

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 3. No. 1.

Registered at G.P.O. as a Newspaper.
Postage (home and abroad) 4d.

SATURDAY, SEPTEMBER 16th, 1939.

6d. Weekly.

SEPTEMBER, 1939

By H. E.

MILITARY WAR—since September 3rd—is no longer a matter for debate. It has become a fact, and one to which each individual must contrive to adjust himself. The mastery of this new development and its relationship to that which underlies it is material to our continued purpose. Most of the views which have obtained currency are fallacious or half truths: ideas which fit reality will penetrate, and will acquire momentum when momentum is required.

This question settled, it is useless merely to repeat that we do not want a military war. War is; and without going so far as to say the consequences will fall alike upon the just and the unjust, it is clear that results will happen; and must be taken.

This phase of the conflict which is now beginning may lead us through unusual straits and difficulties, since it is ostensibly waged for abstractions at the expense of realities. It would take much to bring Civil War and Revolution to England, but as it stands it is well to have a clear idea as to whether there might be hope in such happenings; and here a simple statement will at once secure acceptance. No such hope is to be found in the break-up of society into

bands of hysterical people inflamed or terrified to the point of seeking each other's blood. No such hope lies in the precipitation of a regime of static control and regimentation, by whomsoever that might be manned. And no such hope is to be found in the exaltation of some "leader" who promises to get for people what they want; and that holds good whether he stands for Social credit, Bank credit, or his Own credit, which is not unlikely to be the case. Each of these conditions would *postpone*, and not forward freedom. The case remains incontestable; that if freedom is to be secured it is individuals who must secure it for themselves, and the primary condition required is sufficient coherence in society to protect the emergence of a reconstituted democracy. The seed has been sown, not as the seed of dandelions—but acorns which grow oaks.

The present position is the product of an accurate estimation and use of the factors involved, and *invoked* for the purpose. Each factor is a nauseous compound of abstractionism brought to bear on weakness by downright wickedness. Hitler is a man not without force and will, but fatally vulnerable through vanity. What better tool could select himself, *and be selected* to betray the German people? Poland, a facade of independence and liberty where none exists, is still founded on the squalid and mean ends which seem inseparable from Jewry.

Britain and France are alarmed, not without reason, at the Hitler-Mussolini cloud which threatens to cover the horizon. And the PUBLIC—little Johnny Head in Air!

The essential strategy has been the underground negotiation and presentation of false antagonisms adjusted to the personal weaknesses of each protagonist; and delivered with the precision of a machine gun: careful and successful

work, for it has produced the first result intended—WAR. *Let us realise that military war was an indispensable prerequisite to the plot against the common people of this and every country.*

The surface of these events, the need to defend "democracy", appears to many as if it were all there is to see. It is as sunlight on rippling water, an affair of surface only. The control of these factors is beneath; by a network of intrigue: strings which, purposive and deliberate, control the puppets.

Whose is this careful work? The reply, simple and conclusive, is contained in the answer to another question: WHO BENEFITS?

Not Germany, not Britain, not France; and not Poland either. Whatever the outcome, it must mean catastrophic loss to all the combatants. The answer is obvious enough. It is Wall Street (U.S.A) and Moscow (Russia) who will benefit.

This war is not the end, it is the beginning. It is not *an* end, it is a means, merely a step in a series of adjustments designed to secure the objective required ultimately—World Domination—by certain groups comprising, amongst others, financiers in Wall Street. These steps can be forecast.

At a suitable moment in the German attack the present Polish Government will collapse, and "revolution" will provide the opportunity for Russia to step in. She will take over Poland. The Russian attitude towards the Hitler regime will be "liquidated" and Germany, presented with an active enemy on the Polish frontier, will find herself between two fires, a position impossible to defend. Disorder and revolution in Germany will unseat a deflated Hitler. Reconstruction, and with a new and convenient note on the propaganda organ, perhaps a touch of

With this issue, the price of the "Social Crediter" is increased to 6d.

On Other Pages

Mrs. Palmer on
"The Measuring Rod"
"For the Duration"
"Born Social Crediters"

the whip of financial deflation, will convince the Germans of the essential unity of their ideals with those of Mother Russia*. And so to the final position; the capture of the German military machine and its firm alliance with Russian power, to be used in the interests of orthodox finance for a certain specific purpose; i.e., the direction of this vast engine of destruction towards us, in Great Britain. WAR and WAR again—or terms.

What terms? Essentially the return of Great Britain to the gold standard and the Debt System as a preliminary Sacrifice (the Jewish pseudonym for taxation) which will destroy individual initiative.

In 1918 it was written:—

“The real antagonism which is at the root of the upheaval with which we are faced is one which appears under different forms in every aspect of human life. It is the age-long struggle between freedom and authority, between external compulsion and internal initiative, in which all the command of resources, information, religious dogma, educational system, political opportunity and even apparently, economic necessity, is ranged on the side of authority; and ultimate authority is now exercised through finance.

“This antagonism does, however, appear at the present time to have reached a stage in which a definite victory for one side or the other is inevitable—it seems perfectly certain that neither a pyramidal organisation, having at its apex supreme power, and at its base complete subjection, will crystallize out of the centralizing process which is evident in the realms of finance and industry, equally with that of politics, or else a more complete decentralization of initiative than this civilization has ever known will be substituted for external authority. The issue transcends in importance all others: the development of the human race will be radically different as it is decided one way or another.”

—*Economic Democracy.*

The issue is joined; and the first trick—WAR—is to the Adversary. But this is not the end; the balance of destiny is not to be decided by one trick. It may be that other and unexpected factors will emerge delaying or diverting the sequence of this design, and in this game the ace of trumps is not a trick;

*In Great Britain, the Emergency Powers Act is to the same effect.

it is the expansion and growth of something which exists. Established nationalities are not to be so treated without, in individuals, some sharpening of apprehension—some emotional impetus from deep roots. This, granting but a little, will centre on and carry over faith into fact; using the public right of way—the *approach to reality* conferred upon the world by Major Douglas.

CANADA AND THE WAR

In Canada all the provinces are behind Mr. Mackenzie King in measures necessary for the effective co-operation with Britain in the war.

There was a conference between Mr. Aberhart, his cabinet, and the Federal Social Credit Members in Edmonton, after which Mr. Aberhart issued a statement urging effective support for Britain. The meeting passed a resolution urging conscription of wealth before man-power and the financing of war expenditure by creating credits.

On September 9th, Mr. E. Lapointe, Minister of Justice, spoke eloquently in favour of Canada's taking part in the war. But he was emphatic in affirming that the Province of Quebec would never accept conscription. He said that he and his three colleagues from this province who are in the Ministry, would never be members of a Government imposing conscription.

The Federal Government have appointed a Censorship Board of seven. Another appointment is that of Colonel James L. Ralston as Minister of Finance in succession to Mr. Dunning, who recently resigned because of ill-health.

