



THE NEW AGE

INCORPORATING "CREDIT POWER."

A WEEKLY REVIEW OF POLITICS, LITERATURE AND ART

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NOTES OF THE WEEK.

Roosevelt's Record Majority.

The victory of the Democrats over the Republicans has been followed by the usual explanations of what caused it and what will be the effect of it. One pundit informs the world that Roosevelt won because his policy and plans appealed to a wider range of public opinions than did the programme of his opponents. That is telling us much the same thing as that the majority of American voters preferred Roosevelt. The explanation is superfluous—except of course to anyone (if such there be) who thinks that normally the voter votes for what he doesn't want. As for explanations in general about this or any other electoral victory, they amount simply to what the commentators would like to believe were the causes and what they would like the victors to do with their mandate.

The Times thinks that the victory reflects a demand for more centralisation. One of its correspondents thinks that the people would like to see more power placed in the hands of the Federal Government, and less left in those of the State Governments. And, logically enough, he thinks that this power should primarily be that of controlling taxation. It will be seen from this that he is confusing popular opinion with the banker's aspiration. He is assuming that Roosevelt won his victory because his policy has tended in the past to vest over-riding powers in the Federal Government. That may be partly true, but insofar as it is true the reason is that, to the people, the principle of centralisation seems to be the only means to the beneficial ends which Roosevelt is trying to reach. As students of Social Credit are aware, reconstruction is attainable without centralisation. But so long as the claims for Social Credit are not recognised above or understood below, it is inevitable that reconstruction will have to be sought in the direction of scaling down sectional demands for increased purchasing-power, whether the "section" be the individual, the

corporation, the party, or the differentiated State. Once grant that aggregate purchasing-power in the United States of America is lacking, then there is nothing else to do but spread it out evenly over all "sections." The aim must inevitably be to effect an equitable distribution of the shortage. Obviously the final arbiter of equity must be the Federal Authority, and equally obviously that Authority must have the power of imposing its rulings on the whole country. The vehicle of such power is finance, immediately controlled by the constituted political Government as regards taxation, and ultimately controlled by the self-constituted private Government as regards industrial credits.

Growing-Pains in the Social Credit Movement.

On November 6 (last post) we received a typewritten letter signed by Mrs. Orage taking exception to the statement that *The New English Weekly* is controlled in respect of policy or any other matter, by the Chandos Group.* She objects to the word "controlled," and states that she is the sole proprietress, and exercises the final decision in all questions of policy. She adds that it is her intention to maintain the independence of the journal from control by any movement or organisation.

In her letter she requests us to print a prescribed form of apology, the terms of which are as follows:—

"Our attention has been called to a statement contained in our last week's issue, that the Chandos Group controls the policy of the 'New English Weekly.' We are informed and we wish to announce that neither the Chandos Group nor any other Group, or organisation, outside the 'New English Weekly' itself, exercises any control over the policy of the 'New English Weekly' or any matter in regard to it. The paper is entirely independent, and we apologise sincerely to our readers

* Cf. footnote to the "Star Man's Diary" comments on the York Conference, where he states that *The New English Weekly* is "the subscription journal of the Movement."

and to the 'New English Weekly' for the inaccuracy of our statement."

Her letter alludes to "damage" and "redress"—and in terms from which we suppose we are expected to take warning that legal proceedings might follow despite our publication of the prescribed apology.

We will withdraw the word "control," because it can be construed as implying external constraint. We did not expect it to be so construed by those who read what we wrote. In fact, such a construction would frustrate our purpose in referring to the relationship of the Chandos Group with the Committee controlling the policy of *The New English Weekly*. Our purpose was, and is, to point out the interlocking character of that and other relationships affecting the political policy of the Social Credit Movement. And the persons to whom we wish to point this out are primarily those who constitute the "Liaison Committee" appointed at the York Conference. It is the duty of that Committee to consider those relationships and to reach, each member according to his independent judgment, some conclusion as to what they signify.

Interlocked Controls.

Now the word "interlocking," in its commercial connotation, involves the imposition of constraint not in one direction but in cross-directions. If the directorates of two companies A and B are interlocked, it is equally open for anyone to say that A controls B or that B controls A. Further, if anyone wants to assess the significance of the interlocking arrangement, he concentrates his attention on the directors who are common to both companies, and discovers as much as possible about their antecedents and affiliations elsewhere. The other directors do not matter.

The following is the list of organisations or associations coming within our survey of relationships.

THE NEW AGE (1923).

The Chandos Group (1926).

The New English Weekly (1932).

The Social Credit Secretariat (1933).

The Orage Club (1935).

The York Liaison Committee (1936).

Now, of all the persons connected with these associations two names pick themselves out for attention, namely Mr. Reckitt and Mr. Symons.

Both were on the Committee sponsoring THE NEW AGE Guarantee Fund in 1923.

Both became members of the Chandos Group when it began in 1926.

Both were associated with the proposals of the Chandos Group soon afterwards for "widening the appeal of THE NEW AGE to embrace "not economics only," but "all life." Both wanted the editor to accept "assistance" in the conduct of what was called the "literary side" of the journal.

Mr. Reckitt resigned from THE NEW AGE Committee above mentioned in November, 1929, following the appearance of an article in the journal on the subject of abortion which he considered objectionable.

