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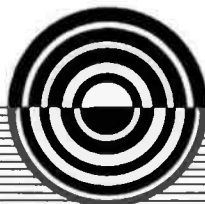
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of any overseas papers not listed here.

Lucky Number!

Annie the cook wanted to go in for the Irish Sweep and chose a ticket numbered 23. It proved to be a winning number and brought her a prize of £3,000!

When a reporter arrived to interview her he asked, "What made you think of that number?"

"Oh," she replied, "I dreamed of the number five for five nights running, and five fives are 25, so I wanted that ticket."

Too Bad!

Footpad: "Get ready to die. I'm going to shoot you."

Victim: "Why?"

Footpad: "I've always said I'd shoot anyone who looked like me."

Victim: "Do I look like you?"

Footpad: "Yes."

Victim: "Then shoot."

The Dramatist's Dilemma

By D. Beamish

MR. BERNARD SHAW has been criticised in the *Evening Star* for saying that democracy as we know it is a fraud. "The Government is so all-powerful that it can do what it likes with us," he said.

But are not these words true?

The majority of people in these islands are poor and harassed, living from hand to mouth without any comfort or security, subject to multitudinous laws, rules and regulations of very few of which they approve, and the general attitude towards the government is one of sullen resentment or helpless resignation, according to temperament. Officialdom is disliked and feared.

Democracy means rule according to the will of the people, i.e., the majority. The millions of hurried and worried individuals, scurrying to their work in the morning and scuttling home in the evening, their thoughts occupied with how to meet their instalments on the furniture or the baby's pram, how to pay the doctor's bill or to squeeze in a fortnight's holiday by the sea to set them up for the next year's grind, *are the rulers of the country*. There is no power and authority higher than theirs.

Then, it may be asked, why do they not use their power and authority to remove their poverty and worry? It is hardly conceivable that they *like* being worried and poor.

It is because they have been taught to think that poverty is one of the hardest things in the world to abolish. And they all have different ideas as to how this difficult task should be tackled.

It does not occur to many of them that it has already been accomplished.

There is no scarcity of anything except money.

Manufacturers and shopkeepers — all who have anything to sell—are at their wits' end how to sell more of it. It is obvious that there would be no such frenzied efforts to sell if there were not a superabundance of everything.

As there is no scarcity but a superfluity of all the things we need, then our poverty is due to a *denial of access* to it.

"It's because most of us haven't the money to buy what we want. We are quite aware that there is plenty for those who have the money to buy it," somebody may here interject.

Well, money is a mechanism of access.

Let us consider the situation very carefully. The majority of us are poor because we have not enough money to buy what we need.

Democracy means the rule of the majority; therefore, we possess sovereign power, i.e., the power to *alter what we do not like and to get what we do like*, provided it is possible.

There is nobody who has the right,

authority or power to deny us access to goods for sale (goods which we ourselves produce in our collective capacity, using machinery which is a common inheritance).

Consequently there is nobody who has the authority or power to deny us the money without which we *cannot* buy.

• • •

While we have no control over our own money system, our democracy cannot be anything else but a sham; but there is a difference between a failure and a sham. We are very much in the position of a man who owns an estate, who is the "master" of it, but whose financial affairs are controlled by somebody else. That is not quite a true analogy because he would probably live in such comfort as the estate yielded, although he would not control it himself, whereas we, the owners of the British Isles, live in misery, discomfort and insecurity.

When I refer to controlling our own money system, of course I do not mean that we should tell financial experts what to do, how much money to issue and so on. What we should do; what we have the power to do is to tell them that as *we* have produced plenty of everything, *they* must see to it that enough money is issued to enable it to be bought and consumed.

• • •

Probably most of us have met the small schoolboy who cannot possibly go to school because (a) he has lost his cap; (b) he has mislaid his satchel; (c) his bicycle tyre is flat and he can't find the pump; (d) he feels sick.

His mother probably wastes her time trying to find the missing articles and looks worried and dubious at the complaint of indisposition.

His father comes along, looks at his son and the clock and says, "Now, John, *no more nonsense*. Find your things *at once* and go to school."

In five minutes, John, complete with cap, satchel and bicycle, is speeding along to school.

What *we* have to say to the financiers—through our elected representatives—is "bring the money system into line with this Age of Plenty *at once*, and *no more nonsense*."

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COMMENTARY

Fake Democracy

"THE future of democracy rests in the hands of the people. If they cannot make sacrifices corresponding to those made in totalitarian States, then they and democracy will go under."—Earl Baldwin, at the annual re-union dinner of members of the Ashridge Fellowship College, Berkhamsted, Herts., on November 17, 1938.

In other words, you can only preserve your liberties by abandoning them.

Where Is It Running To?

"Gold is running out of France as blood flows from a wound."—M. Reynaud, Minister of Finance and "father" of the French Government's inhuman "economy decrees," speaking over the radio on November 26, 1938.

The analogy is hardly correct, since blood is essential to life, whereas gold is not.

"Keep Fit" Jobbery

"Vogue for beauty culture has meant hundreds of extra jobs. Towns which used to boast one hairdresser now have ten. The Physical Fitness Campaign has brought its extra quota of posts for women as instructresses and demonstrators, although the reaction which usually follows such ideas makes these less secure and stable than many posts."—*Reynolds News*, November 27, 1938.

With Social Credit all these job-making stunts will be a thing of the past, and men will seek and find strength and beauty unhampered by the careerists.

After all, one cannot imagine the ancient Greeks regarding physical culture and beauty as a "job"; but then, they knew nothing of "Sound Finance." We can see what they were from the Parthenon friezes; we can see what we are from the "dole" queues.

Restore the Family Christmas

"A special correspondent in the West Riding of Yorkshire writes: 'In one of Barnsley's poorest schools, . . . I talked to the teacher of an infants' class . . . The teacher said simply: "We are arranging as much as we can at school. I think we shall be able to keep most of them out of their homes on Christmas Day . . ."

"It is not the parents' fault. They love the children well enough, but houses where the man has been workless for some years are gloomy places for young children to celebrate Christmas."

"So here, at any rate, on Christmas Day, some children of the unemployed will tramp cheerfully off to school, as usual, there to enjoy a Christmas dinner and a day's amusement.

"We cannot hope to restore the blessing

of a family Christmas, which these children may never know."—*Daily Telegraph* Toy Fund Appeal, November 25, 1938.

Charity is supposed to be good enough for these kiddies. *Would it be good enough for yours?*

Christmas is a Christian festival and one of the things Christ said was: "Do unto others as ye would that they should do unto you."

Demand the National Dividend and restore the family Christmas—and the national honour.

Romantic Rubbish

Lord Addison, in the House of Lords on November 22, 1938, said it was a mistake to say that the reports of Royal Commissioners were unpopular.

"If the Stationery Office had only given some of them nice bindings they would have been just as good sellers as some of H. G. Wells' books," he said. "There is a lot of romance, and many a thrill in them. I have quite a good collection."

This remark was greeted by laughter. It may seem funny to the Lords, but it's no joke to us. To us a Royal Commission is just an instrument of frustration, as day after day, week after week, year after year goes by with nothing done.

We don't need statistics to tell us there is poverty in plenty, we see it and feel it in every street in every town.

If the Lords want a demonstration let them try feeding their families on less than 4s. per head per week for food for a year. They won't get much "romance" out of that!

The Lawless Age

"According to Mr. Alexander Paterson, prison commissioner, 13 is the most lawless age.

"After the age of 13 the proportion of persons committing offences becomes less and less in successive age groups, so that when you are 60 you are twenty times as honest as when you were 16."—*Daily Telegraph*, November 22, 1938.

When a boy is 13 he may steal apples and appear as a disreputable delinquent in a Juvenile Court. When he is 60 he may be a respectable financier with a "corner" in apples. As to whether or not he is more honest is, of course, a matter of opinion. There is, you see, no law against poverty-promotion.

Open the National Credit Office

G. L. Schwarz, writing of the next war in *Reynolds News* (November 27, 1938), says: "Nobody outside a lunatic asylum will subscribe to War Loans. The present National Debt is over £7,000,000,000, and if the next war raised this to £20,000,000,000, whatever the result of the

war, the post-war generation would repudiate the debt."

Why wait till the next war? Why not abolish this false and iniquitous National Debt (£8,000,000,000, by the way) now and stop paying £200,000,000 every year in interest.

Anyhow, even if there is a National Debt there must also be a National Credit. We have a National Debt Office. Where is the National Credit Office?

The Economics of a Mad-House

Sir William Brown, Permanent Secretary of the Board of Trade, speaking at the annual dinner of the Flour Milling Employers' Federation in London on November 23, 1938, said that by next August they might have as big a wheat carry-over of cheap supplies for the milling industry as they had a few years ago.

