under National Socialism in Germany the individual is subordinated to the State. It is based on the same theory of the Supreme State as Marxian Socialism.

Regimentation of the many by the ruling group; ruthless suppression of all opposition; the secret police; State worship and intolerance of all religion—these characteristics of Communism and Socialism are likewise the distinguishing features of Nazi-ism.

Fascism

This new word was coined by Mussolini, ex-editor of a radical Socialist paper, for the Totalitarian State structure established in Italy.

Like German National Socialism, and the Communism and Socialism of Karl Marx, the distinguishing feature of Fascism is the Supreme State and the complete subordination of all individual rights to the dictates of the ruling authority.

Unlike the Marxian branch of Socialist doctrines, it shares with Nazi-ism the characteristic of fanatical nationalism centred in State worship.

Regimentation, the secret police, ruthless suppression of all opposition are inherent also in Fascism.

"The Fascist conception of the State is all-embracing; outside of it no human or spiritual values exist." "All in the State and for the State." "Nothing outside the State; nothing against the State." Thus has Fascism been defined by Alfred Rocco, ex-Minister of Justice under Mussolini, with the latter's complete approval.

The Choice Before Us

It will be seen that so-called Communism, Socialism, Nazi-ism and Fascism are but different forms of the same thing—namely, Totalitarianism.

They are all the products of Marx-ism and are based on the Supreme State, dominating and regimenting the lives of its individual citizens under a collectivist economy. Individual rights, the supremacy of the people, the sanctity of the home and family, and the freedom of the individual have no place in the Totalitarian State. All power and control is centralised, inevitably resulting in a ruthless tyranny under an all-embracing bureaucracy.

This is the opposite of the democratic concept. Individual freedom, the control of the State and its institutions by the people, and the decentralisation of power are fundamental to democracy.

Out of the strife and suffering of this war will emerge a new social order. Here in Canada, and throughout the

British Empire, the people have still the supreme constitutional authority.

You still have the opportunity to choose what form the new social order will take.

You have the choice, because the people still have the freedom to determine their destiny.

Choice is the essence of freedom. Once that freedom is surrendered to some group of men who wield absolute power in the name of a Supreme State, you will have no more opportunity to choose than exists in Nazi Germany or any other Totalitarian country.

If you let the situation drift along do you think that you shall continue to have the choice after this war?

Consider the propaganda in favour of Socialism. Think of the progressive centralisation of power. Where is it leading?

Do you believe for one moment that a verile functioning democracy will emerge of its own accord after this war, without any effort on the part of the people?

And how do you think we can have a functioning democracy—government in accordance with the will of the people to give them the results they want—*unless the people are organised and united to declare their will* and to insist on obedience to their wishes?

Surely the answers to these questions are self-evident.

And surely it is only too evident as well that unless we face up to this issue and act NOW there is a real danger

The following table was circulated in Parliament on July 23 in answer to a question from Mr. Purbrick, M.P., who asked for the information given:—

INCOME TAX AND SUR-TAX

Estimates of (i) Nos. of Individuals above the exemption limit (ii) Amount of income assessed to tax (iii) Total tax assessed for the Full Years 1938-39 and 1941-42.

Range of Total Gross Income.		Full Year, 1938-39.				Full Year, 1941-42.			
		No. of Individuals.		Amount of Income Assessed.	Total Tax.	No. of Individuals.		Amount of Income Assessed.	Total Tax.
		Not Paying Tax.	Paying Tax.			Not Paying Tax.	Paying Tax.		
Exceeding.	Not Exceeding.			£m.	£m.			£m.	£m.
£	£								
110*	125		none	—	nil	700,000	600,000	150	2
125*	250	5,500,000	1,750,000	1,260	5	3,500,000	5,700,000	1,600	100
250	500	500,000	1,250,000	590	18	300,000	3,200,000	1,215	168
500	1,000	—	500,000	250	40	—	685,000	455	125
1,000	2,000	—	195,000	270	47	—	210,000	300	115
2,000	3,000	—	46,500	113	26	—	46,500	113	48
3,000	5,000	—	32,000	122	35	—	32,000	122	62
5,000	10,000	—	18,500	125	46	—	18,500	125	75
10,000	25,000	—	6,600	98	47.5	—	6,600	98	74.6
25,000	50,000	—	1,000	34	20	—	1,000	34	29.7
50,000	100,000	—	300	20	13	—	300	20	18.4
100,000	—	—	100	18	12.5	—	100	18	17.3
Total individuals	...	6,000,000	3,800,000	3,000	310	4,500,000	10,500,000	4,250	835
Non-personal (mainly Companies reserves)	...			340	90			300	145
			£m.	3,340	400			4,550	980

*The exemption limit for Income Tax was £125 for 1938-39 and £110 for 1941-42.