Colonel Ralston was Canadian Minister of National Defence from 1926 to 1930. He was born at Amherst, Nova Scotia, in 1881, and educated at Dalhousie University and Acadia University. He was a Canadian delegate to the London Naval Conference in 1930. He was a barrister, and is a director of many leading Canadian companies.

Mr. A. BULLOCK

Mr. A. Bullock, of Wanganui, New Zealand, who is at present in this country on holiday, left England in 1900 in search of greater freedom. About eight years ago he saw a letter in a newspaper explaining that the great Sydney Bridge had been “paid for” when the wages, salaries and dividends involved in its construction were expended, and that further “payment” by the community merely made subsequent production unpurchasable. He at once asked the writer of the letter, Miss Gifford, if a group could not be got together to study this ‘new idea,’ and in less than twelve months there were thirteen such groups in a population of 26,000.

If Mr. Bullock's hopes of an early return to New Zealand are realised, he will take back with him a loom for his daughter, for whom he intends to build one still larger. He believes that the revival of such crafts as weaving may have a special significance in the difficult times ahead. Yarn spun by hand can be dyed in as beautiful colours as the laboratory provides with extracts from lichens, beetroot, fuchsia and the orange-coloured skin of onions, as well as other vegetable stains. Perhaps the world will reach sanity through the necessity to find “substitutes” for the substitutes which now afflict it!

KEEP IN TOUCH

Remember that it is in social credit that the germ of sanity exists, and we who know this must assume the responsibility of keeping those practices and ideas alive and vigorous, ready to sprout and extend as soon as opportunity occurs.

The Social Crediter will help to keep us in touch with each other, which is the first essential. In the next few months many readers will be moving round the country: *The Social Crediter* will follow you if you send us a post-card with your new address. It would also help if you could add the length of time that you are likely to be there.

And to all our readers—Good Luck!

SEND US A POST CARD

NEWS AND VIEWS

CENTRALISATION

In time of war all men and all institutions become functions of war: for the moment policy is decided—whether with or without the ratification of the people, whether democratically or not—and activity shifts to the execution of that policy. Whereas it has lately escaped notice that democracy is the correct method to choose policy, the complementary principle that centralisation is the way to carry out policy is well known.

We have chosen a policy of war: and if we jib at encroaching centralisation it is not so much for itself as for the latent fear that it may be more difficult to regain our peace time liberties than to resign them. This, however, is up to ourselves to accomplish at the proper time; and for the moment it is essential that we should remain conscious of what powers we as individuals in association have ceded, and to whom.

That such centralisation is proceeding rapidly is evident from the sequence of events in the last week.

GOLD

The gold reserve in the Issue Department of the Bank of England, which amounts to £280 millions was transferred last week to the Exchange Equalisation Account. All the gold in this country and all the foreign currency resources are now held in one reserve.

In consequence of this move the fiduciary issue—that is, notes not backed by gold—is raised from £300 millions to £580 millions. All bank-notes are thus now purely fiduciary in form as they have been in actual fact since the Bank's obligation to sell gold was done away with.

The gold transfer raises the total resources of this country in gold alone to about £800,000,000, allowing for the estimated changes which have taken place since the last figure of £594,000,000 as at March 31 was published.

The Economist, that orthodox, if "Liberal" journal, emphasises the two main features of this move as centralisation and secrecy:—

"This step was explained by the Chancellor of the Exchequer as being part of the general plan put into operation for strengthening our financial resources abroad. The centralisation of gold achieves this by making

the whole of our reserve available for use and by veiling its possible utilisation from prying eyes."

In addition to the Exchange Fund's gold and foreign currency resources, there is a large reserve represented by the privately held gold and currency which have now to be sold to the Treasury under the recent Defence Regulations.

Another potential reserve of many hundreds of millions will also be available to the Government in the shape of the foreign securities which investors have to report to the Bank of England and which the Treasury will be entitled to buy for sterling if need be. In the last war the Treasury obtained over £600,000,000 from this source, and that was only part of the amount available.

When this position is finally liquidated the only call on the gold market will be the satisfaction of the small amounts of the metal used in industry.

The last Bank return, published a week ago, showed the Bank's gold stocks at £263,748,752, but they have since been written up to over £280,000,000, following the rise in the price of gold.

LOAN TO POLAND

The Treasury announces that, in addition to the credits recently granted to Poland by the British and French Governments, a financial agreement has been reached between the British, French and Polish Governments which provides for a cash loan of about £8,500,000 to the Polish Government on the part of the British and French Governments.

CONTROL OF EMPLOYMENT

The Control of Employment Act confers on the Minister of Labour extensive powers for controlling employment during the period of war. It provides that the Minister may make an Order directing:—

(1) That after the date specified as employer to whom the Order applies shall not, except with the consent of the Minister, publish any advertisement stating that he desires to engage any employee to whom the Order applies; and

(2) That after the date named such an employer shall not engage or re-engage any such employee unless consent to the engagement or re-engagement has been given by or on behalf of the Minister.

Heavy fines are imposed for any breach of these terms.

MINISTRY OF ECONOMIC WARFARE

The formation of the Ministry of Economic Warfare was announced last week; this organisation will correspond to the Ministry of Blockade created in the last war, and its policy is to disorganise the economic workings of the enemy and to coordinate all necessary measures in the economic, financial and industrial spheres.

The Ministry is housed in offices at the London School of Economics.

Mr. Ronald Cross, the Minister of Economic Warfare, is an old Etonian with a war-time record in the Yeomanry and the R.F.C.

The Ministry will work in close co-operation with the corresponding French authorities, a delegation of which led by M. Paul Morand, is already in London.

WHO BENEFITS?

With some of its sources of supply shut off by the war in Europe, the Argentine Republic has issued a decree permitting the entry, which had been prohibited since December, of certain North American products. These include fuels, electric appliances, chemicals, drugs, and newsprint.

EVACUATION

A woman at Tower Bridge Police Court said she and her young baby had been evacuated to Worthing, but after three days, as she did not like it, she returned to London. Her husband now refused to allow her any money unless she returned to Worthing. She asked for advice.

Mr. Bernard Campion, K.C., said: "You had no business to return after you had been evacuated by the Government for your own safety. My advice to you is to obey your husband. No doubt he wants you and the baby to remain in a safe area."

Letter to the Editor of the Times

Sir,—May I mention a serious matter? Some of the women evacuated arrived in a verminous condition, which has contaminated bedding and wallpaper

in the houses where they have been billeted. Surely steps might have been taken to prevent this.

The owners are asking if compensation will be forthcoming.

Yours faithfully,

E. F. OAKELEY (Major).

Mrs. Sophia Parry, of North-road, Caernarvon, was fined £25 at Caernarvon Police Court yesterday for refusing to take in a woman and two children evacuated from the Merseyside area.