Both became members of the Advisory Council of the Social Credit Secretariat—Mr. Symons at the beginning in August, 1933, and Mr. Reckitt towards the end of that year. Both retired shortly after the Buxton Conference in 1934. While in office both co-operated in an arrangement to institute a joint editorship of

THE NEW AGE between the present editor and another who was a member of the Chandos Group. The plan was backed by other members of the Advisory Council, who, it afterwards transpired, had wished *themselves* to exercise control over THE NEW AGE (or, failing that, control over an alternative official organ), whereas, while the plan was developing, it appeared that the Chandos Group nominee would exercise his editorial function under the supervision of Mr. Symons. In fact this happened for some little time after the Secretariat proscribed THE NEW AGE and launched its own organ, *Social Credit*. But when the Secretariat was re-constituted as a directive organisation Major Douglas conferred the office of Director of Publications on Mr. Willox, upon whose accession the editor nominated by Mr. Symons and Mr. Reckitt resigned his position. (Why he did so is a story in itself but not immediately relevant to this survey.)

Both became members of the Orage Club on its formation in January, 1935. The object of the Club was to perpetuate the memory of Orage, and to do so particularly by mobilising contributors and otherwise helping *The New English Weekly* to carry on the valuable work which it had done under its original editor. Mr. Reckitt also became a member of the advisory Committee of *The New English Weekly*, which includes also Mr. Mairet and Mr. Newsome, both members of the Chandos Group, of which Mr. Reckitt is chairman.

Lastly Mr. Reckitt and Mr. Symons have been appointed on the York Liaison Committee. We can add to this the fact that Mr. Reckitt claims for the Chandos Group the credit for initiating the events leading to the convocation of the York Conference, and also our presumption that the Chandos Group nominated him to deliver the Presidential Address to the Conference.

Now we hope it is not necessary to emphasise that we respect the motives actuating Mr. Reckitt and Mr. Symons, although we are bound to say that some of their actions have had unpleasant consequences for us. As for *The New English Weekly*, we suppose that its Advisory Committee will assent to the statement that their policy coincides with that of the Chandos Group. With the exception of two corresponding members, the Committee* consists of five persons, three of whom are not only members of the Chandos Group but members with a status equivalent to that of directors. Further, those three, together with Mr. Symons, constitute one half of the present total membership of the Group enumerated by Mr. Reckitt in his letter last week. What they agree on it is virtually certain that the rest would, particularly on questions affecting the inner politics of the Movement. So, on the evidence of the other side, it is substantially true to say that the Group and the Committee "control" each other in the sense that each can resolve itself into the other.

Is that agreed? If so our statement involved no discredit and no damage to either party. In any case, we could not sign a prescribed apology in terms which gave, as this does, the impression that we were so ill-informed as to consider the Chandos Group to be an "outside" organisation. Mr. Reckitt has described it

* The full Committee consists of Mrs. Orage, Will Dyson, Maurice B. Reckitt, Albert Newsome, Philip Mairet, with T. S. Eliot and Ezra Pound as corresponding members. These names were published in *The New English Weekly* when the Committee was formed.

as "an informal association of friends" whose "membership has varied somewhat with the passage of time."

As for the matter of a journal's being "entirely independent," the question arises—dependent of whom or what? Journals are all dependent on revenue whether derived from sales, or advertisements, or subsidies. They can be independent of readers' money provided they are sufficiently subsidised; or of advertisers if they get sufficient subsidies or readers' subscriptions; or of subsidies if they get the other two kinds of revenue. But they must get revenue from some source or other on pain of extinction. In practical life the most independent journal is one which derives all its revenue from readers, for these are unorganised and not in a position to stop supplies in large amounts without notice as can advertisers and large-scale donors. Other things equal, the journal is therefore most independent which presents the widest range of subjects interesting to the public. Given that it gets a large circulation on this basis it can afford to be independent of certain groups of readers. It can, if for any reason of policy it chooses to do so, eliminate certain features without incurring serious financial risks by reason of losing the custom of readers who valued the journal on account of those features.

This is another way of saying that a journal which confines its appeal to one subject cannot increase its circulation unless the demand for that subject increases; and it loses circulation if the demand decreases. In the latter case it has to depend for its survival on such devices as cutting down its size, or increasing its price, or getting subsidies from people who wish it to survive. We are here describing the history of THE NEW AGE under its present editorship. Our general difficulty is this: that according to the logic of the Secretariat's policy on the one hand and that of the Chandos Group's policy on the other, THE NEW AGE is of no further use to the Movement. We, and the readers we represent, do not agree—at least not yet. In the nature of the case people who are forwarding policies alternative to ours and in which they believe, must necessarily look upon the revenues collected by THE NEW AGE as a waste of money that our demise would free for better objects.

Our only hope, so far as we can see, is that the Liaison Committee appointed by the York Conference will devise a policy of its own which will open up opportunities for THE NEW AGE to survive and carry on its work. Obviously if the Committee sponsors or adopts the policy advocated by Mr. Reckitt and Mr. Symons, it will *ipso facto* pronounce sentence on THE NEW AGE. *The New English Weekly* would then automatically become "the subscription journal of the Movement" because it does reflect in its contents the educational synthesis of subjects which the Chandos Group believes in and has consistently tried to establish throughout the past ten years.

