

# THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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## PLANNING FOR ROBOTS

"A few years ago London was surprised by a play called *Roosums's Universal Robots*. The production of such beings may well be possible within fifty years. They will not be made but grown under glass. There seems little doubt that it will be possible to carry out in artificial surroundings the entire cycle which now leads to the birth of a child. Interference with the mental development of such beings, expert suggestion and treatment in the earlier years, would produce beings specialised to thought or toil. The production of creatures, for instance, which have admirable physical development with their mental endowment stunted in particular directions, is almost within the range of human power. A being might be produced capable of tending a machine but without other ambitions. Our minds recoil from such fearful eventualities, and the laws of a Christian civilisation will prevent them. But might not lop-sided creatures of this type fit in well with the Communist doctrines of Russia? Might not the Union of Soviet Republics armed with all the power of science find it in harmony with all their aims to produce a race adapted to mechanical tasks and with no other ideas but to obey the Communist State? The present nature of man is tough and resilient. It casts up its sparks of genius in the darkest and most unexpected places. But Robots could be made to fit the grisly theories of Communism. There is nothing in the philosophy of Communists to prevent their creation."

—WINSTON CHURCHILL in *Thoughts and Adventures*, p. 227.

"At a recent session of the Brains Trust, it was asked whether a method of predetermining sex had not been discovered. Sir William Beveridge, who was present on the occasion, is reported to have replied that there were some things concerning which he would prefer the public to be ignorant."

—B.M.P. in *The Social Crediter*, December 12, 1942, p. 106.

It ought to be realised by now how fearful are the sociological implications of the purpose and plan to bring the medical profession under authoritarian control. It is interesting to speculate as to how long ago "our wise men" were able to inform the authorship of the *Protocols* concerning the possibilities of "Eugenics." The *Protocols* make no mention of the plans in that respect. But that plans now exist is certain.

There have been optimists who thought that because a wide-spread tyranny had never yet persisted, it would be impossible for anyone to dominate the world, at any rate for long. Perhaps it would be impossible. But the attempt to do it might easily be a fatal disaster for mankind. Those

blithe spirits, arguing from the past, overlook the transformation wrought in means of control by modern communications and the applications of power, physical and sociological.

The means with which the individual should be able to control his environment in his own interest increase literally every day, and with them, the difficulties of those who would control the individual. As we know, access to the means for control of his environment has been largely kept from the individual by preventing his utilising the general financial credit except on terms that have led to his increasing enslavement. But the monopoly control of credit has been breaking down, and we are witnessing the substitution of legal control for financial control of the individual. And behind legal control stands eugenic control.

"There is perhaps no more convincing single piece of evidence in regard to the existence of conscious, evil, forces energising a continuous policy, than the strenuous and skilful endeavour to present a picture of events and of history, as purely episodic." —C. H. DOUGLAS in *The Big Idea*.

Aldous Huxley's *Brave New World* is perhaps the most complete description of the possibilities of eugenic control. And his whole book centres on the idea of organisation and control. The same possibilities are envisaged with a more coldly scientific detachment by Bertrand Russell in *The Scientific Outlook*. Churchill, quoted above, has had a brief say on the matter.

So it has been easy to foresee the possibilities. And events, far from being episodic, are progressively steps to the realisation of eugenic control. There has been the permeation of society with the idea of eugenics; the inculcation of the materialist philosophy—"We have begun to plan the animals; and the Big Idea is Death"; and the propaganda for State Medical Services.

There are, no doubt, various reasons for the endeavour to bring the medical profession under authoritarian control, but I do not doubt that the intention to implement eugenic control is one of the chief of them.

It is exceedingly improbable that the demand for a State Medical Service, or even for "free" medical services, originated as a popular demand. It is doubtful if even to-day there is such a popular demand. But for many years there has been a continuous propaganda putting forward that demand; and it has now assumed the rating of a first priority in "reconstruction." Side by side with that demand lies the plan to change medical education: the plan that there should be two sorts of doctor, one a low-grade general practitioner, whose medical education is sufficient only to enable him to refer the patient to the appropriate specialist; and the specialists, with no medical knowledge except of their special-

ity. In other words no doctors at all as we know them to-day, for the doctor is essentially a man who, so far as it is given us to do so, sees man whole.