"For the second time in one decade you will have a record carry-over, and a tremendous upset for the markets of the world may follow."

No wonder they are upset. All this mass-production of wheat is taking the bread out of our mouths. If there is any more abundance we'll all be on the bread line. Only a "No More Food" campaign can save the world from starvation.

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By G.W.L. Day

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Comedy of Errors

By ARTHUR BRENTON

LIBERTY — JEWRY — PROPERTY

RECENT news from Germany can be summarised in the statement that the German Government has instituted Market Boards for the disposal of confiscated Jewish property. Where the property is in the form of securities the Berlin Bourse has prohibited free dealings between Jewish sellers and Aryan buyers. The Committee of the Bourse is to take custody of the offered securities with the object of ensuring that they are converted into money at a judicious pace. Injudicious liquidation would cause a general slump in security values, and thereby inflict losses on Aryan investors. That would be most expedient, would it not? No doubt the Aryans are proud of their racial purity, but they are certainly prouder still of their financial stability. Exportation of the Jews—yes, very good! But expropriation of the exporters—well, not quite so good. *Nicht wahr?*

Where the property is in the form of business houses, the German Government has intervened to ensure that the buildings and stocks are sold at fair prices. The property will be officially valued, and so there will be no knock-out bargains for Aryan bidders. This is a wise precaution because it would not do for successful Aryan bidders to buy at prices which would enable them to undercut their Aryan competitors, or, alternatively, to gather all the financial fruit of the political purge. No; there must be strict justice between pure Aryans. Happily the means to that end are quite simple; the Government gathers the fruit, and the Reichsbank eats it.

Readers will recollect that both the above problems were alluded to in these columns when the fine on the Jews was originally announced. A third problem was also discussed at the same time, namely, that of dealing with the liability of insurance companies to pay out claims for damage. This raised the question of where the liability ultimately resided; for, as was pointed out in these notes, there was every probability that some of the risks insured against in Germany were spread out internationally through the re-insurance system. Last week the subject came up in the London press. It appears that City underwriters are concerned in the matter. To what amount they are involved is not stated; but that is of no particular consequence. The question is: On what principle ought they to act? The suggestion made in these columns was that they should place the money in the custody of the Government

or the Bank of England as a gesture of refusal to be accessories to the robbery of Jewish claimants under contract. This may not be feasible in the sense that these claimants could be paid out; but that is beside the point; for feasibility is no measure of rightness of a principle.

Well, since then, the German Government has appropriated the claims, and has instructed the German insurance companies to allocate the amount of money involved to the credit of the Government. This action should clarify the problem for the City underwriters. The picture now presented is that of Leopold Harris on a large scale, the only difference being that instead of Harris the fire-raiser we see Hitler the riot-raiser. What underwriter in the world would dream of paying claims for damage to claimants who had deliberately caused the damage? It is quite clear, therefore, that whether the rightful claimants ever get paid or not, the money ought to remain in this country as if in trust for them, their heirs or assigns.

It is a tall order to think that an autarchy could capture foreign credits merely by fouling its own nest. Today it is Jewish property which is the vehicle of this insurance ramp. Tomorrow it might be church property belonging to the Catholics. It may be objected that, after all, the Jewish trouble did begin with an assassination, and that so long as Catholics obey the law their property will be safe. Nevertheless there can be other occasions for mob-violence. In this country, during the Boer War, a Minister of the Crown publicly condoned the attempted lynching of a prominent member of the Opposition in Birmingham under the plea that there were "limits to human endurance." What this meant was that the Opposition member had been saying unkind things on the platform about the Government's object in going to war, and about its conduct of the war, and that it was unfair to expect the patriotic citizens of Birmingham to hear those things and refrain from violence! Happily this was an isolated case. Mr. Joseph Chamberlain was the idol of Birmingham at that time, and, with the connivance of City Finance, came nearer to being dictator in Britain than anybody in modern times. But only until the gold mines had been wrested from the Boer Republics. Soon after that he tried to alter the City's policy of maintaining the Free Trade system, and the City accordingly mobilised the Liberals and snowed him under in the famous Election of 1906.

No, the citizens of Britain, thanks to the freedom of speech exercised in our democratic system, possess a high coefficient of toleration for distasteful opinions. It is a benevolently contemptuous tolerance, as much as to say: "Let these spouters get on with it: it is their way of enjoying themselves." If there is anything they can't tolerate it is the process of thinking out opinions of their own. Probably they take refuge in the reflection that there are too many at the game already. Words imprison thoughts more often than they impart them; and it has yet to be found out whether a ban on words is safer for a ruler than a babel of words. The circuit of mental energy is not necessarily confined to speechmaking. Break it on that plane and it will complete itself on another.

The Week for November 23 reports developments in the vom Rath case as follows:

1. That the Paris Sureté declare themselves able to prove that the German Government connived at the assassination.
2. That the Italian Embassy in London is spreading a story to the same effect.
3. That the German Government is trying to prevent the case being heard in public.

The same paper comments on the silence of the British daily papers "following a casual observation in the *Observer* of November 20 to the effect that it really does not matter very much whether the German Government arranged the assassination or not." (The words in quotation marks are those of *The Week*.)

In all cases where a major political assassination takes place at the hands of a person of unstable mind there is always the possibility that some person of stable mind has worked on his weakness to procure the act. The fact (if verified) that the assassin's act arises out of his own convictions does not prove that someone else has not assisted him to believe in them. On the other hand, there is no positive proof that he has. This is all the comment that need be made on the present story.

It should be recorded that *The Week* associates the Governor of the Bank of England with Mr. Chamberlain in respect of a policy of lessening the power of the Left to control French policy on the ground that such power is "socially undesirable." So is the proposed taxation

The Key To Freedom

By R.L.D.

D'D you see the country a few weeks ago, before the wind and rain had stripped the trees of their foliage, and left the countryside bare? Mile after mile of variegated colour, the foliage of each tree a different tint. It was a wonderful sight.

I was fortunate enough to be going through it for a long day, a day as mild and pleasant as many in summer. The next day I expressed my delight to a man whom by chance I met. "Isn't it wonderful weather?" I received in return a poker-face and "Time it changed. It's most unseasonable!"

Believing that good weather is good whenever we get it, and especially so in the bad side of the year, I asked jocularly, "Why, what is wrong with it?" "Everything is wrong," I was told. "I am in the scarf trade."

It reminded me of a story I heard of the famous Spurgeon, who opened one of his sermons with "It is a damned hot day," and continued, "That is how I heard a young man to-day giving thanks to his Maker."

The birds were singing as in spring, flowers were opening enjoying the sun, bees were buzzing happily in the late autumn warmth, making the most of the unexpected nectar in the lavender, the cattle were enjoying the pleasant fly-free day, but for man, the superior being, the sun was darkened because it interfered with his sales.

The fact that mankind had no need of his wares, that it was because of God's clemency in granting us this mild autumn weather, made no difference to his position. Unless he could effect a sale he had no right to the necessities of life, and there appears no warm pleasure in the sunshine when the threat of hunger is present.

Possibly because sunshine is free, mankind has recently set out to enjoy it more fully. Backless costumes for sunbathing have become the fashion. This, however, makes the demand for Australian wool less, so the Australians have asked the manufacturers on this side to add to the length of the leg to keep up the market for their wool.

If, however, we can do with less clothing and wool, it is a benefit to the world at large. No one need be penalised. Why can we not allow those whose work becomes unwanted therefore to have access to the plenty of everything that exists in the world?

When women first shortened their skirts a cry of amazement and horror was raised, but now it is realised that they have gained from exposing themselves to the sun and air; it gives everyone pleasure to look upon them and their enjoyment, and there is far less false modesty and prurience than formerly.

To suggest that all men should have a satisfactory share of the world's produc-

tion evokes a similar cry. "What would they do if they were not compelled to work?"

Well, very few would sit down and do nothing. There is nothing so hard to bear as a spell of doing nothing. Who is idle in their spare time? The general complaint is that there is not enough time to do all those things on which the heart is set.

Some discriminate and say that the "working man" would do nothing. There is no need to enter into any acrimonious discussion as to who is a "working man." Obviously what is meant is the man with less control over his own life than his more fortunate brethren. This surely supports an argument to give him more freedom. He would then tend to react like those who have more of it now.

To refuse one's neighbour his enjoyment of life because of such a prejudice lays one open to the charges that the real cause is one's selfish dictator-complex.

Man does not hate work unless we give it Mark Twain's definition of doing something you do not like to do. Man normally wants to work, as a healthy child is never still. Only when he is forced to conform to what others think he should do, are his interests and activities found to wane. On the other hand, psychologists say, it is in some ways as bad for him who can demand compulsory service as for him who is compelled to give it. At present all man's environment is one of compulsion, so his

reaction to freedom must be hard to judge. To judge even from those who have been transferred from slums to new homes is not enough. We can only judge how he will react to freedom by making him free.