Speaking for ourselves, we do not want THE NEW AGE to be "independent of any Group or organisation" outside itself. We are looking for an organisation on which we may conscientiously depend, that is, one which stands for the primacy of the Social Credit Analysis and Formula as the starting point of its policy, one which declares unequivocally that all problems other than the economic problem are secondary in urgency because they are dependent for their solution on that of the first.

At the moment of writing the foregoing paragraph a letter reaches us from a supporter of the Secretariat in Jersey. By pure coincidence it logically fits in with the tenour of our remarks, and therefore we print it here instead of in the correspondence columns elsewhere.

Dear Sir.—The reports of the speeches at the York Conference make sorry reading. Stories of groups so spineless that, when faced with tasks for which they could summon no enthusiasm, they simply faded away. These groups were at no time under any compulsion to remain affiliated to the secretariat. As soon as they found themselves in disagreement with the latter's policy they could have seceded and gone their own way.

Mr. Littlewood is reported as having said that nothing is now being done in Liverpool. Why not? Could not the "earnest and instructed Social Creditors" in that area formulate a policy for themselves. Are all the autonomous groups going to run to York or the Liaison Committee to ask what they must do? If so, how long will it be before they are complaining of domination and control by the Committee?

Mr. Littlewood objects to the pyramidal form of organisation for action. The second resolution says that candidates for Parliament may be put forward. (I like the word "may," implying that the autonomous groups could have been forbidden to put up candidates!) If a group decides to put forward a candidate, will all the campaign work be left to individual initiative without any central control?

To me, the whole tenor of the speeches seemed to be that of people anxious to shift the blame for their own inaction on to someone else's shoulders.

T. L. MAWSON.

It is useful to have this letter, and we wish that more supporters of the Secretariat had contributed to our columns in this way during the last two years. We are not concerned with the specific points made by Mr. Mawson, but only with their general trend. If they were debated by competent protagonists on either side we are pretty sure that in the end the main conclusion to be drawn would amount to the formulation of the major dilemma facing the Movement. The dilemma is this: Given any prescribed policy of action for the Movement to adopt, the more logical it is the less practical it is—and vice versa. It will be agreed that the criticisms of the Secretariat's policy at the York Conference were not directed against its logic but against its feasibility. Mr. Mawson's letter can be construed as a challenge to the critics to produce a policy which shall be more feasible and at the same time equally logical (or more logical). And it will be found eventually that there must be a compromise between the theoretical best plan of action and the practical best. Thereupon will arise the thorny question of where to establish the compromise. There will be more than one answer—probably many answers. And when they are elicited, we are confident that they will collectively point to the necessity for the Movement to revert to its original methods. We believe Mr. Mawson to be right in suggesting that any alternative body to the Secretariat which laid down an alternative policy of the same scope would come under the same condemnation. But he fails to draw the correct moral, which is that free initiative won't tolerate limitations, and, for that reason, won't accept leadership of any kind. When Major Douglas launched the Secretariat he emphasised the fact that the sensational progress made by the Movement up to that time (1933) was due to the unpaid services of its members. Now persons who work without payment will work at what they think best by methods they think best. Any leadership which seeks to impose tasks on people who do not spontaneously "take to" them can only succeed if it possesses the power of intimidation or the power of remuneration, or both. That is why the one activity which stands out from all other achievements of the Secretariat has been the velocity of circulation of the Treasurer's hat. In short any effective leadership of the Movement will be the leadership of rich men, no matter what person or

persons occupy the leading positions. The safeguard against that is decentralisation as it existed before 1933. It was cheap in cost and effective in results.

We have given it as our opinion that Mr. Hargrave has gone nearer to solving the problem of reconciling disciplinary leadership with voluntary service. Particularly so since the expansion of the Green Shirt Movement into the Social Credit Party. Under its auspices you have something equivalent to Major Douglas's picture of an aristocracy of producers subserving a democracy of consumers; that is, you have a disciplined inner and mobile body of Green Shirts trained and ready to lend assistance to any act of free initiative on the part of any section of the outer party.

Now that the Government has decided to ban uniforms, the main reason for antipathy towards the Social Credit Party has been removed; and the York Liaison Committee will do well to consider the merits of Hargrave's plan of organisation as the best form of compromise between the go-as-you-please and the go-as-I-tell-you policy of leadership.

Caustic Comment.

By Scriblerus Secundus.

The headmaster of Eton, whom one would imagine to be fully occupied with the thousand odd boys in that establishment, has taken some hours off in term-time to speechify at another school, and is credibly reported to have said that the boys at Eton "were inspired with a love of classical learning and the great virtues of ancient Rome." Well, well! The last scholar of Eton with whom I had any conversation declared that he was sick of Latin and Greek, that even after getting his school certificate he had to do the wretched things for another year, and that his only interest was in Natural Science and to a lesser degree in Mathematics, and that he had begged his father to take him away and send him somewhere where he could be taught Science, and taught it well.

The great virtues of Ancient Rome are largely a figment of the imagination. The Roman motto was "Safety First," except for the other man. One eminent classicist had the wit to observe that Cicero was one of the few Romans with whom an English gentleman would shake hands if he met him in the next world. Of course, they had a few bright people. Julius Caesar was one, so he was assassinated. Among the assassins was the noble Brutus, who suspected that Caesar, no plaster saint himself, was about to stop him taking 80 per cent. interest on forced loans from the unhappy provincials.