To make a man a specialist and nothing else, is to put blinkers on his mind; is to make him less than Man. This applies not alone to doctors, but to any man who is a specialist, and virtually nothing else. The bureaucrat, too, is a specialist. He becomes, not a man, but a function; a functionary in the Big Idea of "the complete rule of the individual by functions."

Remember that the Functionary has no power of initiation. He is there to do—or be starved. Then realise that we will have the Specialist in Sterilisation; the Specialist in Artificial Insemination; the Specialist in Intelligence Estimation; and no doubt numerous others, carrying out, without understanding, the policy that stands behind Eugenics. The Specialist who sterilises is not the specialist who decides who should be sterilised; the Intelligence Tester passes on his results—he too is devoid of responsibility. And even the Functionary who makes the decisions on sterilisation passes judgment not on an individual but on a File—and passes judgment strictly in accordance with Policy, originated elsewhere. And do not think that Eugenics would be practised to "improve" the race—even if we knew what "improvement" means. It would be used to try to stabilise it—to produce beings whose reactions and capacity for work could be relied on, who would conform absolutely to statistical expectations.

Without authoritarian control of the medical profession, the whole vast scheme for control of the community would fail; that is why "free medical services" has such priority, why it is virtually the first "local objective" of the Planners.

B. W. M.

### Notes from New Zealand

A correspondent in New Zealand writes:—

"There has been what has called itself a Campaign for Christian Order here in New Zealand, recently, and in connection with it a question-answering body was set up somewhat on the model of the English 'Brains-Trust,' if I have the name aright, though the questions were to be connected with the work done in the Campaign, not to be general. The 'trust' has been getting about 100 questions a week (I don't wonder, having heard some of the Campaign talks) but it answers only *five* each time it sits. I think you can pretty well guess the sort of thing the answers are—bluff, evasion, talky-talky, anything but straight-forward common-sense or confession of ignorance."

Another correspondent writes:—

"We have Boards of Control for almost every essential and many non-essential functions. I have not yet discovered what the qualifications of a Controller are, but from personal observations it would appear that any prior knowledge of the function which he has to control is not one of them. The main feature of this control system seems to be to remove the point of decision as far as possible from those immediately affected by that decision. As an instance of this I might mention the electrical wiring industry with which I am associated. Owing to the alleged shortage of some of the larger sizes of cable it has been decreed that no

permits for wiring work shall be granted unless with the prior consent of the Building Controller and then only for certain well-defined work. This controller resides over a hundred miles from our city but has a sub-branch with another controller about fifty miles from here. In one instance a point in the residence of a prominent medical man involving about four feet of cable was refused. In another case a hotel had purchased a freezer which was on hand and they were denied the permission to install the point from which to run it. The electrician had an adequate supply of the necessary cable available and is hardly likely to use it on more essential work. There are many other instances of a similar nature, as is to be expected when it is appreciated that the Electrical Industry is affected by at least 17 different controllers, most of them remote controllers.

"... These are some of the minor effects of controls but it is through these minor effects that contact is made with the public and it is a pretty safe bet that a continuance of this will cause a breakdown in the compulsory co-operative system.

"... A perusal of *Hansard* these days gives one the doleful impression that both, or rather all, Parties are consciously working with a view to discrediting our present Parliamentary system in the eyes of the general public. We get long windy debates without one speaker bringing down a fundamental point, and most of the time is devoted to recrimination. A recent case was the Medical Advertisements Bill, which involves yet another Board and is really only one effect of a much greater ill. Why we need to concern ourselves over the advertising of quack remedies now is rather more than I can see, while we have all kinds of quack economists and other plansters telling us all about the New World Order they are going to compel us to live in after the war."

### THIS "HODGE" BUSINESS

There are more men and women coming down to earth now than ever there have been in the history of England. Hobson's choice partly explains it, but the cause lies much deeper. As an individual sows his own life so he reaps, and what is true of an individual is true of a nation.