It is all a question of trust, which after all is the basis of all society.

It is felt, however, that there may be some jobs no one would want to do. The inventor doubtless would overcome most of the trouble here, and of those few which still remain to be done. Why should not a request for volunteer services evoke a response far greater than now? Then they would be working for something worth while; now it is for an association where the freedom is a hollow mockery.

Freedom of action is as necessary in a healthy society as it is to preserve a healthy body, but there is almost none at present. All is subordinate to money. Those few who control its issue control almost everything. The *Daily Express* this week had a series of articles on "How to make money easily," but it did not mention that the only business organisations that do it are the banks. It is they that create our money, this being almost a costless process, but this fact to most is a staggering piece of news, one rarely, if ever, referred to in newspapers.

The fact that "banks create money costlessly" is suppressed by the popular press, because in that information lies the key to economic freedom for the people. They who withhold our credit withhold our freedom to live as we want; those who propagate the information are sowing the seed of freedom which ultimately will come to the harvest of reality.

The Truth About the French Crisis

In its leading article on November 28, the *Daily Express* told the truth about the troubled situation in the French Republic and left its readers to draw the moral. It said:

"What is the trouble in France?"

"It is a quarrel about money. The issue between the parties is—who is going to pay? And how much?"

"That is an age-old controversy which arouses the sternest and harshest passions in politics from generation to generation."

• • •

And what is the moral but that printed week by week in this paper in one form or another, that people should unite and demand the results they want of those who control the system under which they live. The people of France have failed so to unite and now are divided by a quarrel as to who should be sacrificed

to the Moloch of finance, when the truth is that neither Right nor Left, Rich nor Poor, need go short. France could provide sufficient of the necessities of life—food, warmth and shelter—for every citizen without taking from any, and at the same time rearm. These things are physically possible. Instead of demanding that they be made financially possible, the French people quarrel as to who shall yield up the larger share of an already chronically insufficient supply of money.

Meanwhile those who have the power to make money—the financiers—can sit back happy in the knowledge that their rule is not endangered whoever wins the present struggle, for they are above parties. Parties fighting over the division of an insufficiency of their monopoly—money—are the means by which they Divide and Rule. M. JACKLIN

Abundance of Wheat

MILLIONS HUNGRY CANNOT BUY IT. MONEY IS ONLY FIGURES BUT GIVES ACCESS

THE prospect of a record carry-over of world wheat supplies by next August emphasises the difficulties facing the big producing countries at the present time.

For the second time in one decade the world is facing a glut, and markets are likely to be seriously affected.

This is all the more remarkable when it is remembered that only a little over two years ago a world shortage appeared to be threatened because of the severe drought over a great part of the Northern Hemisphere.

Since then, however, the United States has had two bumper crops in succession and is again exporting both wheat and maize on a large scale.

This follows a period of several years during which the United States was not only absent from the grain exporters, but was at one time actually importing from Argentina and Canada.

Indeed, the United States is once again seriously concerned with the problem of disposal of heavy surplus stocks, and representatives are now in Europe with a view to finding possible outlets.

Canada, also, has an excellent crop, and although Australia's harvest is likely to be smaller than the previous one, Argentina

is expected to increase her harvest by an approximately equal amount over last year's. This was so small as to leave very little for export, but in spite of this, owing to the adverse marketing conditions, she will have a small carry-over to add to the new crop.

In Europe the normal big exporters of grain—Russia and the Danubian countries—have abundant supplies, as indicated by recent heavy sales.

On the other hand, the chief importing countries, Great Britain, Germany and Italy, have had good harvests of their own, and although recent imports for defence purposes have been relatively heavy, total requirements from abroad over the season to next August must be smaller.

France has had such a good crop that for the second time in the past few years she is exporting.

Thus there is the combination of big supplies in the producing countries and poor demand in the consuming countries. In figures this means a probable carry-over by the end of July next of about 1,150,000,000 bushels, or nearly double the carry-over of 590,000,000 bushels at the end of July of this year.

It is not surprising, therefore, that the

current price for Liverpool December wheat futures, 4s. 6¼d. a cental, is less than half last year's average and little above the lowest point touched, in 1931, since the war.

—“Daily Telegraph,” November 28.

“Feed My Sheep”

There are still millions who are on short rations and who would welcome more of the good food of which wheat is the raw material.

All that is now wanted is more money in people's pockets. That would enable the hungry to be fed, and would solve the “problem” of the glut. It would save the farmers from ruin, and would bring joy all over the world.

Money, believe it or not, is produced by writing figures in books. Wheat is much more difficult to produce. Now that there is this abundance of wheat, surely it will not be withheld—while people starve—just because the peoples do not insist on having abundance of the means of access to it—money?

It should be remembered that not only in Britain, but in France, in America, in suffering Spain!—indeed, everywhere, there are hungry mouths to be fed. And while they are so hungry, their owners cannot be happy.

Let us determine to solve the “problem” of the glut!

Extracts by H.C.K.

From *Britain's Political Future*, Lord Allen of Hurtwood. 1934.

No expert any longer denies that science has made it possible for us to produce in a working day of about four hours all the necessities the world requires, provided we give full scope to the resources and inventions available.

Every man, woman and child in every corner of the globe could now be well fed, housed and clothed.

Unemployment, if looked upon as a scientific problem, presents no difficulty whatever. It is only concentrated, instead of distributed leisure.

Surely it cannot pass the wit of man to use, rather than deliberately destroy the crops of raw materials for which millions of under-nourished people cry out.

I am profoundly convinced that the key to modern politics is psychological. That is why the whole thing is really so simple, even though events appear so formidable. It is no longer some intricate economic diagnosis that we have to make, but a quite elementary adjustment of outlook.

Men are at last both willing and able to use their minds. It is therefore imperative that we should henceforth avoid in politics the atmosphere of battle, hatred,

contempt, trickery, and even righteous indignation, for these close the intellect and darken the spirit with angry passion.

It may be that you cannot change human nature, and that men sometimes revert to type as they are now doing in many parts of the world. But it cannot be gainsaid that man's behaviour, as distinct from his nature, has often been modified, and that amongst the forces that have led to those changes is the fact that he has learnt to observe the world of nature, in which he lives.

The fact is that science has speeded up change in the world of mind as much as in the world of matter. It has indeed created a mental revolution, just as it caused the industrial revolution.

At long last the mind of man seems capable of freeing itself from ancient bondages and becoming an independent agency of influence.

If when the door is half-open and a vast throng of men and women crowd round it, driven forward by a new hope, equipped with new minds and a new power to use them, some even amongst progressive thinkers join in the shout of “Fire! Fire!” panic of the old kind may well result. Now is the moment of danger. There are some who want to get that door shut.

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will speak on

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AT WORK WORTH
DOING**

at the

**MEMORIAL HALL
FARRINGDON ST., E.C.4**

on

Wednesday, Dec. 7th, at 8 p.m.

Doors open 7.30 p.m.

Admission Free

SOCIAL CREDIT

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Friday, December 2, 1938

Who Corrupts the Law?

IT is becoming more and more clear that the laws are not what they seem.

Acts of Parliament are invoked to apply sanctions for ends quite different from those for which the Acts were passed. Yet in the Acts, tucked away somewhere, are clauses, which enable them to become instruments of tyranny.

In London, on Wednesday, November 23, old men from seventy to eighty were forbidden to gather on the steps of St. Paul's—to parade in the City—to assemble in Trafalgar Square—or to approach the Houses of Parliament—all in the sacred name of Public Order.

Lately, the Official Secrets Act, supposedly drafted to deal with leakage of information useful to foreign spies, has been invoked for quite different ends.

In France, at the moment, another example is to be observed of this same dangerous diverting of the object of law.

The powers of requisition and mobilisation, as if war was imminent against a foreign invader, have been invoked by the French Government for the secret policy of international financiers, against the French people.

This has been, and is being, used to enforce the regimentation, under threats and penalties, of individual workmen against their will. There are many in France who remember Briand's political trick of mobilising the strikers in 1910 and thus using military law and sanctions to enforce civil duties.

Such tricks are dangerous, for they sap the common respect for law; the common man has a contempt for such trickery, and he is right.

If pushed too far, the contempt is liable to grow into cold hostility, and a revolution is then born.

There are many in this country who advocate secretly the rule of the Big Stick for what they term the "lower orders." They only fall into a trap set by the real controllers of the Big Stick, namely, the financial institutions.