Of course it would happen. Thanks to a Douglas Cadet, I have been shown the Confidential Supplement No. 3 to *Social Credit*. There seems to be nothing confidential about it except the name. The contents are nothing remarkable, and I observe that it is, according both to the title page and the imprint, "published." Now how can a confidential document be published or something published be confidential? Privately Printed would be intelligible. It is perfectly reasonable to supply extra reading matter for your direct subscribers, but to ask these people to meditate in solitude and remain incommunicado about what may be information or ideas of earth-shaking force seems psychologically misguided.

The front page, however, does contain something of interest. It prints a letter of Major Douglas to an un-

named correspondent who wrote to him about the people who do not see eye to eye with the Secretariat. From this letter it appears that the better known malcontents, at any rate those known as the Chandos Group, have never supported the Secretariat, and this unfortunately ain't so, since at least four have been at various times actively connected with it. They are then said to have directed two Social Credit associations, and that isn't true, either; in fact, some of the members seem hardly to have heard of one of them and have never gone near the other, which incidentally flourishes greatly on its own initiative. Then the cause of vice in the aforesaid Chandos Group is the former association of some of the members with Socialism, National Guilds, etc. Shades of the Douglas-Orange Scheme for the Mining Industry! And, anyhow, are we to conclude that any connection, however dim, with any brand of Socialism is a bar to *pukka* Social Credit, for, if so, about half the population of this country must remain for ever outside the fold.

The dispute between Lord Nuffield and the Air Ministry is interesting, because it seems another example of the troubles of people who rely on experts. Lord Nuffield had no good opinion of the scheme to make bits of aeroplanes up and down the country and assemble them at central points. He is a great expert. The Editor of *The Aeroplane*, who is necessarily in touch with the aircraft industry and has been ever since it began, has spread himself for several pages in his best style. This expert says, *inter alia*, that the Shadow Scheme is "the most dangerous thing that could be evolved for the production of armament in defence of an Empire." He labels whoever thought of the scheme as an "academic ape." "Even a politician ought to have been able to see its folly." But equally great experts like Sir Herbert Austin seem to think it a good idea, so you pay your penny and you take your choice. Similarly many experts think that the Royal aircraft establishment at Farnborough was, is, and ever will be, a completely useless waste of money, while many others get on with it! But who will decide between the rival gangs?

Dictator B.C.

Joseph of Genesis was an early example of the complete dictator. His method was simple, but effective; his working speed remarkably rapid. Within two years, he, a foreigner, had the whole of the Egyptian nation well and truly under his thumb. He is a shining example to all dictators who have followed; most of them being cheap copies of this most original Hebrew.

Joseph, it will be remembered, came into prominence by interpreting the two dreams of Pharaoh. There were to be seven years of plenty followed by seven years of famine. Joseph advised Pharaoh to appoint a food controller (Milk Marketing Board and others please note) to collect corn during the years of plenty ready for the famine. Assuming the truth of the prophecy, this, of course, was sound practical advice. Pharaoh was no fool. He immediately appointed Joseph to the job, thus placing responsibility where it belonged. Now, from a purely personal point of view Joseph was in a nasty position. He had said that there was to be a famine after seven years. Seven years is a long time. Supposing Dame Nature did not arrange a famine in the eighth

year? A despotic monarch would have no hesitation in removing a false prophet. By giving Joseph the job he automatically had him safely in the nutcrackers. There simply had to be a famine however much or little Nature helped! Armed with despotic powers Joseph collected up the corn in the years of plenty. He had at first advised the collection of a fifth of the crop annually but when he had the job there is no mention of the fraction—"he gathered up all the food of the seven years." (Gen. xli. v. 48.) From a later chapter there is strong evidence that his corn cornering was so effective that he held up the corn sowing too. If that were so, of course, his "famine" was easy!

The famine started to time. The "boom" was followed by "bust," even as in our own day. Joseph's tactics were a model of speed and precision. By the end of the first year we read (Gen. xlvii. v. 14), "And Joseph gathered up all the money that was found in Egypt and in the land of Canaan for the corn which they bought." (Nothing like a famine for raising prices!) Having no money, the people asked their kindly dictator what they were to do next. And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail." (If money fail!—what a joke.) There was evidently only a famine in corn, as they apparently had plenty of cattle to exchange for bread, for they managed to live the rest of the year on cattle barter. (c.f., German mouth-organs for American raw materials.) In the second year, having no money and no cattle, the people again applied for advice. How well trained they were appears in xlviii. v. 19: "—buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate." There's a dictator if you like! Voluntary slavery and loss of all possessions in exchange for bread! Given the key of the larder, the Dictator is indeed supreme. So Joseph gained complete control, and then what? Exactly as our dictators have done in England A.D. 1936, "And as for the people he removed them to cities from one end of the borders of Egypt even to the other end thereof." (v. 21.) The only people he did not touch were the priests. As Joseph had married a priest's daughter that was understandable. To end this two-year plan we have Joseph addressing his nation of slaves. Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land." One-fifth of all crops were assigned to Pharaoh under this generous act of Joseph's. What was the answer of this nation of slaves—revolt? Not on your life! "And they said, 'Thou hast saved our lives'—" "Happy the Dictator who can dupe his victims to that extent," as Hitler and Mussolini might truly say. Of the remaining five years of famine, there is not a single word. Having accomplished a good job of work inside two years, Joseph let it go at that and did the right thing by his family—put them into official jobs with fat salaries. H. E. B.