Mrs. Parry, it was said, appeared before a local billeting tribunal, and was ordered to take in a woman and two children. She protested, saying she had not the accommodation.

When the billeting officer arrived at Mrs. Parry's house with the evacuees on Saturday night she refused to take them in.

—“Daily Mail”, Sept. 5th, 1939.

An appeal by a man of 79, Mr. Alfred Goodman, against having a mother and five children aged between two-and-a-half and ten billeted on him was recently dismissed by a tribunal.

He said that his rooms were full of beautiful works of art by his late wife, and he could not put children in them.

He added, “these are children of a mental mother from Bow, in London, and they started off by eating food with their hands. They had not a sound rag on them, and the first billeting money was spent on buying them clothes.”

In a written statement Mr. Goodman said a billeting officer came to his house late at night in pouring rain. He took in the evacuees temporarily out of kindness.

He submitted a doctor's certificate saying that he was an invalid and that billeting of evacuees on him would be definitely prejudicial to his health.

The billeting officer said that there was ample accommodation at the house, and Mr. Goodman was not required to provide meals. With further registration in London there might be many more evacuees coming to that area.

There were so many householders in a similar position that if this appeal were allowed the Ministry of Health would have to be informed that there was no room for any more evacuees. It

would make the billeting position impossible.

—Daily Telegraph, Sept. 12, 1939.

WAR NEWS

The national executive council of the National Union of Journalists has expressed grave concern at the failure of the Ministry of Information to provide the public with adequate news of the conduct of the war. It declares that it is in the national interest that prompt action should be taken to reorganize the Ministry so as to make it an effective instrument for keeping the country and neutral nations properly informed.

It asks that immediate steps shall be taken to prevent the unnecessary and arbitrary suppression of news which can convey no information of military value to the enemy, but which, suppressed leads to the circulation of disquieting rumours calculated to cause public alarm and confusion.

DAILY TELEGRAPH AND SOCIAL CREDIT

The *Daily Telegraph's* Montreal Correspondent referred, in a telegram published on September 8th, to the *Socialist* (sic) Credit Party.

In every sense in which the word ‘socialist’ is generally understood, Social Credit has no connexion whatsoever with Socialism, whether as a party or as an idea.

MODERN MOSES

The Edmonton Service of U.S.A. in its bulletin of April 17th, 1939, stated:—

“There was widely circulated in New York City upon the inauguration of Roosevelt a medal showing his head and shoulders on one side, labelled Franklin D. Roosevelt, March 4, 1933, and on the other the Jewish 6-point Solomon Star of Ownership, in the centre of which was a Yiddish idiom translated as meaning ‘Our Modern Moses.’ The seller said that a large number has been struck off in solid gold for special persons.”

THE FREE PRESS

One of the more effective anti-semitic organisations, the Militant Christian Patriots, has circulated the following:—

“The conclusion of the Russo-German Non-aggression Pact bears out the standpoint towards the Nazi

movement which the Militant Christian Patriots have consistently adopted.

“The Free Press has stated time and again that the fight against Communism, Judaism and Freemasonry must be made on a Christian basis. The failure of the National Socialists to recognise this cardinal fact has led them into the trap of anti-Christian Nationalism. As a result, the Nazi regime now appears as the old familiar Prussianism under a new guise.

“The Militant Christian Patriots believe that Mr. Chamberlain has made a brilliant stand for peace and sanity, and continues to support him. The Editor of the Free Press is serving with H.M. Forces, and appeals to readers to join some form of National Service. Publication of the paper is therefore unavoidably suspended.

“93, Chancery Lane,
“London, W.C.2.

September 1st, 1939.”

TO BE

“I've seen life from most angles and I've learned more from observation of myself and fellow men than—as you say—all the honours of the Varsity could have taught me. I've learned that the individual no matter when or what is his environment, is responsible to himself ALONE for what he is or may be. But while humanity's sole aim is to annihilate individualism by the exercising of authority over man's right to live—THEN man will rise against himself and against the God after whose image he was made, and I maintain . . . that only through individualism can we come to a fuller understanding of life and its realities—by the co-operation of man *with* man, and not by his enslavement. Not through communal authority or isolated government, but by man's realisation of his own capacity and experience.”

“It is the theory, nevertheless, that Christ preached when he bade man ‘know’ himself, but that theory does not I admit apply to man to-day. He must learn to *be* before he can learn to know, and what knowledge can come through to him while he remains a beast in his desire and a worm in his existence even though he be a God in his intent?”

—“Concord in Jeopardy”, by Doris Leslie.

Mrs. PALMER'S PAGE:

THE MEASURING ROD By B. M. PALMER.

"The more solitary, the more friendless, the more unsustained I am, the more I will respect myself. I will keep the law given by God, sanctioned by man. I will hold to the principles received by me when I was sane, and not mad—as I am now. Laws and principles are not for the time when there is no temptation; they are for such moments as this, when body and soul rise in mutiny against their rigour; stringent are they; inviolate they shall be. If at my individual convenience I might break them, what would be their worth?"

Thus did Charlotte Brontë picture the mental struggle of her heroine Jane Eyre, when she reached the turning point of her life. She would not be condemned to-day had she acted otherwise; but a hundred years ago the most intelligent women had a different point of view, *how* different it is becoming well-nigh impossible for us to understand. When women had almost no legal status they thought of marriage as an institution which was at once their protection and justification. Long years were to pass before they gained a measure of freedom sufficient to enable them to think of it as a contract that should contribute to the happiness of man and woman alike.

But let us make allowance for this difference in view point, and admit that, in spite of grave faults, "Jane Eyre" is still one of our greatest novels, and will be as long as English is literature.

Social crediters complain with justice that there are few modern books worth the reading. We have a touchstone that reveals the shoddy and second rate, and we know that the novel written by that poor little governess holds fast to something which even then was rapidly disappearing from English literature, and is almost lost to-day. It will be restored in the renaissance that must follow on our success.

It is what Douglas has called the ability to apprehend the "canon."

Truth is one and indivisible. At every instant of time for every decision made, for every action taken, there is always an ultimate standard which may possibly be attained. The measuring rod does not vary but is constant. The great artist knows this instinctively. It

was something much greater than "laws and principles" for which Charlotte Brontë was in reality searching. Laws and principles may vary according to time and place.

In his article "Concerning the Canon" Douglas wrote these words:—

"Probably none of us knows what it is, but nearly all of us recognise it when we meet it. Adam the architect had it, as anyone who knew the disappearing Adelphi Terrace would admit. The bungalowoid growths which disfigure our South Coast emphatically have not got it, nor the newspapers whose circulation is based on trials of murder and divorce cases.

The new Bank of England, which is a calculating-machine-fortress inside and a Sir John Soane classical façade outside, has not got it. An apt phrase, a racing yacht, the Quebec Bridge, all in their special way may have it. They are Right in the sense that the engineer speaks of having got it Right, because they are as nearly as possible the embodiment of the ideal in the minds of their creators, and they do their job."