It is these institutions whose policy makes Big Sticks necessary; who sow thickly the seeds of conflict and disorder amongst populations whose natural bent is for peace, justice and order.

The Central Bank of every country is

pursuing a policy which makes war and preys upon the people of the country.

Danger of war amidst popular desire for peace; poverty and want amidst abundance; increasing legislation undoing what was good in the old laws; paradox in every sphere of activity; these are symptoms of a deeper cause, the blind worship of a false financial system, the acceptance of the idea that any and every sacrifice is justified to bolster it up!

Alas, all the "sacrifices" will be in vain, all the cruelties and wrongs inflicted will not save it in the long run.

Every day's delay before introducing the change that must come merely piles up the futile suffering that need not be.

Those who presume to govern, those who accept power over others, they are the failures in the world. They will not believe what they see before their eyes in the material world, they accept as gospel the financial rituals whispered as "sacred" in their willing ears.

They still believe the lie taught (in subtle ways) in the seats of learning that a slave basis is necessary to the modern State and the economic system.

For twenty years they have denied the evidence of the nature and misread the significance of power production; and now the judgment of their failure, their presumption, their duplicity, their conceit, is coming apace upon them all.

No tricks or Machiavellian strategies will serve to cheat the living truth. Every temporary success they score inevitably causes a bigger and more potent crisis to arise, and overcasts still more thickly with fear their future.

All these fears are the offspring of their own fear for the Babylonian debt-slavery money system.

They cannot serve this god and the God of Life at the same time.

It is time for the British people to give the Cabinet a lesson, to indicate a policy of their own for which money can be found.

Whilst those old-age pensioners were being hounded in the gale in the streets of London, the Financial Secretary to the Treasury was saying to the House of Commons: "The argument which had been advanced that because we could find money for war purposes we could find it for pensions was entirely unsound."

And not a single voice challenged this vicious statement!

Of course, the argument that a pension of £1 a week can be found for old people to live on if we can find millions for armaments is unsound.

But by what standard of "soundness"?

The Standard of God and the Standard of the Devil are opposed, but both are standards.

The standard under which the Treasury operates is obviously that of the Devil; and judged by that standard, pensions to maintain life are "unsound," laws to restrict production are "sound," the terrorism of the Means Test becomes an economic virtue, cruelty becomes a "necessity" (and so do armament programmes). Silence about starvation and distressed areas becomes "political tact," compassion and goodwill become symptoms of weakness, and the affixing of God's labels on the altars of the devil becomes commonplace.

The Standard of God, of common sense, of Social Credit, shows that as money costs nothing to create, and as there is abundance of everything required, the finding of money for pensions is not only "sound," but desirable, necessary and practical.

Not merely £1 a week for those aged 65, but as a start, say £2 a week for all aged 50 years who are not employed. The money can be found for any purpose the Government wants, and in this country the people are the Government whenever they choose to exercise their authority.

GERMAN BANK "PURGE"

Banking in Germany will probably be about the only industry to be unaffected by the November pogrom—for the reason that by the end of October not a single Jew was left in the German banking business.

In the "aryanisation" of the Jewish banks stress has been laid on the maintenance of provincial banking houses as independent units and on preventing their absorption by the big Berlin banks.

Significantly, in two outstanding cases—M. Warburg and Co., of Hamburg, and Simon Hirschland, of Essen—this aim was only achieved through participation of a public bank—the Bank of Industrial Bonds—and several leading industrial concerns.

—"Observer," in *Financial Times*, November 23.

BOUQUET for Split Movements

We have the right Seed,
But not many Sowers.
More Sowers will bring
More Reapers and Mowers.

CHRISTOPHER GAY

'SQUARE DEAL FOR THE RAILWAYS'

WHAT ABOUT THE USERS?

By 'Septimus'

WHEN the numerous independent railways of Great Britain were merged into four great groups, the promise was made that all would be well in future. Such tremendous savings would be possible that the railways would pay their way. Now, 15 years later, although enormous savings were made, they are faced with the prospect of bankruptcy.

The various London underground railways, the buses and the trams also were amalgamated three years ago, and all was said to be well; yet the London Passenger Transport Board is to-day in a position to have receivers put in charge.

And all the time the users of transport, both passengers and traders, find conditions getting worse rather than better. Overcrowding at rush hours is almost intolerable, and generally the services are far from being so good as they should and could be. There still remain outside the great transport monopolies a large number of private road haulage contractors, and many manufacturers provide their own road transport. The main-line railways complain that these independents, who may charge what they like, can and do undercut them, skimming the cream of the traffic and leaving only the thin milk for the railways, whose charges are subject to statutory control.

The railways are therefore applying to Parliament to be released from certain of their obligations, so that they may compete on even terms with their rivals.

There is little doubt that, if Parliament grants their request, there will be a "rate war," and before long the remaining independent road transport concerns will be forced to combine in self-defence.

The next step will be a truce, and the public, who may possibly benefit by cheaper rates during the rate war, will get worse service and be charged more for it—as nearly always happens under great combines.

It will then be but a step to complete national monopoly, or the setting up of a national transport combine modelled on the London Passenger Transport Board.

The L.P.T.B., that great combine which was to have been such a boon to the Londoner, threatens higher fares. At the beginning of this year all the French main line railways were nationalised, and behold how the French people have benefited! The train services have been drastically curtailed, thousands of miles of line have been abandoned, fares raised, and the staff is to be reduced by 40,000.

In Northern Ireland and in Eire the small man has been frozen out of transport by combines; yet in both those sections of the Distressful Isle the transport combines are on the verge of bankruptcy, and on the whole give worse service than before.

Who benefits from this sort of thing? Not the consumer, whether passenger or

consigner of goods. He generally gets worse service and no choice. Not the ordinary shareholder, whose dividends steadily dwindle. Not the workers, whose jobs are rendered less secure and whose wages are threatened with reduction.

What can be done about it?

Well, here is a letter that was sent by a correspondent to a London daily paper recently; it makes a startling assertion and contains a useful suggestion:

You are doing a good service in urging that the present distress of the railway companies should not be made a reason for cutting the pay of their employees. But there is no reason either for the threatened cut in dividends on shares that represent people's savings, whether earned or inherited.

I say this deliberately because it is acknowledged by the railway companies that 60 per cent. of their total expenditure is accounted for by fixed charges.

This fact was stated by the Scottish General Manager of the L.N.E.R. in an address last May to the Institute of Transport in Edinburgh; and he further said that of the remaining 40 per cent. about two-thirds was wages and one-third materials.

In other words, only about 27 per cent. of total railway expenditure goes in wages, whereas 60 per cent. goes in fixed charges.

Now where do we poor common or

garden shareholders come in? We know by bitter experience that our dividends are not fixed charges, and what we would like before making any more sacrifices is some really excellent reason why those who benefit by fixed charges should not take a turn at the sacrificial altar. Who are they, anyway?

Every sacrifice made by the fixed-charge beneficiaries should be worth at least twice as much as that of wage earners and unfixed dividend drawers put together.

It seems as if here at last was an unexplored avenue, possibly with a lot of stones on its untrodden way just ripe for turning.

What can be done about it? Well, why are transport costs so high? It has been asserted on high authority that less than a third of total railway expenditure goes in wages. Twice as much goes in buying stores and materials. The remaining two-thirds are allocated to "fixed charges."

What are these fixed charges? They cannot be the dividends on the ordinary man's investments of savings, because he knows only too well that his dividend is not a fixed charge. Thousands of railway shareholders are getting no dividends or only extremely small dividends, and even small dividends are threatened now.

Before the public consent to pay higher rates or fares, before railwaymen agree to lower wages or longer hours, before shareholders tolerate still further reductions of their dividends, they should unite to find out what these "fixed charges" really are and who benefits by them.

And certainly, before Parliament gives the railways the legislation they now demand, electors should instruct their Members of Parliament to demand an open investigation of railway and all other transport costs.

Book Quotes

"The logical man is always self-righteous and therefore inhuman and therefore wrong, while the reasonable man suspects that perhaps he is wrong and is therefore always right."—From *The Importance of Living*, by Lin Yutang.

From George Bilainkin's *Front Page News, Once*.

"March 21, 1737. They write from Antigua of the 15th January, that they continued executing the negroes concerned in the plot to subvert the Government: 69 had been executed, of whom five were broken on the wheels. Six were hung in chains upon gibbets and starved to death, of whom one lived nine nights and eight days without any sustenance; their heads then cut off and bodies

burnt; 58 were chained to stakes and burnt, above 130 remain in prison."