Notice.

All communications concerning THE NEW AGE should be addressed directly to the Editor:

Mr. Arthur Brenton,
20, Rectory Road,
Barnes, S.W.13.

Renewals of subscriptions and orders for literature should be sent, as usual, to 70, High Holborn.

Prospects of the Movement.

By J. Ewart Purves.

[Address given at the York Conference.]

Probably the most difficult part of the Social Credit idea to put across is the right to our cultural heritage. The right of everyone to a portion of the total product of industry, irrespective of any present contribution in work. Yet, if we are going to rouse the population, it is one of our strongest points. People will never be roused to action by the offer of leisure, plenty, and security. These three things on which we have based so much of our driving force are quite hopeless as stimulants. Just think of them—Leisure—Plenty—and Security: they are enough to lull any population to sleep.

We must go back to the old cries which have never failed to stir the heart of man. Rights and Freedom, and the first Right we must go for is the right to our cultural heritage. This is one of the most difficult things to get accepted, but once accepted, it has got real driving force. "Rights were made to be sustained." You have got to fight for them.

The difficulty of getting people to appreciate their right to a cultural heritage has led to a very dangerous tendency: to feel, that at present, the work complex is so ingrained that we must compound with it, and talk of "Work for all," wrapping up the cultural heritage in a work complex. This way leads to complete sterility and futility. There is no compromise. We cannot exchange Social Credit for the Credit Socialism of the Labour Party and the monetary reformers.

We Must All be Leaders.

Politicians compromise. Our duty is to be in the spear-head of progress. We must all be leaders. Consequently, any organisation which is going to help us must be one which is designed to help and not to direct.

The two greatest needs of the leaders in each district are information and fellowship. You cannot get all the information yourself, but you can use the gleanings of others, and for that reason, an organisation which is going to be of real use, must be able to supply information.

The need for fellowship is also very real. How often do we hear of workers ceasing from striving because they feel alone. Remember how even the great individualist Elijah wilted and prayed for death, because "I, even I only, am left." But when the Lord told him that he had 7,000 men who had not bowed the knee to Baal, he took up his work again and went from strength to strength.

The fellowship of federation is necessary to everyone of us, but driving force cannot be expected from a federation. That must come from the spirit in each individual Social Creditor. If the individuals have not got it, no amount of organisation can knock it into them.

To Fight Socialism.

As we choose our war cries, so we must clearly define our enemy in the present turmoil. We are out to fight Socialism. That may sound astounding to some of you, but I am using the word in its essential meaning. The essence of Socialism is that burning desire to make your neighbour do what you think is good for him. It is on that basis that Mr. Baldwin can say, "We are all Socialists now." The present financial system draws its main support from this lust for power over others. On the one hand we have rights, the right to our cultural heritage—on the other, we have individual freedom. Now I think that in these two we have, what you might call, a burning torch with which to lead the people.

It is along these lines we have attempted to work in the London Social Credit Club. But while retaining our strategy we are changing our tactics. We had existed for sowing the seed broadcast, but we have now decided to sow in a single area, and attempt the formation of a Social Credit public opinion in one Parliamentary division.

We want to try to transform a complacent electorate, willing to have anyone foisted on to them, into a live

electorate conscious of their rights and determined to be heard by, and through, their elected representative.

Modernising Our Weapons.

In pursuing this aim we must see that we do not try to fight with archaic weapons, and we must modify our approach in teaching to our audience. We must select the weapons most useful to search the harness of indifference of all types and classes.

The finest army which ever marched out of Scotland met with most signal defeat at Flodden at the hands of an inferior force—not from lack of bravery, but because of its archaic organisation. The Scots had equipped themselves on a model which was fifty years old and which had proved very successful on the Continent. It just so happened that it was unsuited for local conditions, and the fifty years was one of those fifty year periods which counted.

In the same way we may work hard, but if our organisation is on an archaic model and ill-adapted to local conditions, we shall be unable to withstand the shock of battle. Plans for each region must be carefully thought out and tested, and not merely followed because they have been used by other movements with success in the past.

To Summarise.

To gather together my threads—if the Social Credit Movement is going to succeed, then we must all have drive, the drive of a man like Tyndale, who had no special advantages of birth or upbringing (he was born in the same bucolic county as Mr. Baldwin). Like him we must fight that terrible danger, the divorce of mass propaganda from the teaching of the whole knowledge on which it is based.

We must realise, as Galileo failed to realise, the resistances we are up against, and make a special study of them: that is where co-operation and fellowship are so essential. A small handbook on resistances and their origins would be very useful to many speakers.

Rights and Freedom.

If we are to arouse the British people, which is our object, then we must go for what the people believe in their heart of hearts, Rights and Freedom. We have got the two best words, Rights and Freedom. We can preach them, we can draw people with them, and we can make a drive which nothing can resist.

The urge for freedom is deep in every heart, it may be obscured by fear, but it is there. It cannot be reasoned, but it can move.

It was a love of freedom which kept Scotland independent from England for nearly four hundred years, and in giving it up for a love of success the Scottish people sank into serfdom to the Bank of England in whose bonds we groan to-day.