We do not know that there has ever been a golden age, but we know that in some periods of time great artists lived happily among their fellows, men and women. Shakespeare and Fielding could write plays and novels while leading normal lives in the community of which they formed a part. The unknown author of Beowulf must have gone to sea with the Vikings. Chaucer was a Canterbury pilgrim; Homer did not retire to a mountain solitude to write his epics.

But during the last hundred years the mental and even physical isolation of poets and artists has become inevitable. They think of themselves as a race apart.

Shelley, Byron and the Brownings in Italy, Wordsworth in the Lake District, and the many who followed them into the wilderness are generally thought to have done better work because they chose a more congenial environment. I believe this to be a dangerous understatement. I would put forward the view that had it been possible for them to come to maturity in the normal English life into which they

were born, they might have been infinitely greater. You may say this is pure supposition—that we cannot tell what might have been; but I am ready to defend the view that no poet or artist can reach his greatest power unless it is possible for his genius to flower as part of the organic growth of the national life in which he plays his part. This is true of all the greatest; and as such natural development has become impossible because of the terrible conditions of modern life, so we are confronted with a corresponding decline in achievement.

The poet makes an instinctive use of the measuring rod; it is part of the essential nature of his being. When he finds there are whole regions in the national life which by the unassailable standard, the only standard he can envisage, are plainly the territory of the evil one, what can he do but flee them, lest they shed their blight upon his muse?

In foreign lands his gift will bloom as a sickly flower, but it may not die.

(continued on page 8)

RENDEZ-VOUS

For the present no meetings will be held at 4, Mecklenburgh Street. After a time an occasional Rendez-Vous may be arranged for social crediters and their friends in the neighbourhood of Charing Cross.

Will all who may be able to reach this district please write to my private address giving the day and approximate hour which would be most convenient. Saturday or Sunday afternoon seems indicated during the winter months.

I should be so pleased if you would write to me. It will give me the greatest pleasure to correspond with all my friends, and, indeed, with any reader of this paper. I shall never consider that too much time can be given to this happy task, provided that in association we build up our strength.

B. M. PALMER,
35, BIRCHWOOD AVENUE,
SIDCUP, KENT.
Telephone Footscray 3059.

THE SOCIAL CREDITER

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

SUBSCRIPTION RATES:

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

VOL. 3. No. 1.

SATURDAY, SEPTEMBER 16th, 1939.

12, LORD STREET,
LIVERPOOL, 2.

BORN SOCIAL CREDITERS

The achievement of social credit will depend, ultimately, on the existence of social crediters.

This is but another way of saying that human purpose is conscious, not unconscious. Complex objectives cannot be reached by chance. To *stumble upon* and to *find* are totally different things. Only seekers find, and social crediters are seekers; social credit is an objective of search. What comes unsought is not *an objective*, even if, being desirable, it becomes an objective when its presence is discerned.

Social credit may some day be left lying about for an unseeking population to convert into a conscious objective; but this does not seem likely, and even if it should happen, the conversion will reveal the sudden existence of social crediters. Even then the realisation of social credit will depend on the existence of social crediters.

Social crediters are born, not made: an observation which most social crediters of standing have attested on many occasions. It has been the despair of many who hoped, by persuasion, to make more social crediters. It is, at the same time, the hope of social crediters who are inhibited, for the time being, from any large-scale effort to make any more.

How many social crediters are born? Why are there so few born? Will more or fewer be born in the future than in the past? These questions are quite impossible to answer. If society escapes extinction by either calamity or the decay incidental to the pursuit of false courses, *enough* will be born to secure this end.

Every social creditor is a *born* social creditor; but not every social creditor shows himself in his true colours at once or in identical circumstances. This is certain, even if it is

uncertain that *most* men are born social crediters (as many of us believe)—i.e., they are *not* born dictators or puritans, but their opposites.

Men appear to resemble some seeds in that they germinate uncertainly, some lying dormant for long periods while others of the same species, in the same pan, throw up their leaves at once. In the few hours before Mr. Chamberlain's announcement that Great Britain and Germany were at war there was observable in most places a great sprouting of social crediters: everyone seemed suddenly to reveal himself in his true colours as a born social creditor. Everyone said 'yes! yes!' to all that a social creditor had to say. Even the most awkward corners, protected (one would have thought) by the most iron reinforcements of prejudice, seemed easy to turn: truth had come to the surface.

Then this psychic moment seemed to pass. It will come again. It will come again and again. These moments of the emergence of the truth—as of a water-logged barque breaking the surface of the water—will become a vibration, and to be there at hand is not inaction: it may be the supreme service of social crediters which suffices for the restoration of sanity to a stricken world.

SIR PATRICK HASTINGS ON THE RUSSO-GERMAN PACT

The following is the text of an important letter published in *The Times* on September 8:—

Sir,—It is an amazing feature of the present situation that so few people appear to appreciate the real significance of the alleged pact between Germany and the Soviet Government. Ever since I was a member of the Government in 1924 the object and intention of the Soviet has been perfectly plain.

They have desired to enforce their views upon unwilling neighbours either by way of subterranean intrigue or if necessary by force. Their most bitter enmity has of necessity been directed against Great Britain by reason of the simple fact that our method of Government, with all its defects, has resulted in the most happy and generally contented democracy in Europe. If such content should spread, Communism must inevitably die. Their animosity towards a totalitarian State is as nothing compared to their hatred of a contented democracy.

Mr. Chamberlain has in some quarters been unjustly blamed for a suggested dilatoriness in concluding an agreement with Russia. Perhaps he placed little reliance upon such an agreement.

The last thing the Soviet Government would desire would be an overwhelming victory for Great Britain. Only less would they desire an overwhelming victory for Germany. Their only hope lies in a prolonged struggle which would leave both countries wasted and incompetent. It may well happen that the force of Russia, whatever it may be, will only be employed to prolong and not end the present struggle.

The Treaty of Versailles, with its present results, has proved of benefit to no one except Russia. We must be very sure this time that we make a Treaty of Peace which will leave the people of Germany free to live their own lives under their own Government, without any feeling of resentment against the Allies, and without the necessity of finding another Strong Man who can allege that he has been sent by the Almighty to their rescue.

The pages of History are full of the names of great men. They have always been a nuisance. To-day there are too many of them. We are fortunately governed by a body of ordinary men. Don't let us in turn cry aloud for still another great one.

Yours, &c.,

PATRICK HASTINGS.

5, Paper Buildings, Temple, E.C.4.

For THE TRUTH IN ALBERTA Read "Today and Tomorrow"

Send your sub. to TODAY AND TOMORROW
1016-118th Street, Edmonton, Alberta.

Subscriptions \$1.50 a year
(at the present rate of exchange about 6s.)

You can subscribe by International Money Order, obtainable at any Post Office.