"June 14, 1737.—St Christopher's, ship Prince of Orange of Bristol, captain Japhat Bird. On the 14th of March we found a great deal of discontent among the men, which continued till the 16th. About five o'clock in the evening to our great amazement above a hundred of the men slaves jumped overboard, and it was with great difficulty that we saved as many as we did. We lost 33, as good men slaves as we had on board, who would not endeavour to save themselves, but resolved to die and sunk directly down. Many more were taken up almost drowned, some of them died since, but not to the owner's loss, they being sold before any discovery was made of the injury the salt water had done them."

Reviews**BOOKS OF THE DAY****TESTIMONY OF A FREE MAN**

The author of "The Diary of a Country Priest" has written another book.* One that will live, not because it is different but because it is written with a burning sincerity, without fear, by a man with a living faith and a true Christian spirit.

If Luther had lived in these times he might have written a book like this, but I doubt if he could have reached the heights or plumbed the depths with the clarity of vision achieved by this free Frenchman.

The book describes what he saw in the island of Majorca. The picture he unveils is all the more appalling for its restraint. There is no exaggeration, no collecting of horrors; he describes just local events, but whilst there are many observatory books describing such things, this book is, I'm sure, *unique* in that it clarifies the *meaning* of what is happening in Europe to-day.

This book will make the Princes of the Church tremble in their crumbling palaces, for it exposes the part they play in the events unrolling before our eyes—Ye cannot serve God and Mammon.

It is impossible to convey the spirit and vision disclosed in this work by quoting, but here is one:

"... so they adopted a third method of purging, the most discreet of all. Here it is, in all its simplicity:

"Prisoners deemed undesirable received one morning notice of their discharge, together with a certificate of wrongful arrest. They signed the gaol book, gave a receipt for objects confiscated, tied up their bundle of belongings, in short went through every formality, one by one, required to free the prison administration from any further liability. At two o'clock in the morning they were set free, in couples. That is to say they found themselves outside the doors in a deserted road, facing a lorry and surrounded by men covering them with revolvers. 'Silence. We're taking you home.' They were taken straight to the cemetery."

"The person whom good manners suggest that I should refer to as His Lordship the Archbishop of Majorca, signed the collective letter of the Spanish Episcopate. I only hope the pen shook in his senile hand. He cannot have been unaware of these murders. I will tell him so to his face, when and where he pleases. And I will bring him this further testimony: One of the Canons of his cathedral whom he knows well, a famous preacher, a doctor of divinity, had always seemed

to approve the military authorities without restriction. This prejudice troubled one of his lady parishioners, though she never dared mention this matter. But when she heard of the facts referred to above, she felt the time had come to speak out.

"The creature listened without showing the slightest surprise.

"But surely you *can't* agree with—"
"I neither agree nor disagree," came the sinister answer. "You have unfortunately no idea of the difficulties of our ministry, in this island. At the last general meeting of parish priests, over which His Lordship presided, we had proof that only fourteen per cent. of Majorcans made their Easter. So grave a situation justifies exceptional measures."

All Social Crediters can find some enlightenment in the writings of this "free" man, who can see the reign of terrorism—the rule of the bullet directed by brutes rendered cock-eyed with power-lust and suspicion—rising to power.

He sees the world rushing towards a culmination of universal hate, but as an antidote to despair he has a living faith; he will not bow the knee to Baal, nor can machine-guns ultimately prevail over the spirit of honour, compassion, chivalry, truth and love.

It is true you cannot *threaten* men into loving God, but it is just as true that you cannot threaten *men* out of it, either.

A provocative book.

The Terror of the Purge

What is happening in Russia? Is it true that the great advances claimed by the successive Five Year Plans have materialised in actual fact?

What lies behind the wholesale charges of sabotage and the shootings, imprisonments and disappearances which follow in rapid succession?

The book* of memoirs written by Alexandre Barmine show a very clear light on these, and many other questions, affecting Russia and the world.

The story unfolded is an unexaggerated account of Barmine's early fighting days against the Whites, his struggle later to fit himself to serve the Revolution well, during the consolidation period, his training as a diplomat, and finally his service as the accredited representative of the U.S.S.R. to the Court of Athens, from

* "Memoirs of a Soviet Diplomat," by Alexandre Barmine (Lovat Dickson Ltd., London.) 15s.

where he had to flee from the dreaded terror of the purge.

Now, a fugitive from the land of his birth, by no means free from the danger of assassination or kidnapping, Barmine works in a motor factory in France.

Through the pages of his book, the use of Stalin's power, the slow reversal of the aim of the Revolution, the betrayal and murder of most of those who fought for and led it, are coldly displayed.

The book is free of malice and propaganda; the restraint of its account clarifies quite frankly the fatal weakness of bureaucracy united with power, and it carries a powerful lesson to all students and workers in the field of human association.

It shows the rapid growth of the centralisation of all power in the hands of one man, so that the law offers no protection to the innocent. Suspicion alone condemning even the highest of executives, and then, in order to cover up the real meaning of this, the necessity to keep on purging lest unwelcome evidence creeps out, arises, until the Government finds daily murder a necessity.

This piece of history, written by Barmine, is interesting and appalling; there runs throughout a sincere, honest note which could not possibly be artificially duplicated.

He is no plotter, he is not a member of the Trotsky faction; yet he exposes, with one or two examples, the utter stupidity of bureaucracy gone mad; friends of Russia should read this book; students of history and politicians will see in it an interesting photograph of a stage set for another tremendous upheaval, with ruthlessness, despair, treachery, fear, idealism and human weakness all playing their essential parts.

"BROCK."

An Ingenious Theme

If merit is any measure there should be a warm welcome for this latest novel by Mr. Phillpotts.* The author, in this story, gives us his mature opinions on events and tendencies in this country as well as abroad, and the good habit of plain speaking and plain writing is not the least merit in the history of a Lizard shot to this earth from Hermes. With such an ingenious theme, there is *fun*, wit and wisdom in abundance: there is also an envied simplicity in the author's style that compels understanding.

The Lizard, when a few months old can communicate to human beings only by

* "Saurus," by Eden Phillpotts. (John Murray.) Price 7s. 6d. net.

* "A Diary of My Times," by Georges Bonanos (Boriswood Ltd.) 10s. 6d.

writing or typing. Saurus, for that is his name, has a tremendous power of observation and an infallible memory, and all his notes are a criticism of our inconsistencies and stupidities. Saurus is fortunate in being in the charge of Professor Felix Toddleben, who has flashes of sense. "There is nobody," he says, "like a retired military man to voice the prevalent distrust and international animosity afflicting every civilised nation." Milly, a relative of Felix, when Saurus is six months old, tries to understand the lizard, but gives it up; she says, "I tried a human touch. You can't flirt with him, of course, but I was slightly coy. However, you might as well be coy with the village pump." To Saurus, fiction is a wash-out, the drama unintelligible, but "Art seems to be greater than science in some ways," wrote Saurus. "Your artists make things. They are creators and hate war, which is their opposite, because it is a destroyer." Saurus, who has eyes as untranslatable in expression as a pair of motor lamps, in discussing his return to Hermes, provokes Felix to say that it might be done, but he could not conceive of any prepared to furnish a penny to do it. To this Saurus replies: "The experiment would not cost as much as one of your battleships, and might, if successful, result in an interchange of culture that would show you the way to discard battleships and much else that cumbers the earth."

And here is the laugh boisterous, for any Social Crediter who refuses to take seriously the results of a confounded

system that will make anything but more money. Not another line on his face is going to appear in any task of making a quart of goods go into a pint pot of money; that is the job of the financier, and the conundrum for the opponent of Social Credit, and we wish them both joy. Here, then, is the joke:—

"He told me that the tomatoes ought to be made a national industry," said Norah, "like corn and potatoes, because they feed the brain; which is where we want all the support we can possibly get. He never has the slightest idea that he is saying anything cynical or impolite. He will 'drop a brick,' as we say, without the least idea it is a brick." "That is bound to happen," answered Felix. "When any member of what is probably an absolutely truthful community finds himself thrust into our society then it must happen."

One last quote, and we must finish. Saurus is amused—his amusement is really one of those truths quickly grasped by any man who does his own thinking.

"Now for my second instance. In one of your newspapers I recently read that a new gun had been invented to kill people as they have never been killed before, and on the selfsame page—the very same page, mark you—I also read that the diminishing birth-rate is causing your nations much anxiety. Now does that strike you as entertaining?" "A scream," answered Mildred, and then changed the subject."

In conversation with his Good Genius, Voltaire makes his character, Memnon, say:

"I am afraid that our little terraqueous globe here is the mad-house of those hundred thousand millions of worlds, of which your lordship does me the honour to speak."

Mr. Phillpotts, in his many works, and notably in this last, has made eloquent pleas for good-will; for that he is entitled to our thanks and praise. With all mankind's imperfections, he still has faith in his own species. This world is the only one we know; a change of heart is bunkum—is just a staving off of the day when millions will know that money is made by writing figures in a book. And Mr. Phillpotts, by his insistence on the wholesome things in life will bring the day nearer when the ring of sincerity in human affairs will drown the sound of all other bells.