In closing I will take you back to the Declaration of Independence of my own country in 1320: "As long as one hundred of us remain alive we will never bow down to the domination of England. For we fight, not for riches, nor glory, nor honour, but for FREEDOM ALONE, which no good man giveth up save with his life."

With rights in one hand and freedom in the other, with Social Credit for our faith, I do not think we will lack a following among the British people.

London Social Credit Club.

Blewcoat Room, Caxton St., S.W.

NEXT PUBLIC MEETING.

November 13, 8 p.m.—"Looking back and looking forward," by Mr. T. Faithfull, author of "The King's Prerogative."

SUBSCRIPTION RATES.

The Subscription Rates for "The New Age," to any address in Great Britain or abroad, are 30s. for 12 months; 15s. for 6 months; 7s. 6d. for 3 months.

LETTERS TO THE EDITOR.

THE CHANDOS GROUP.

Sir,—In pursuance of your role as self-appointed watchdog to the Social Credit Movement, you make, or give publicity to, a number of observations in your issue of November 5 which relate directly or indirectly to matters concerning myself. May I therefore ask for an opportunity to reply to some of the points thereby raised.

(1) You state that "the Chandos Group controls the policy of the 'New English Weekly.'" This is untrue. This paper is the property of the wife of its founder, the late A. R. Orage. Its policy is at her discretion. Only three members of the Chandos Group are connected with the paper in any way, whether officially or unofficially.

(2) You say that you "are not prepared to assent to the idea that the Chandos Group should control the key positions in the Opposition" constituted by the York Conference. Neither you nor anyone else is asked to assent to any such thing. The Committee appointed by the Conference itself includes seventeen members whose names have been published in your columns. Only three are members of the Chandos Group. Only four members of the Group were at York at all. How the Group would be able, even if it so desired, to control any "key positions" in such circumstances is not clear.

(3) Your correspondent, J. Golder, following your lead in a strong attack upon a book not yet published, expresses his alarm lest the York Conference be "exploited" for the "sort of fusionism" this book is assumed to advocate. Passing over the question of how a Conference can be "exploited" for the doctrine of a book not even announced when it met, I would call your correspondent's attention to the Chairman's address at York, which contained an elaborate criticism of all tendencies to assimilate Douglas Social Credit to "monetary reform" theories, and a categorical statement that:

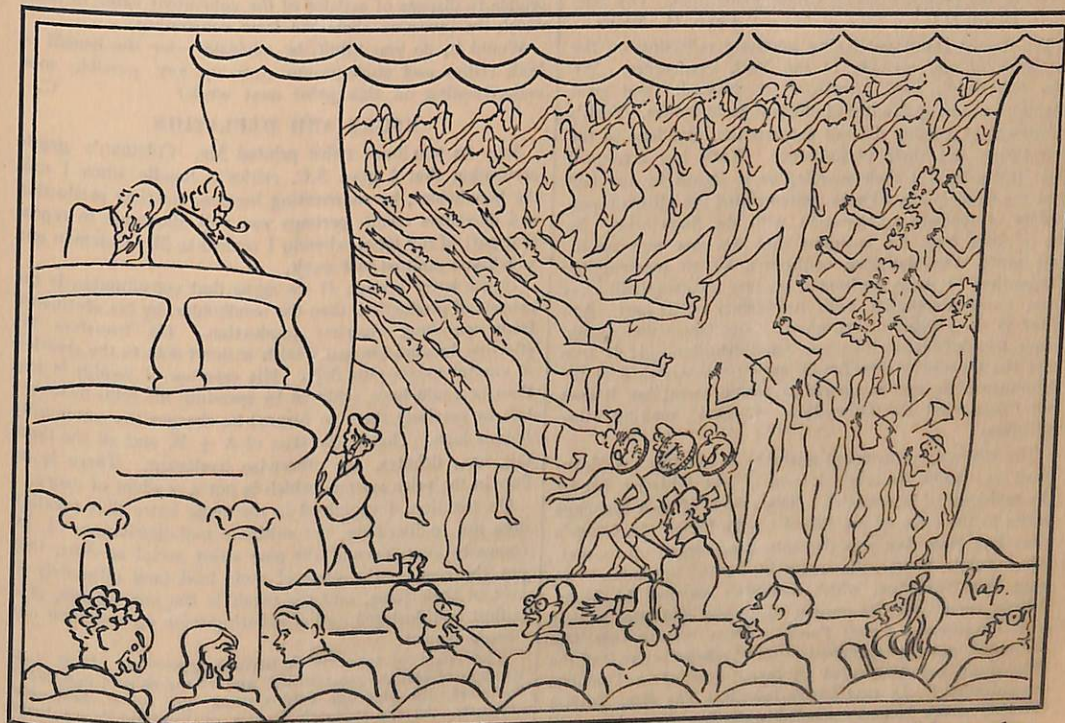
This Conference is called in the absolute conviction of the unique character of the Douglas analysis and the essential Douglas proposals, and of the great unwisdom of compromising this unique case by alliances which seem to leave its finality within its own frame of reference open to question.