FOR THE DURATION

By NORMAN WEBB

Speculation as to the course events will take, now that war is actually upon us, seems idle. The experts were completely out last time, and will probably be equally wrong this.

Upon one point only we can be certain, if the war between the present combatants is fought to any sort of finality; the outcome will depend entirely on national morale. Life itself is, after all, a question of morale; and it seems to me that it is just upon this point that we of the Social Credit Movement have such a tremendous responsibility. For it is at a time of crisis such as this that men and women demonstrate the real value and sanity of the faith that is in them.

Of all groups of individuals we should be the least upset by the actual outbreak of war. Not only because we have seen, and almost lived with the danger for so long; but even more because for years now and practically alone in the world, we have expounded and tried to make clear the cause, and actual nature of war.

Haven't we studied and taught the fundamental similarity between the economic war that all industrial countries were engaged in, and military war? We have marked the course of the ruthless economic struggle, and its devastation and its casualty lists, as no other body of people have done. Why, Douglas's Suicide Graph itself should have been enough to bring about the revolution we knew was necessary to avert war, if the public had not been hypnotised by those who said that war, like the increasing economic strain, was the law of necessity. And if we were not heeded, if we were laughed at for our dangerous and far-fetched suggestions, we can call to mind that that has always been the fate of those who have tried to point out the true nature of things.

We needn't recognise all this in any spirit of bitterness, or with a desire to say "I told you so",—of all the irritating and useless attitudes that is the most useless. It is stated here solely to remind ourselves that however we have fought and argued against the necessity of war all these years, nevertheless we are, or should be, mentally the best prepared for it of any individuals.

So the responsibility that rests with

us now, as always, is this: to demonstrate in our attitude and actions that Social Credit is not just a scheme, as those who oppose it profess to think. Schemes and plans are, as we know, things of the brain. They can fail. They can prove abortive, before their time; or they can be late and miss the boat. Social credit is not that. It is a philosophic truth, outside and above anything of the kind. If it was demonstrable yesterday, it can be demonstrated to-day, and equally well to-morrow, war or no war.

What we have striven to do is to establish the reality of certain quite simple facts. The fact of plenty for one. The fact that power without responsibility is fatal. And the fact that association without adequate and reasonable return, inevitably becomes dis-association. Unless our faith in the reality of these facts has been shaken by the actual outbreak of war, what cause can there be for any sense of defeat?

After all, what does this war really mean? It means no more *than the substitution of one kind of force for another kind of force in an attempt to solve a problem that has never yet been stated with even approximate correctness by either party to the dispute.* We may be bitterly disappointed by it all, and humbled by our failure to convince our fellows in time. But not defeated.

Defeat can only be where one finds that what one held to be "the light" was only an opinion after all, and a mistaken one. That is the fate of those who make planning an end in itself, or a means to personal power. But that is not our case. Events as they have unfolded, and facts as they come to light only verify, and continue to uphold our contentions. And even if this horrid business should go on till Europe was prostrate, the things we stand for will still remain upright, and the more obvious for their isolation.

With the declaration of war the field of battle, in theory at least, shifts. War becomes the national policy, and we place ourselves in the hands of another set of experts: military instead of financial. How actual that assumption is, remains to be seen. There is an almost ominous sense of "things being well in hand," such as was lacking the

last time. At least we can be certain that "for the duration", though facts, as facts, cannot be altered even by high explosives, tactics must, of necessity, change. Pliability is the essence of strategy.

Experience teaches us that under the necessities of war, our path is going to be more difficult—though I, personally, have an impression that it may not prove so—still on the face of it the principle of economic democracy, though we are supposed to be fighting for it, would not seem to be one to get much of a show in the months to come. But we must remember that it has never been our job to go round shouting "individual liberty" and being shut up for it. And the advent of war, and the intensification of DORA, is not going to make it in any way a more intelligent form of strategy.

The consistency of the understanding of our own faith should instruct us. While we believe fundamentally that policy must be decentralized, and may have grave doubts as to the real will of the people of the country on the question of this present war; we must not forget that other truth, that centralization, properly operated, is the only effective way of carrying out a policy once it is decided on. Our positive and constitutional attitude remains unchanged; our point of attack is the validity of the policy, not the method of effecting it.

The weakness of practically all minorities lies in the fact that they obstruct. Without "contracting out" they try to hinder. They are merely negative, and the result is disaster to themselves and everybody else.

It is inconceivable that a ramp such as the present financial one can possibly last much longer. It must declare and destroy itself. The question then for the individual is whether he can manage to dis-associate himself from its mesmeric hold sufficiently to avoid being buried in its certain collapse. The hope of the world, as always, lies in a change of outlook; the triumph of what we might humbly call common-sense. The greater the apparent crisis, and the nearer we get to the inevitable 'exposure', the more vital it becomes for us to preserve and enlarge that "change", *first as it exists within ourselves*, and then in our fellows.

(continued from page 5)

Truth is one and indivisible. The doctrine of dialectical materialism which crept into English life with Adam Smith's "Economic Man" crushes the life out of poetry as surely as boiling lava shrivels the purple vine.

It has been noted that the English home is the last refuge of the English spirit. Perhaps that is why some of the greatest writers of the nineteenth century have been women writing novels of home life, or humourists writing verses and wonderland tales for children.

And the twentieth century?

The saddest thing about present day writers is their complete lack of any guiding thought which can co-ordinate

national life and make organic growth possible. Some of them take refuge in fantasy and superstition, others describe life exactly as they see it, with no comment or explanation, others again set themselves up in the place of God, as beings superior in intelligence and virtue, and from their lofty heights dictate to a bewildered and maddened world.

There can be no literature from such roots as these.

The coming of social credit means the "binding back" of the whole of life to the canon, to the principle of organic growth as set forth in the first chapters of "Economic Democracy." It means that in every human association

and relationship, whether large or small, personal, civic or national, the same measuring rod will suffice. It means the growth of true harmony and peace, not the painting of counterfeit flowers on a marsh heaving with decay and filth.

Towards the end of her great novel Charlotte Brontë, with the instinctive searching of the artist after truth, writes these words:—

"I know poetry is not dead, nor genius lost; nor has mammon gained power over either, to bind or slay; they will both assert their existence, their presence, their liberty and strength again one day."

B. M. PALMER.

HOW WE PAY FOR WAR

The following extracts are taken from the City Editor's editorial in the *Daily Mail* of September 8, 1939:

"By providing in his Budget in April, £942,600,000 out of revenue, arranging to borrow £342,000,000, and then increasing this by £150,000,000 on account of supplementary estimates in July last, the Chancellor has now to deal with the further £500,000,000 expenditure for which Parliament voted an immediate credit on the outbreak of war.

"As it is quite impossible to raise sums of this order out of revenue, it is obvious that most of this must be added to the money to be raised by loan, and much of that in turn will represent creation of credit.