†No information available because incomes below the exemption limit (£250) were not received for Income Tax purposes.

that we shall win the military war only for our fighting forces to find, when they return, that we, on the home front, have failed them, and that the hidden forces of Totalitarianism have emerged victorious from another direction.

Think this over, and then join with us in helping the people of Canada to organise so that we can make democracy a vital and functioning reality as the basis of the new post-war social order which will give us not only security, but the freedom that is so essential to our British way of life.

HYMN OF THE ELDERS

We're on top of the world
We've a flag in the bag
That will soon be unfurled.

You can persecute,
Shoot
Or uproot
Quite a lot of our race
But the cute
Will all scoot with the loot
To a privileged place.

We're on top of the world;
Air your views
On the Jews
If you choose
And abuse them as much as you like,
But refuse
Us our dues
And you'll lose.
It's no news that we know how to strike.

We're on top of the world;
And when insults are hurled
We just pocket our pride;
For the flag in the bag
That will soon be unfurled
Is a winner:
The inner,
The thinner
SKIN OF YOUR HIDE.

EXCALIBUR.

"We are apt to talk in a very unceremonious style of our rude ancestors, of their gross habits, their want of delicacy in their language. No man shall ever make me believe that those who reared the cathedral of Ely (which I saw the other day) were rude, either in their manners, or in their minds and words. No man shall make me believe that our ancestors were a rude and beggarly race, when I read in an Act of Parliament passed in the reign of Edward the Fourth, regulating the dresses of the different ranks of the people, and forbidding the labourers to wear coats of cloth that cost more than two shillings a yard (equal to forty shillings of our present money), and forbidding their wives and daughters to wear sashes or girdles trimmed with gold or silver. No man shall make me believe that this was a rude and beggarly race compared with those who now shirk about in canvas frocks and rotten cottons."

— *Advice to Young Men* by WILLIAM COBBETT.

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.
Social Credit Principles	1½d.

ALSO

The Bankers of London by Percy Arnold	4/6
Hitler's Policy is a Jewish Policy by Borge Jensen and P. R. Masson	6d.
Democratic Victory or the Slave State? by L. D. Byrne	4d.
How Alberta is Fighting Finance	2d.
The Rulers of Russia by Rev Denis Fahey.....	1/-

Leaflets

The Attack on Local Government by John Mitchell	9d. doz.; 50 for 2/6
Taxation is Robbery	50 for 1/9; 100 for 3/-

(Please allow for postage when remitting).

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- BELFAST D.S.C. Group: Hon. Sec., 20 Dromara Street, Belfast.
 BLACKPOOL D.S.C. Group: Hon. Sec., 73 Manor Rd., Blackpool.
 BIRMINGHAM (Midland D.S.C. Association): Hon. Sec., 20 Sunnybank Road, Boldmere, Sutton Coldfield.
 BRADFORD United Democrats: R. J. Northin, 11 Centre Street, Bradford.
 CARDIFF S.C. Association: Hon. Sec., 8, Cwrt-y-vil Road, Penarth, South Wales.
 DERBY: C. Bosworth, 25 Allestree Road, Crewton, Derby.
 LIVERPOOL S.C. Association: Hon. Sec., 49 Prince Alfred Road, Liverpool, 15. Wavertree 435.
 LONDON D.S.C. 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 September 17.
 NEWCASTLE-ON-TYNE D. S. C. Association: Hon. Sec., 10 Warrington Road, Fawdon, Newcastle, 3.
 SOUTHAMPTON D.S.C. Group: Hon. Sec., 19 Coniston Road, Redbridge, Southampton.

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