(4) I have not left myself much room to deal with the article, more particularly relating to myself, in the course of which you declare there to be a danger that the Chandos Group may be "betrayed into compromises" by following the line of an article of mine published over six months ago, upon which you forbore to make any comment at the time. You have no warrant whatsoever for assuming that the opinions expressed in this article are necessarily those of the Chandos Group, or, indeed, of anyone but myself. The majority, at any rate, of the members of the Group are well known to you, and I am surprised that the idea that such men may be assumed to fall under the spell of whatever "heresy" I may utter does not appear as ridiculous to you as it does to me. I do not propose to defend the standpoint of this article—grossly perverted as it is—at the tail end of the letter, though I should be perfectly willing to do so before any Social Credit audience of good faith, and, indeed, did at the London Social Credit Club, where my standpoint, despite some friendly criticism, was not unfavourably received. I will make only two observations:

First, that the assertion that "the heart of man is deceitful above all things and desperately wicked" is a quotation from the New Testament and not from my article. The Catholic theology as to the nature of man, to which I adhere, is not to be deduced from a single text, and if I should ever happen to include this sentence in an article dealing with secular affairs it would certainly not be in such a way as your paraphrase suggests.

Secondly, while I can agree with the statement in your editorial Notes that in discussing the application of Social Credit one may be led to travel "outside the orbit of scientific education into that of social morals," I can see

THE DROOPING OF THE COLOUR OR OFF WITH UNIFORMS!



Norman's Nudist Corps-de-Ballet in dance, "Say It With Currency," produced to celebrate the Government's ban on the Poor Man's Poster.

no reason why individuals, speaking for themselves, should not do so, and many very good reasons why they should. One of these is that unless a social policy can be related to social morals, the majority of men are not likely to show much interest in it.

I regret the length of this letter, but it is important at this moment that the difficulties in which our Movement finds itself should not be magnified by misunderstandings. May we hope that, while bearing your "torch of purifying flame," you will be more careful when you "jump heavily with both feet"? Otherwise the consequences may be more destructive than purgative. MAURICE B. RECKITT.

Greenways, Guilddown, Guildford.

November 7, 1936.

A BOOK REVIEWED AHEAD OF TIME.

Sir,—Thank you for the space you have given to discussion of the publisher's announcement of the book "Seven Heterodox Theories of Money," which will be published in the course of a few weeks. Its proper title, by the way, is "To-morrow's Money." When it appears it will be clear from its concluding chapter, a copy of which I append, that one of its objects is to guard against the very fusionist-confusionist tendency you, Sir, so wisely condemn. The Conclusion answers, I believe, a number of the questions raised in your columns.

A statement of my viewpoint has been called for. It is this: I accept the Douglas analysis and proposals as correct, and as final to date. But I also accept a judicial inquiry such as that called for in the Petition to the King as one effective means to the attainment of Social Credit. The Social Creditor who has full confidence in the Social Credit theory knows what conclusions such a judicial inquiry must reach.

Since Mr. Golder gratuitously mentions the York Conference in connection with your review of the publisher's announcement, I should like to make it clear that neither that announcement nor the book itself is in any way related to the Conference—a fact which will be sufficiently obvious to those who attended the Conference or have read Mr. Reckitt's opening address. Incidentally, for Mr. Golder, may I remark that my word is never "Amen" but "Fiat . . ."

Mr. Reckitt's letter regarding the Chandos Group, which you printed last week, will have shown your readers that your listing me in your "Who's Who" of October 29 as a member of the Chandos Group was an error—one which need not have occurred, since verification would have been simple. I am strongly in sympathy with the objects of the Chandos Group, so far as I know them, though that does not mean that the Group are, ipso facto, in sympathy with mine. MONTGOMERY BUTCHART.

SEVEN MONETARY HERETICS.

Sir,—You did well to roundly condemn *Seven Monetary Heretics* as a very ill-timed piece of work, and there can be little doubt that your anathema will be generally applauded throughout the Social Credit Movement; except possibly by those who consider that any old method will do so long as it produces some kind of a result.

It is a trifle gratuitous, however, of Mr. Golder and "Presbyter" to argue that because Mr. Butchart has published the kind of book that Mr. Butchart presumably thinks somebody should read, therefore the York Conference, at which both of your correspondents were present, is suspect in its intentions.

The conference met to re-assert its adherence to some of the fundamental principles of human association laid down

in *Economic Democracy* in face of the creeping paralysis of a system of organisation devised by expert practitioners of Tammany. Accordingly, there is little occasion to fear that the essential economic principles of *Social Credit* will be receded to accommodate moonshine in the objects of the proposed Social Credit Federation. The door is well guarded!

FRED. H. AUGER.

[We do not recall publishing anything reflecting on the intentions of any member of the York Conference. We take everybody's good intentions for granted. But good intentions are no guarantee of efficient performance. York's indictment of Buxton did not concern the intentions of the Secretariat, but their performance. York has arraigned their methods, not their morals, as is shown by the fact that the Chairman's address contemplated the ultimate possibility of renewed co-operation with the Secretariat. So let us start from the postulate that we have now an incorruptible Administration confronted by an incorruptible Opposition. It is so confronted because incorruptibility has been found compatible with inefficiency on its part. And there is no antecedent reason why the Opposition should prove less inefficient than the Administration. It is true that the Opposition benefits by seeing the mistakes of the Administration, and can avoid repeating them; but it does not follow that the Opposition will avoid making other mistakes.