NICHOLAS MERE.

Spelling Bee

"Read the top line," said the bloke at the medical bureau, handing the miner a test card, with letters HPTRV BFHK. Moments went by. The miner stared at the card, steadily but blankly. Finally the bloke grew impatient.

"Do you mean to tell me," he barked, "that you can't read letters that size?"

"I can see the letters all right, but I can't pronounce the b— word—what is it, English?"

THE CALIFORNIA PENSION PLAN

The wires will doubtless have already carried the news that the California Pension Plan has been voted down at the recent election, and that the banking racket has foiled another attempt on the part of the people to gain at least partial control of the means of subsistence.

Before the poll, the State was flooded with dire predictions of the certain ruin which awaited the people of California if the Pension Plan was voted into law. Editorials in newspapers and articles by Chambers of Commerce and their henchmen; billboards plastered with six-foot-high threats of woe; hours upon hours over the radio—every possible avenue of approach to either the eye or the ear was crammed with propaganda with only one end in view—to induce the people to vote against their own interests. The continually-decreasing number of those who still can expect a regular pay-check was frightened into a stampede lest they too should lose their right to live. Those who are dependent on the meagre amounts issued to them for public relief work were terrified because they might be deprived of even that paltry sum, for the radio and newspapers announced that California's appropriations were going to be cut ruthlessly.

The new sin of *cravenly* accepting "Something for Nothing" was played up to the limit, and the ingrained love of independence which animates most of us was assailed on every side by an endless harping upon the horror of trying to live without work—all this emanated from the banking clique that raised no word of protest when they were backing brokers' loans to a height that was never known before, in the speculation years of 1926 to 1929. If the banks can profit by appealing to the natural desire for leisure and enjoyment of the good things of life, then "Something for Nothing" is a virtue, but when the people try to eliminate the bankers' racket and procure some of Nature's prolific abundance for themselves, then up go the bankers' blood-stained horror at the thought.

Well, California has been beaten for the moment in this round, but the breakdown of the financial system is world-wide, and it won't be long till the battle for economic freedom will start again in some other country. New Zealand and Australia have both seen the light that presages the dawn of knowledge, and perhaps either one of them—or probably both—will take up the cry that has been temporarily silenced here. For although the outcome has been delayed, the end is incontestably certain—economic freedom for all.

Los Angeles, Cal.

H.E.H.

By HELEN CORKE

Towards Economic Freedom

(Methuen & Co., Ltd.)

"Extremely good, and, so far as I know, the first of its kind."

—*New Eng. Weekly.*

"Provides an excellent background for those interested in current affairs."—*Schoolmaster.*

"One of the most valuable ever published on the subject"

—*Social Credit.*

"A fascinating and well-planned record."—*Essex County Telegraph.*

3/6

Northern Ireland Transport Failure

"Make the Combine Bigger" say the Investigators
"Make our Incomes Bigger" should be the demand of the people,
"Then we could use all the services that are now wasting"

ON the recommendation of Sir Felix Pole (a well-known supporter of P.E.P.), a Northern Ireland Transport Board was formed in 1935 to amalgamate all the road transport undertakings of Northern Ireland, and freeze out the small man.

The Board's operations caused intense dissatisfaction. It provided worse service, it inflicted severe suffering on farmers and on the small transport operator, and it was a financial failure.

So insistent were the people of Northern Ireland that they would not tolerate this imposition that the Recorder of Belfast was forced to hold a public inquiry. Then a committee of investigation, charged to put forward some new and better scheme, was set up under the chairmanship of Sir William M'Lintock, the well-known accountant.

The M'Lintock Committee's report was issued on November 24, and condemns the Pole experiment as "a complete failure." But what does it recommend to replace it?

Sir Felix Pole's Transport Board was much bigger than anything formerly operating in Northern Ireland. "Let us wipe out all the little inefficient transport concerns and have one fine big combine

which will provide splendidly efficient road transport for the whole country." That was the cry, and very plausible it sounded.

Within three years it has been publicly pronounced a complete failure, so what does the M'Lintock Committee propose? Why, something bigger still!! Combine railway and road transport, and lo! what an imposing show it will make! Surely *that* cannot fail!

If 2 and 1 won't make 4, well, see if 200 and 100 can't be made to total 400. Enlarge your problem and everyone gets dazzled. It is so much more difficult then for the ordinary person to detect the nigger in the woodpile if the woodpile is made very big.

Now listen: What about financing the new combine? The old one had run up a deficiency to the tune of £464,000 by September 30 last, and the M'Lintock Committee says that "the earnings from public transport in Northern Ireland are never likely to be sufficient" to support the Board's capital of £4,000,000 and the railway capital of £11,000,000, and adds that the Government will be called on to implement the guarantee on the Board's borrowings—which borrowings, it points out, were from the banks.

The banks again! Where did they get the money to lend—the money that the taxpayers of Northern Ireland are to be forced to repay? The banks did not get it anywhere: they merely wrote figures in their books, which figures could now be crossed out without anyone being a half-penny the worse.

The crux of the whole business lies in the statement of the M'Lintock Committee that transport facilities are "greatly in excess of the country's needs."

Ask the people of Northern Ireland if that is true. Would they like to use their transport facilities to the full? Or are they prepared to have them drastically curtailed as promised under the new combine?

The problem would be solved at one stroke if the people had more money to spend.

A pension of £2 a week to all over the age of 50 who are not gainfully employed would be a big step to solving not only the transport problem, but also the problem of the other producers of services—and the producers of goods—who cannot find a market big enough to absorb their output.

Informative

Roger William Riis, writing in *The Forum*, quotes Abraham Lincoln as saying: "The country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing Government, they can exercise their constitutional rights of amending it, or their revolutionary right to dismember or overthrow it."

The *Wall Street Journal* gives the following definitions:—

Socialism means that if you have two cows you give one to your neighbour.

Under Communism you give both cows to the Government, which gives you back some of the milk.

Under Fascism you keep the cows, but give the milk to the Government, which gives you some of it back.

Under the New Deal you shoot one cow, milk the other, and then pour the milk down the sink.

Sir William Brown, Permanent Secretary of the Board of Trade, speaking at

the annual dinner of the Flour Milling Employers' Federation in London on November 24, said that by next August they might have as big a carry-over of cheap supplies for the milling industry as they had a few years ago.

"For the second time in one decade you will have a record carry-over, and a tremendous upset for the markets of the world may follow."—*Daily Telegraph*.

And, secondly, is it clear that purchasing power and the standard of living are not rising at anything like the same rate as the capacity to produce.—*From leader in "Financial Times,"* November 23.

"The argument that because they could find money for wars they could find money for pensions was entirely unsound."—*Captain Euan Wallace (Financial Secretary to the Treasury), in House of Commons, November 23, 1938.*

Old-age pensioners of seventy and eighty gathered on the steps of St. Paul's Cathedral; some had no overcoats, though a gale was blowing, others had just thread-bare coats ten years old. They were hitching sandwich boards on their backs to plead their cause on the march, when a verger came and told them *they were trespassing*.

A policeman told them it was against the law to parade boards through the City, and they would have to start at Charing Cross.

In the gale they tramped to Trafalgar Square with their boards under their arms. At Trafalgar Square they put their boards down wearily, lit up their old clay pipes, and rested against the lions.

A policeman came up and said they could not assemble there—"Not within a mile of the House of Commons."

They staggered through the driving rain, down Regent Street, along Oxford Street. People shopping in the gaudy light stopped and read their slogans.

Wednesday, November 23.

A WOMAN TELLS

How To Get What You Want

MRS. ELSY BORDERS has distinguished herself in the field of organising pressure to get what is wanted.

Last week-end she attended the meeting at which yet another "Tenants' Association" was formed, of the Peabody Estate at Clapham Junction.

Here are a few extracts from her own story from *Reynolds News* of November 27:—

"I am a most 'illegal' person. That is to say, I respect the law enormously when it seems to me backed by moral considerations; but I am also a moral person with a strong sense of justice, particularly about getting my own rights and about other people getting their rights.

"To me, as to any just-minded individual, when a person has an obvious moral right to something, but for some peculiar legal reason he doesn't get it, that is when I become 'illegal.'

"Our association is 1,200 strong, practically 100 per cent.

"To achieve what we have achieved is not really very difficult. The only thing essential for success is to make up your minds together, get a very strong policy, and then go out and get it.

"This is how our fight started. We went to live in a place which in many ways seemed like the edge of nowhere. There were no shops, no transport, no cinemas, no amenities of any kind. Quite spontaneously we began to get together.