"Nor will that worry the nation in its present mood. We have got to have money and we shall get it.

At the same time, it means sacrifices in one form or another, the net effect of which will be much the same as heavy increases in taxation.

For apart altogether from luxury taxes, or other duties aiming to damp down private consumption that might compete with the Government's demands for war purposes, we shall not be able to get all the things we have been accustomed, nor, of course, spend time or money in directions not helpful to the prosecution of the war.

Thus, although we shall be pouring out money not covered by revenue, we shall avoid, certainly for the present, the effects of inflation by drawing on our reserves of labour for the production of the things we need and cutting

down the production of non-essentials.

"The burden of the eventual repayment of the debt we are incurring will resolve itself into the problem of how far the productive side of the nation will be able to hand over its surplus, in the form of loan interest, to the rentiers.

But, as the outcome of the war will doubtless be that almost everyone will have to work at some productive job or work harder, and that much former leisure will have gone for good, there is no need to fear that the debt will ever be more than we can bear."

A consideration of the real nature of money will throw some light on the extraordinary statements in the last two paragraphs,—extraordinary because of the unquestioning assumption of their acceptability.

It must be understood that actual payment *cannot* be effected in *money*. The transfer of *money* is not the performance of payment but merely the promise thereof. All *payments* are in the end in human exertion. There can be no *payment* for power supplied free by nature. Apart from ownership royalties which are both positive (i.e., prices) and negative, (i.e., income) and therefore cancel each other out. The only *payment* is in the form of human exertion.

The community "pay" for armament and other social services by contributing their services in using power and converting materials. The only real contribution made by the banks is in putting finance at the community's disposal and the cost of this service is exceedingly

small (perhaps about $\frac{1}{2}$ per cent and in many cases less). Under loan finance, the Community, including the banks, perform the services financed in the first place, and thereby "pay" for them.

Then the Community, excluding the banks, has to perform the same amount of services a second time, plus the interest charges, to enable the alleged "loans" to be repaid to the banks.

It therefore amounts to this, that for the very small services rendered by the banks, they claim and receive in exchange, considerably more than the total value of the work performed by the whole community.

Is this process so unimpeachably fair?

IN GERMANY

The German News Agency announces: "Following an increased demand for means of payment in present circumstances, it has become necessary lately to put into circulation again a larger amount of five mark notes of the Rentenmark currency. These notes have never lost their validity, and therefore still represent a full valid means of payment. In order to facilitate payments in small change Rentenmark notes of one and two marks will be issued."

Five mark notes have not been seen in Germany recently. Orthodox authorities suggest a parallel with the inflation period of 1923.

THE POLICY OF THE JEWISH RACE

There is no problem the solution of which is more vital to civilisation than the "Jewish Problem." The Jewish race is unique: its members seem to have behaved with a certain consistency throughout thousands of years.

The nature of the results produced by this behaviour forms the policy of the race, which is the expression in practice of its philosophy; and the effect of that policy on other peoples is what has built up the "Jewish Question."

In this series of articles our contributor gives an account of the relations of Jewry with some other cultures. It is taken from Jewish sources, and therefore presents the policy of the Jewish race according to its own records.

1. JOSEPH, VICEROY OF EGYPT.

The Bible records how Joseph was sold by his brothers to some merchants, and that he entered Egypt as a slave.

"The slave" (says Milman in his "History of the Jews") "rose with a rapidity surprising . . . to be the all powerful vizier of the King of Egypt."

How did this happen?

"The chief cause of his rapid rise to fortune and dignity is his skill in the interpretation of dreams . . . the dreams of the king according to the exposition of Joseph prefigured seven years of unexampled plenty to be succeeded by seven of unexampled dearth."

When Pharaoh wanted to know what could be done about it, Joseph advised him "to appoint some able man to store the surplus grain during the period of abundance" . . . pleased with his interpretation Pharaoh made him Viceroy of Egypt . . . During the seven years of abundance Joseph amassed for the King [he demanded one fifth of each year's harvest] a great surplus of corn which he sold [when the dearth set in] both to Egyptians and foreigners."²

"The famine being extended to all the neighbouring countries, Joseph's relatives came to Egypt to buy corn."²

After having forgiven his relatives for selling him as a slave Joseph invited his people to come to Egypt, and thus began the Egyptian 'captivity'.

"Thus all the legitimate descendents of Abraham with families migrate to Egypt. The high credit of Joseph insures them a friendly reception, and the fertile district of Goschen, the best pasture land of Egypt, is assigned by the munificent sovereign for their residence."

In the meantime, Joseph pursued the system of his government with consummate vigour.

Of this system the *Jewish Encyclopaedia* says:

"As a ruler Joseph changed the system of land-tenure in Egypt. The famine, being severe, the people first expended all their money in the purchase of corn, then they sold their cattle, and finally gave up their land.

Thus all the cultivated land in Egypt, except that of the priests, became the property of the crown, and the people farmed it for the king, giving him one fifth of the produce."

Milman in his "History of the Jews" is a bit puzzled concerning the purpose of this policy; and particularly about one of the results of it:

"Another part of Joseph's policy is still more difficult clearly to comprehend; his removing the people into the cities. This has been supposed by some an arbitrary measure, in order to break the ties of attachment, in the former possessors, to their native farms."

The friendly relationship between the hosts and the

guests did not last, however, and:

"A new king arose, who knew not Joseph and began to look with jealous apprehension on this race of strangers, thus occupying his most open and accessible frontier, and able to give free passage, or join in a dangerous confederacy with any foreign invader. With inhuman policy he commenced a system of oppression . . ."¹

When that oppression (the first recorded wave of anti-semitism) became too heavy to bear, the descendants of Joseph decided to return to the land of their fathers:

"With all their flocks and herds, and sufficient provisions for an immediate supply, and with the booty they had exorted from their masters, the Jews stood prepared as one man, for the signal of departure."¹

An interesting comment on the 'Captivity' is given in Rabbinical literature:

"Later when the famine waxed sore and the Egyptians went to Joseph for grain, he compelled them to undergo circumcision, refusing food to uncircumcised people.

"He stored up in Egypt all the gold and silver in the world and it was carried away by the Israelites when they left Egypt." (Pes. 119e, comp. "Sefar Ha-Yashar")

But more important than the cattle and the silver and the gold that the Jewish people carried away from the 'captivity' was the knowledge of the art of ruling that the Jewish leaders had acquired through their contact with the Egyptian priestly class. Milman relates how Pharaoh, fearing that his appointment of Joseph to Grand Vizier or Viceroy would arouse the jealousy of the priestly class, had Joseph married to Asenath, the daughter of the priest of the Sun. His description of this class is interesting:

"The priestly class, in rank and power, stood far above the rest of the people . . . in them one third of the land of the people was inalienably vested. The priests were not merely the ministers of religion, they were the hereditary conservators of knowledge. They were the public astronomers, by whom all the agricultural labours of the people were regulated . . . the political power of this hereditary aristocracy was unbounded, they engrossed apparently both the legislative and the judicial functions, they were the framers, the conservators, the expounders of the Laws."