The best way of avoiding mistakes is to allow the Movement to assume its original form of free initiative fed by the exchange of information. The vehicle of such exchange exists in the form of the Social Credit Press. In Orage's time *THE NEW AGE* was the only Press organ up to 1921, when *Public Welfare* (later *Credit Power*) appeared. In 1923 *THE NEW AGE*, which had been acquired by Major Moore, came under its present editorship, and later in that year incorporated *Credit Power*. From 1923 to 1932 *THE NEW AGE* was the equivalent of the "official organ" of the Movement and constituted all there was of a "central organisation." In 1932 Orage launched *The New English Weekly* which has run parallel with *THE NEW AGE* until to-day. In the meantime other journals appeared, notably *Prosperity* and *Attack*, these organs representing actionist formations now known respectively as The Petition Council and the Social Credit Party of Great Britain. From 1934 onwards the three organs of the Social Credit Secretariat successively appeared. Mention must also be made of the broadsheet, *Social Credit News* issued by the London Social Credit Club, and *Purpose*, issued by Mr. W. T. Symons. That makes nine periodicals appealing variously to different sections of the Movement.

Now the first business of a Social Credit Federation, if we are to have one, is to decide what its attitude is to be towards these journals. They all advocate Social Credit with varying emphases and modes of interpretation and application. From the point of view of the (hypothetical) Federation they are all "good in parts" like the curate's egg. It may be that the Federation would issue an organ of its own. That would open the question of what would be the attitude of the new journal to the other periodicals. Would it list and sponsor them? Would it invite their respective editors and contributors to co-operate in running and writing up the Federation's organ? These and other questions which will occur to readers will need careful consideration; and upon the answers depends the successful outcome of the new organisation's activities against the common enemy.—Ed.]

ABSTENTION AND CONSUMPTION.

Sir,—Just a line re paragraph 3, column 1 of page 3 of last week's *NEW AGE*.

You say that the present financial system "makes no provision for enabling industry to dispose of the articles which the profiteer investors abstain from consuming."

Will not this bring the critics buzzing round your ears?

I can hear them saying that the money (profits, etc.) saved by the investors will be paid out to wage and salary earners for producing new capital assets, and these wage-

earners will spend it on the articles that the investors have abstained from buying.

Immediately, that is so.

Ultimately, the new capital assets will saddle consumers with a liability, the meeting of which will leave industry unable to dispose of articles of *the equivalent value to those* which the investors abstained from consuming.

Would it, do you think, be advisable—for the benefit of both critics *and* students—to clear up any possible misunderstanding on this point next week?

USURY AND DEFLATION.

Sir,—As you have twice printed Mr. Coleman's gentle accusation that I gave S.C. critics a handle when I said the bondholder, by re-investing income, restricts production and decreases credit, perhaps you will allow me to repeat that part of my letter wherein I replied to Mr. Coleman and which you omitted last week.

In the letter I said: If we agree that consumption is the genesis of production, then the bondholder, by his abstinence from spending, restricts production. He transfers his effective demand for real wealth without debt to the creation of capital assets plus debt. His creation of wealth is less than he could have achieved by spending his total income—less by precisely the sum (usury) he charges the community for his loan. That is the crux of A + B, and all the time-lag, etc., debates, are otherwise irrelevant. There is no flaw in the price system, which is not a pendant of usury.

On taxation, I explained in the same letter that taxation does not re-distribute, nor mitigate mal-distribution of, income comes because, even if the poor enjoy social services, they pay the cost on the price of their food (and ultimately at a cost of their jobs), and the result is the one we see, of a bathed and doctored nation suffering from malnutrition and unemployment.

The effect of taxation is beyond argument. It is "an incident of private capitalism," and as the ship of capitalism founders, the steerage cabins must go down first—and deepest. As the "stately homes of England" are taxed derelict the means-test screws must be turned more cruelly tight.

Mr. Coleman's point concerning the ratio between the deflation of recall, and the inflation of issue, of ways and means advances, is, as in the case of the bondholder, dismissed by the fact that the interest charged on the advance causes progressive deflation and cumulative, inextinguishable debt.

GLADYS BING.

[This correspondence is now closed.—Ed.]

ANSWERS TO CORRESPONDENTS.

[The following answers refer to letters in this issue.—Ed.]

M. B. Reckitt. We wish to state that the references we make to this subject in the "Notes" this week were written before we knew what was in Mr. Reckitt's letter. Our reason for the statement is not that we wish to qualify anything we have said, but to make it clear that our references are not a reply to the points made by Mr. Reckitt. For the present we think it advisable not to make any comments on those points. In this issue of *THE NEW AGE* there is enough material for a week's reflection on the part of everybody. We would like our readers to study what we and Mr. Reckitt have written, and to include in their study the articles and correspondence of others which we print in this issue.

M. Butchart. We emphatically join issue with Mr. Butchart on his advocacy of another official inquiry. We do not see any reason why such an inquiry would result in judgment in favour of Social Credit. The International Financiers came to their conclusions years ago on the technical soundness of the Social Credit Analysis. If those conclusions had been adverse they would have been pronounced without delay.

"Though Mr. Aberhart fail, Canada will not judge him nearly so severely as she will judge Major Douglas."
[Extract from an article entitled "Credit Experiments," by E. A. Earle Kelly in the current number of *The National Review*.]

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