"It is curious how you keep up a façade of cheerfulness; besides, we did not anticipate 'difficulties'; we were in 'nice new houses.'

"But bit by bit you begin to find that the little things which are troubling you are the little things which are troubling your neighbour. Garden fences are very low, you know.

"You find that you share such problems as that of your kiddies having to go one and a half miles every day to school along a very dangerous road. When you get talking together you find your troubles are the same, and you get together to see what can be done.

"That is what happened to us on our estate.

Winning Round One

"Our first fight was on the question of a school. The rector of a rural parish had approached the Council concerning the opening of a church school. Well, a church school may be a very good school, but this involved the conversion of old buildings.

"We wanted the best for our children, the finest school in Kent, so we got a Board of Education inquiry—and our school.

"That was our first fight, and it gave us heart.

"One of the things we should have had was a bus service. In the early days the builder used to run a free bus—two minutes from the station, said the advertisements. Then the bus came off, and it meant a one and a half mile walk along the poor roads.

"We approached the London Passenger Transport Board, thinking of it as a public service. They decided it would not pay.

"We Got Our Bus"

"Next we approached the local Council. We knew they had the power to have a bus put on that road, and we said that if they wouldn't do it, we were going to the rates tribunal.

"We had a meeting, an enthusiastic meeting, at which six or eight hundred people attended. We said: 'We'll send a deputation to the Council that looks like a demonstration'—and we did.

"Everyone who could get a car brought along the road which was supposed to be 'too bad for traffic.' We overflowed the room. We determined that if the Council did not act, we would. *We got our bus.*

"In the city areas, problems are different, but they can be tackled in the same way. They are such problems as the provision of open spaces. Mothers do not want to have a 20 minutes' walk to take their children to a park where they can play.

"When I was coming up daily to the Law Courts, I used to pass one district where there were three or four open spaces within a fairly short distance. It struck me that someone had asked for those spaces. You don't get things without asking.

"If two or three people ask for a thing, they can't get it. But you send representatives from two or three hundred—or, better still, two or three thousand—and you get things done. . . .

"Have an organised body like the Federation of Tenants' Associations and these things become possible. Stand together and you can get your rights. By unity you can get 99 per cent. of the things you want."

CHESTNUTS

Spite

Once, going to Mount Stewart (Co. Down), I travelled *via* Carlingford Lough and Newry; and as I drove through the town I noticed the great number of churches [of various denominations] in it, and said to the jarvey: "What a religious people they must be here!"

"God bless your soul, ma'am," he answered. "Sure it's not religion at all—it's spite!"

—Countess of Fingall, *Seventy Years Young* (Collins).

Relativity

Having "celebrated" hilariously at the village pub, the two men got into their car and started for home long after dark.

As they approached a level crossing an express train thundered past and roared out of sight. After a slight pause one man said:

"Tha' wash a big village we jush pass' through."

"Yesh," replied his friend.

"An' did you notish tha' the firsh' housh was on fire?"

Highway Robbery: Modern Version

The car, proceeding towards Dublin, was hailed by a small man on the country roadway. In answer to his request for a "lift" the driver told him to get in.

The driver, being in a great hurry to reach the City, drove at a very fast pace. While speeding through a village he was stopped by a policeman, who took his name and address for "dangerous driving."

As the car approached the City boundary the passenger remarked: "Would you mind dropping me here? I don't mind telling you that I'm wanted by the City police, and I'd rather slip in on foot through the side-streets."

"Goodness me!" said the driver. "I hope it is nothing serious. You're not a murderer or anything, are you?"

"No! no!" replied the passenger calmly, stepping out of the car. "I'm a pickpocket! And, by the way, one good turn deserves another, so here's the policeman's notebook for you with your name and address in it."
—*Belfast Telegraph*.

"Never More!"

The landlady of a popular boarding house in the mountains made a point of asking her departing guests to write something in her visitors' book.

"But there is one thing I can't understand," she confided to a friend, "and that is what a sour-looking man put in the book after stopping here. People always smile when they read it."

"What was it?" queried the other.

The landlady replied: "He wrote only the words, 'Quoth the Raven'."

CORRESPONDENCE

New Line of Action

Sir,

In reply to the query of your Bristol correspondent as to how the newspaper advertisement can be amended, I can offer no constructive suggestion beyond that of being guided by the results and to keep trying new lines to do better.

My first letter was written solely with the idea of indicating probable ways of doing better; the second was in reply to a query as to where my suggestions differed from what has already been done and advocated by the Secretariat.

I observe the suggestions I made for the eliciting of real dynamic pressure from the people, and for the steady recruiting of zealous workers inspired with confidence, were completely ignored by "M.W." in his long letter, most of which was devoted to defending something which he gratuitously assumed was attacked.

I do not share either his assumption of wisdom or his complacent satisfaction.

If he thinks 24 Members of Parliament having signed a declaration of their subordination to their electors is a *real* victory, I can't stop him.

What have those Members of Parliament done in Parliament?

Actually, this very result proves the failure I alluded to.

I suggest "M.W." reads my two letters again; he can therein find the answer already given to the questions he asks.

S. CONN

Coventry

[This correspondence is now closed.—Ed.]

Christian Values

SIR,—The Report of the Christian Social Council of England makes this frank and true statement:—

"We believe that the Christian Church should recognise frankly and clearly expose such results of the present monetary system as appear harmful to human welfare; and should further declare that any monetary system must have objectives in accord with Christian ethics. Economic policy must be subordinated to social policy, and monetary policy subordinated to both."

Here is evidence of the realisation by some churchmen of one of the necessary first concerns of the Church Militant, if it is to achieve a lasting recall to religion. Merely to exhort is not enough. The recall cannot be successful while the whole economic pattern of our society is designed for ends clearly hostile to the Christian values.

This economic pattern prescribes the conditions under which men live and work. These conditions, by their influence on

men's outlook, in their turn determine, according to their nature, whether or not men will respond to and be concerned with the call of things spiritual.

The recall to religion, one cannot but sorrowfully insist, is foredoomed to failure in a society which is founded on, and organised in the interests of, the corrupting lie that poverty is necessary at this time. This lie it is which prescribes that men shall work for a reward not sufficient to ensure the life they are entitled to demand in a nation so richly endowed as ours. Alternatively, they are debarred from working and compelled to live in almost destitute idleness. At the same time machines stand idle, and production, food and other, is restricted and destroyed.

Agriculture sinks in decay: over one-third of the people suffers from undernourishment.

For all sections of the community life becomes increasingly insecure. Anxiety advances everywhere. Fear stalks the land. The war clouds loom up.

The compulsory competition to get hold of money becomes more fierce, and the Christian values go down in the struggle. The false, but universal, god of money demands more and more of men's bodily and mental energy, while it distorts all sane, human and humane conceptions. Thus all things are measured for their worth by the standard of money alone. The god of money has usurped the place of the Most High. How can there be any abiding care for religion in such a situation?

Thus the lie of poverty poisons our society, and mocks the social generosity which seeks to establish conditions wherein men may live and work—as they could—in prosperity, security, and peace to the glory of God, and the enrichment of their neighbourhood and themselves.

Where flourishes the associated untruth that men cannot enjoy the fruit of their

labour and inheritance unless they get ever deeper into debt, that, in other words, the future must be increasingly mortgaged, men naturally become bitter and hopeless from the sense of captivity.

These things are indisputable matters of common observation. They make up an environment directly hostile to any significant or lasting revival of religion.

The moral is that the first condition of a revival of religion is the establishment of an environment which will give men a sense of fulfilment—the "more abundant life" of the Gospel, by the opportunities it provides for satisfying life and work, and the elimination of worry. For worry is of the devil.

This moral is to be commended to the earnest study of the promoters of the recall.

When men are freed from the continuous economic pressure of the present, and can enjoy some freedom from worry, and when the future is reasonably secure, they will gladly, and from inner compulsion, obey the command to: Be still and know that I am God. And assuredly not until...

Poverty is a lie, the work of the very devil, breeding corruption everywhere. The abolition of organised poverty is the first step towards national righteousness. Since the abundance of God is our inheritance, verily only in the admission to it of all men may we find Him.

Yours, etc.,

Rotherham

R. G. S. DALKIN

"ORGANISED ACCIDENTS"

Villagers in Ceylon are showing a growing indifference to cars on the road, now that experience has made them aware of the profits to be obtained from a slight motor accident.

They find that a few bruises or a minor fracture means several pleasant days spent in hospital, *where the diet is superior* to that of the village.

They also prefer a *fortnight in bed with £2 compensation* in cash to the same time spent in manual labour *at 1s. 2d. a day.*

It has been found that if care is taken that the injury is not likely to be really serious or disfiguring, an "organised accident" may be a profitable occupation.—*Evening Standard.* (Our italics.)