And, it may be added, from among their number the King, or Pharaoh, was elected.

2. MOSES, 'GIVER' OF THE LAW.

"Pure and abstract notions of the Divinity," says Milman, "were beyond the age and the people of Moses."

Moses, it will be remembered, was found floating in a basket on the Nile by an Egyptian princess, at the time when strong feeling against the Jews had led to Pharaoh's order to slaughter the first born of each Jewish family. So before

retiring into the desert Moses had the advantage of an Egyptian court training, a fact which is well worth bearing in mind.

"No religious impressions would be lasting which were not addressed to the senses. With this view is commenced the sacred tabernacle or pavilion-temple, which henceforth is to occupy the central place of honour, that usually assigned to the king or chieftain of a nomadic horde.

"The riches which they brought from Egypt and the arts, which some of them had learned, now came into request.

"Their new religion ministered continual excitement. A splendid ceremonial dazzled their senses, perpetual sacrifices enlivened their faith, frequent commemorations . . . reminded them of all the surprising and marvellous events of their national history."

"Their priesthood were attired in dresses as costly as those of the Egyptians and, in many cases, similar."

"Above all the *græta* universal rite of sacrifice* was regulated with the utmost precision. From the particular sacrifices or offerings no one, even the poorest, was excluded.

"There were different kinds of sacrifices some of an expiatory nature, every sin either of the nation or the individual had its appointed atonement."

Where then, one might ask, does Moses come in? The chief contribution of Moses is not that of furnishing the Jewish people with a set of conduct-rules (most of which can easily be traced back to the Egyptians) but in furnishing them with the idea or sets of ideas which has later come to be known as Judaism: There is only one God, who has chosen one people, the Jews, to rule over the rest of the world.

"The fundamental principle of the Jewish constitution, the purity of worship†, was guarded by penal statutes . . . the penal laws were stern and severe, for idolatry was two-fold treason, against the majesty of the sovereign, and the well-being of the state."¹

In order to make the people observe all the rules that were thought necessary to safeguard the purity of worship a numerous priesthood was called into being, and this priesthood soon absorbed the services of most of the members of the Levitical tribe.

"Besides the official priesthood, the Levitical class furnished the greater number of the judges, the scribes, the genealogists, and registrars of the tribes, the keepers of the records, the geometers, the superintendents of weights and measures."¹

The Levitical class kept aloof from the rest of the people, and in this schism of the Jewish people into two distinct classes the governmental or priestly class and what has later become known as the Am-hah-retz, the tillers of the soil, lies at least one of the clues to the Jewish puzzle.

"They [the Levites] dwelt in their separate cities, their wealth was ample.

Instead of the portion to which they had a claim, as one of the twelve tribes, a tenth of the whole province was assigned to their maintenance, with 48 cities, situated in different parts of the territory, and a small domain surrounding each."¹

As this class multiplied, the numbers of laws enforced

* or in modern language: tax. † monotheism.

by them swelled. The law:

"took under its charge the morals, the health, as well as the persons and the property of the whole people. It entered into the domestic circle, and regulated all the reciprocal duties of parent and child, husband and wife as well as master and servant."¹

3. DANIEL, VIZIER OF BABYLONIA.

The priestly cast formed a large element of the Jews who were taken captive and conducted to Babylonia; and that may count for the fact that "they became by degrees possessed of considerable wealth."¹

Like his ancestor Joseph, Daniel attained a reputation as interpreter of dreams*, and like him rose to great distinction with the King.

Daniel predicted shortly before it happened that the Babylonian Empire would pass into the hands of the Medes and the Persians (the writing-on-the-wall-incident) and when Babylonia and his master 'went under' he resumed his station among pashas, becoming:

"the supreme head of the pashas to whom the provinces of the whole vast Persian empire was committed."

"No doubt through his influence Cyrus issued out the welcome edict commanding the restoration of the exiled Hebrews to their nation. Perhaps the framing of the edict, in which the unity of the Godhead is recognized, may be referred to the Jewish minister."¹

So for the second time the Jewish people shook off the yoke of captivity:

"The joyful caravan set forth, bearing the remaining sacred vessels of the Temple, which Cyrus had vested. The rest of their equipage is characteristically described as comprising servants and maids, singing men and singing women, horses, mules, camels and asses."¹

Some of the 'captives' however, "did not choose to abandon their dwellings and possessions in Babylonia."¹

From among the remaining Jews the Persian Kings repeatedly elected their viziers and satraps, and this predilection is specially noticeable in Xerxes, whose reign, according to some authorities, was graced by Esther, a Jewess, as Queen, with her father as grand-vizier.

Xerxes is better known for his efforts to crush the small independent Greek republics.

4. JERUSALEM AND HELLAS.

Milman, in his history of the Jews, comments upon the curious fact that the Greeks of the Golden Age knew nothing about the Jewish civilisation and that their merchants reached the ports of Palestine without suspecting the existence, a few miles inland, of the ancient seat and centre of that civilisation.

But there were, as we have seen, Jewish advisers and viziers at the court of those Persian monarchs who caused the growing Greek civilisation so much anxiety, and some authorities maintain that very early on there was an exchange of diplomatic notes between the rulers of Sparta and the

*Compare also e.g., Sigmund Freud whose interpretation of dreams has so swayed the *behaviour* of people of the present century.

High Priests of Jerusalem.

We know for a certainty that:

"The Jews held the Greek Culture in high esteem, and during the pre-Christian times many of their number, including Josephus, Philo, Aristobulus, and Ezekiel the Tragedian enriched classical literature with their works."¹

Their esteem for this culture of Greece was so ardent that the Jews decided to do their best to propagate it with all means at their disposal. What could they do better towards this aim than supporting young Alexander? There is a dramatic description by Josephus in his "History of the Jews" of the meeting of the youthful 'conqueror' who when the High Priest of Jerusalem, arrayed in all the splendour of his sacerdotal robes and surrounded by all the Jewish Elders came out to meet him knelt down and worshipped God at the feet of the High Priest. When approached by his entourage for this very un-Greek behaviour Alexander replied that he did not worship the man, but the God that was in him. However, as some critics are sceptical as to

the authenticity of this episode we had better return to the *Jewish Encyclopaedia* (vide: Alexander the Great):—

"By introducing Hellenic culture into Syria and Egypt he had probably more influence on the development of Judaism than any other individual not a Jew by race."

And this is the definition given by the same work of Hellenism:

"word used to express the assimilation, especially by Jews, of Greek speech, manner and culture from the fourth century B.C. through the first century of the common era . . . the Hellenic spirit was itself profoundly modified by contact with the Orient, and out of the mingling of the two there arose a pseudo-Greek culture which was very often different in spirit from the true culture of Hellas."

B. J.

(Further episodes in this history will be published in future numbers of "The Social Crediter.")

References:

¹ Milman: "History of the Jews". ² *The Jewish Encyclopaedia*.

Books to Read

By C. H. Douglas:—

Economic Democracy	3/6
Social Credit	3/6
Credit Power and Democracy	3/6
The Monopoly of Credit	3/6
Warning Democracy	3/6
The Tragedy of Human Effort	6d.
The Use of Money	6d.
Approach to Reality	3d.
Money and the Price System ...	3d.
Nature of Democracy	2d.
Social Credit Principles	1d.
Tyranny	1d.

Also

The Douglas Manual	5/-
The Economic Crisis: Southampton Chamber of Commerce Report	6d.
Alternative to Disaster by L. D. Byrne	4d.
The Bankers of London by Percy Arnold	4/6.

Latest Publications

The Purpose of Politics by H. E.	3d.
The Power of Money Compiled by J. B. Galway	3d.

Also back numbers and bound volumes (vol. 2 only) of *The Fig Tree* at 3/6 and 15/- respectively.

All from

**K.R.P. Publications Ltd.,
12, Lord Street, Liverpool, 2.**

STUDY COURSE IN SOCIAL CREDIT

There are two courses in social credit which are open to those who wish to make a special study of the subject. The courses are approved by Major C. H. Douglas.

(1) COURSE A

This is the less advanced course, and will be instructive though not compulsory for those who wish to qualify by examination for admission as Associate of the Social Credit Secretariat.

Course A may be taken in two ways.

Either

by correspondence (twenty postal communications for which the fee is £1/0/0 plus postage 2/6 at home, or 3/6 abroad).

Or

by lecture (twenty lecture periods for which the fee is £1/10/0). Centres of instruction have been widely established and will be increased wherever there is a demand.

The examination fee for Associate Membership of the Secretariat is 10/6.

The course will begin in September next and the examination will be held in March, 1940.

(2) COURSE B

This is the advanced course and no fee is charged, but a fee of 10/6 will be charged on entry for the examination. Successful candidates will receive the Diploma of Fellowship of the Secretariat.

Calendar and prospectus are now available (3d.)

Further information may be had from—

THE ASSISTANT DIRECTOR,
LECTURES AND STUDIES SECTION,
SOCIAL CREDIT SECRETARIAT,
12, LORD STREET, LIVERPOOL, 2.

ANNOUNCEMENTS AND MEETINGS

Will advertisers please note that the latest time for accepting copy for this column is 12 noon Monday for Saturday's issue.

BELFAST D.S.C. Group. Headquarters: 72, Ann Street, Belfast. Monthly Group Meetings on First Tuesday in each month.

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

BLACKBURN Social Credit Study Group. Enquiries to Hon. Sec., 47, Whalley New Road, Blackburn.

BRADFORD United Democrats. All enquiries welcome; also helpers wanted. Apply R. J. Northin, 7, Centre Street, Bradford.

DERBY and District—THE SOCIAL CREDITER will be obtainable outside the Central Bus Station on Saturday mornings from 7-15 a.m. to 8-45 a.m., until further notice. It is also obtainable from Morley's, Newsagents and Tobacconists, Market Hall.

LIVERPOOL Social Credit Association: Weekly meetings of social crediters and enquirers will continue, but at varying addresses. The meeting place will be announced by circular to all members and any other social crediters who get in touch with the Hon. Secretary, at "Greengates", Hillside Drive, Woolton, Liverpool.

NEWCASTLE D.S.C. Group. Literature, The Social Crediter, or any other information required will be supplied by the Hon. Secretary, Social Credit Group, 10, Warrington Road, Newcastle, 3.

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

SOUTHAMPTON Group: Secretary C. Daish, 19, Merridale Road, Bitterne, Southampton.

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.

Miscellaneous Notices.

Rate 1s. a line. Support our Advertisers.

TO LET—For winter months, proportion of rent to Expansion Fund. Two very sunny and comfortable furnished cottages in North Devon, glorious views. 1.—has electric light, bath and h. and c., indoor san., oil cooker, large living room, kitchen-dining-room, 3 bedrooms (sleep 3-4). Garage available.

2.—has two sitting, three bed., (sleep 5) kitchen, oil cooker, lamps and radiator, drinking water laid on; e.c. under cover. Garage.

Part time labour available for both. Apply H. M. C., Beaford House, N. Devon.

URGENT. Wanted: middle-aged couple, who wish to live in comparative peace in Yorkshire, to share house with well known social creditor. Apply The Social Crediter.

The NEW ERA

Australia's Social Credit Weekly 24 Pages, Illustrated. 12 months, 12s.

The New Era, Radio House, 232 Castlereagh Street, Sydney, Australia.

CITY BOMB SONG

To be sung or moaned by the Governor and directors of the Bank of England to the tune of "Oh, woodman, spare that tree!"

"Oh, Hitler, spare this bank! Oh, Hitler, spare this bank! (It put thee on thy tiny feet, It gave thee all the dough, toot-sweet.

At many a festal City dinner Men praised the zeal of Mr. Skinner).

Oh, Hitler, spare this bank! (Organ, plagal cadence).

O-o-ooH, Hitler, S-s-spare Th-th-th-this B-b-b-b-b-bank!

—"Timothy Shy" in the "News Chronicle."

EXPANSION FUND

To the Treasurer, Social Credit Expansion Fund, c/o The Social Credit Secretariat, 12, Lord Street, Liverpool, 2.

I enclose the sum of £ : : as a donation towards the Social Credit Expansion Fund, to be expended by the Administrators at the Sole Discretion of Major C. H. Douglas.

Name

Address

The Social Crediter

If you are not a subscriber to THE SOCIAL CREDITER, send this order without delay.

K.R.P. Publications Ltd., 12, Lord Street, Liverpool, 2.

Please send THE SOCIAL CREDITER to me

Name

Address

For Twelve Months—I enclose 30/- " Six " " 15/- " Three " " 7/6

(Cheques and Postal Orders should be crossed and made payable to K.R.P. Publications Ltd.)

Published by the proprietors, K.R.P., Publications, Ltd., at 12, Lord Street, Liverpool, 2. Printed by J. Hayes & Co., Woolton, Liverpool.

Name.....

Address.....

TO THE DIRECTOR OF REVENUE, THE SOCIAL CREDIT SECRETARIAT, 12, LORD STREET, LIVERPOOL, 2.

I wish to support Social Credit Policy as defined in the terms of association of and pursued by The Social Credit Secretariat under the Chairmanship of—Major C. H. Douglas.

I will, until further notice, contribute

£ : : , { per month, per quarter, per year,

towards the funds of the Social Credit Secretariat.

Signature.....

I herewith enclose the sum of £ : : , as a donation towards the above mentioned funds.

Signature.....