"Organised accidents" are the outcome of organised scarcity of money. The insurance companies form a part of the money monopoly, so it is only fair that they should be called upon to pay up for the shortage they create.

In *The Country Home Magazine* Ralph Wallace reveals that The Metropolitan Life Insurance Company acquired 7,000 farms by foreclosure over the last eight years in the U.S.A.

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(See plan on back page)

Thursday, December 8

at 8 p.m.

Address by

MR. T. GALWAY

on

"How to Speak in Public"

Come and Bring Your Friends.

REPLIES TO CORRESPONDENTS

T. PRYOR: Sorry, it cannot be done; there are about two hundred people, each of whom wishes me to run the paper according to his different and mostly impractical ideas. Further, it is usually plain to me that they will only help on condition of my acting as a sort of office boy for them after having placed the paper at their free disposal, they to give orders, thinly wrapped up as suggestions; me to carry them out.

Each of these literary reformers are alike in believing it would be for "the good of the cause"; no doubt at all their intentions are of the very best.

L. WRIGHT: True, if it comes, it is highly improbable that war will be "declared." The same statement holds good also for the "Armistice." Have you thought of that?

JOAN ROSE: What are you to say if people ask you, "Where is the money to come from?" Well, I asked my wife what she thought was the right answer, and she said she had never refused her house-keeping money on the score of where the money came from, and that the milkman never asked her such a question when she paid his account; she also told me I need not expect to escape my financial obligations by any questions like that. I thought her answer a better one than my own, so here it is.

S. C. ADEY: Good idea; that's one way of starting an action group; get going as soon as you can, and if you will let me know the arrangements I'll do my best to help.

H. LANG: Yes, you are right. M. Georges Bernanos tells a story to illustrate that very point. He said, "When the old-time master-glass-blower, after a final

stocktaking, worked out the exact figure of his profits, he must sometimes have given a thought to the humble assistant now coughing up the last of his lungs in the ashes of his grate . . ."

Which recalled to his mind the celebrated remark of an American boss to the reporter who is being shown round the factory, and is having a drink with his host before catching the train. The reporter suddenly exclaims: "What the hell do you do with your old workmen? I haven't caught sight of one that looked to be more than fifty . . ."

Pause on the part of the Boss, who slowly drains his glass. "Have a cigar," he says, "and we'll take a walk round the cemetery."

P. THOMAS: Those working for peace along lines such as the League of Nations are mostly sincere, but their efforts are deliberately side-tracked by "planners" working underground, using a Machiavellian technique which would horrify the sincere rank and file lovers if they could see the truth of it.

Read the article on the "Inception of the League of Nations" indexed in SOCIAL CREDIT.

C. R. HARVEY: Not having read or seen the play, I cannot very well do as you ask.

R. C. MASSONEAU: Thank you for letter; we are at cross-purposes, I think. The action you refer to is a bogey; it has no base in reality that I know of. It does not do any good to indulge in violent thinking even when all the facts are clear. I'm pretty sure you won't make any serious mistakes; anyway, the man who never made a mistake never made anything. Good wishes.

H. C. B. COLVILL: Yes, it does look as if Armageddon were here; all the signs are appearing. I don't see where you get the dates 1952 to 1955 from, though? "The battle on the air" is right, I believe; but I wouldn't confine the meaning of "air" just to the radio, by any means!

T. PRICE: I've no authorised information concerning the motives of the person you name for his action in severing his connection with the Social Credit Secretariat Ltd. In all such matters only the person concerned should be consulted. It is a good thing always to beware of "whisperers" who sow suspicion and ill-will against third parties. In this treacherous technique the listener is liable to do frightful injustice to a perfectly innocent person. Watch yourself and especially your feet against snares carefully set to trap you. If you do this you won't have your eyes on third parties, which is part of the decoy design.

P. ROSS: Don't confuse the results of Social Credit in production, i.e., Abundance, with (1) Social Credit monetary technique, i.e., an accounting and distributive method; and (2) Social Credit in active faith applied to obtain access to the other two. This latter is the most important by far, and popular united confidence, desire and will are essentials, besides correct aim.

G. A. LLOYD; M.B. DE C.; A. P. SPENCER; R. REDPATH: Thank you for cuttings, always welcome and helpful.

GORHAM MUNSON: Thanks for the information that official news of the American Social Credit Movement will appear in the Beacon and New Democracy each month, published at 301 Birks Building, Winnipeg, Manitoba, Canada. We have revised our notice of overseas S.C. journals accordingly. All other points raised by your letter are being dealt with.

H. THORNTON: Thank you for your encouraging letter. In reply to your last question, subscriptions are much more helpful to us financially than the action you describe.

T. LONG: Yes, the reports you refer to are as stated. Fritz Warburg was arrested on November 14; the U.S.A. Ambassador in Berlin was recalled next day.

A 'CURIOUS' TALE

Some years ago a man hired the Opera House in a small Pennsylvania town for one night, but engaged no ushers or other staff. About a month before the date for which he had rented the hall, he put a large sign on the most prominent billboard in town, stating, in huge letters, "He Is Coming!"

A week before the fateful night, this was replaced by: "He Will Be at the Opera House on October 31!" The day before the event there was the simple legend: "He Is Here!"

The following morning: "He Will Be at the Opera House To-night at 8.30!"

That night the man himself sat in the box office and sold tickets at a dollar a head to a capacity audience. When the lights went up inside, however, all the crowd could see was a huge sign reading: "He Is Gone!"

—Walter Winchell, quoting S. J. Kaufman.

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Announcements & Meetings

Miscellaneous Notices

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BIRMINGHAM and District. Social Crediters will find friends over tea and light refreshments at Princes Café, Temple Street, on Friday evenings, from 6 p.m. in the King's Room.

BLACKBURN Social Credit Study Group meets each Tuesday at 8 p.m. in the Y.M.C.A., Limbrick. All welcome. Enquiries to Hon. Sec., 47, Whalley New Road, Blackburn.

DARLINGTON. Residents' enquiries welcomed through Mr. J. W. Jennings, 1, Bracken Road.

DERBY S.C. Association. Meetings are held fortnightly (Tuesdays) at the "Unity Hall," Room 14, at 7.45 p.m. Next Meeting, December 13. "United Social Club" cater for refreshments to all bona fide members of S.C. Association.

GUERNSEY. Persons interested in Social Credit are requested to communicate with Mr. H. McTaggart, "Sherwood," Mount Row, St. Peter Port.

THE Liverpool Social Credit Forum, an autonomous local group, is prepared to arrange for speakers to address meetings on Social Credit and will welcome enquiries regarding other activities in the Social Credit Crusade. Address communications to F. H. Auger, "Malvern," Corbridge Road, Liverpool, 16.

LONDON RESIDENTS AND VISITORS are welcome at the Social Credit Rendezvous, 163A, Strand, W.C.2 (entrance in Strand Lane, close to Aldwych Station). Open meeting: Thursdays, at 8 p.m.

Speaker for December 8

Mr. T. Galway

on "How to Speak in Public."

PORTSMOUTH D.S.C. Group. Weekly meetings every Thursday at 8 p.m., 16, Ursula Grove, Elm Grove, Southsea.

SOUTHAMPTON Group. Please note that the Headquarters have been removed to 8, CRANBURY PLACE, SOUTHAMPTON. Tuesday meetings are postponed temporarily. Members please call to see the new and more advantageously-situated premises.

TUNBRIDGE WELLS and District. Will Social Crediters please get in touch immediately with W.L.W., Cor Laetum, Hastings Road, Pembury, near Tunbridge Wells?

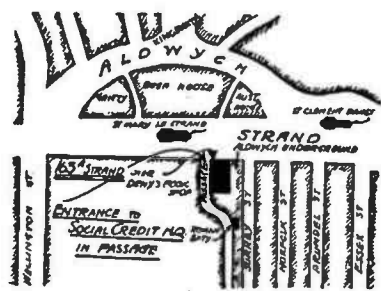
TYNESIDE Social Credit Society invite co-operation to establish a local centre for Social Credit action in all its aspects. Apply, W. L. Page, 74-6, High West Street, Gateshead.

WALLASEY Social Credit Association. Enquiries welcomed by Hon. Sec., 2, Empress Road, Wallasey.

WOLVERHAMPTON D.S.C. Group. Fortnightly meetings in the Ante-Room, Central Library. Next meeting, Tuesday, December 6, at 8 p.m.

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- 6 So I pledge myself to vote if I can for a candidate who will undertake to support this my policy and to vote consistently against any party trying to put any other law making before this
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Signed
Address

New Leaflet —

(Page 5, Social Credit, October 7)

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