I come of yeoman stock and during my life time I have been baffled, exasperated, shocked, and annoyed at the term "Hodge" as a term of contempt for the farm labourer and even the farmer. The reason for using the term is some fancied superiority of those who use it to one whose greatest crime is that of treating the earth kindly. The labourer has hedged and ditched, drained, manured, and ploughed the land from which even superior people must draw their sustenance.

Smart writers and talkers, comic presentations of the

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By C. H. DOUGLAS

From K.R.P. PUBLICATIONS LIMITED,  
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farm labourer by music-hall comedians, the poor anaemic patronage of him in broadcasts supposed to be funny, have all helped to create a caricature of him which must for ever be wiped out and heard of no more.

He is slow in speech. Well, what of it? He walks slowly. Well, what about it? His mind works with the slow movements of the seasons—he cannot send his plough twice as fast across a field as the normal rate, he cannot have his mind crowded with gim-crack ideas born in the cities and towns—and he therefore speaks slowly with his speech bearing closely on his subject matter. His face, as a rule, bears a placidity or tranquillity that you will search for in vain on the faces of individuals marching in battalions towards London Bridge, Waterloo or Victoria Stations at the end of the day. His hands are big, the skin of them is thick and coarse, scarred with thorn marks and cuts in dealing with what Kipling calls the “curse of inanimate things;” or again an ugly mark on them made by the bite from a horse. If wisdom is the art of being at home in the world, the farm labourer and farmer will help in this direction by keeping the world’s table supplied. Why, then, this cursed superiority towards real workers on the earth? The reason is, I think, the overlooking—thoughtlessly in most cases—of the fact, that in each individual there is a mind in a different degree of evolution or growth. Overlook this fact and you do so at your peril—it is a denial of fellowship, and, as William Morris said “Fellowship is heaven; lack of fellowship is hell.”

Thomas Hardy in his masterpiece “Tess” wrote the following—his chief male character, Angel Clare, goes to learn farming among labourers:—

“Much to his surprise he took, indeed, a real delight in their companionship. The conventional farm-folk of his imagination—personified by the pitiable dummy known as Hodge—were obliterated after a few days’ residence. At close quarters no Hodge was to be seen. At first, it is true, when Clare’s intelligence was fresh from a contrasting society, these friends with whom he now hobnobbed seemed a little strange. Sitting down as a level member of the dairyman’s household seemed at the outset an undignified proceeding. The ideas, the modes, the surroundings, appeared retrogressive and unmeaning. But with living on there, day after day, the acute sojourner became conscious of a new aspect in the spectacle. Without any objective change whatever, variety had taken the place of monotonousness. His host and his host’s household, his men and his maids, as they became intimately known to Clare, began to differentiate themselves as a chemical process. The thought of Pascal’s was brought home to him: ‘*A mesure qu’on a plus d’esprit, on trouve qu’il y a plus d’hommes originaux. Les gens du common ne trouvent pas de difference entre les hommes.*’ The typical and unvarying Hodge ceased to exist. He had been disintegrated into a number of varied fellow-creatures—beings of many minds, beings infinite in difference; some happy, many serene, a few depressed, one here and there bright even to genius, some stupid, others wanton, others austere; some mutely Miltonic, some potentially Cromwellian; into men who had private views of each other, as he had of his friends; who could applaud or condemn each other, amuse or sadden themselves by the contemplation of each other’s foibles or vices; men every one of whom walked in his own individual way the road to dusty death.”

Edmund Blunden, one of our later English poets, knows the farm labourers too; in his *Forefathers* he remembers them—how on earth can we get present or future right if we shut our eyes to the past? But he does not use the contemptuous word.

“Here they went with smock and crook,  
Toiled in the sun, lolled in the shade,  
Here they mudded out the brook  
And here their hatchet cleared the glade:  
Harvest-supper woke their wit,  
Huntsman’s moon their woodings lit.  
From this church they led their brides,  
From this church themselves were led  
Shoulder-high; on these waysides  
Sat to take their beer and bread.  
Names are gone—what use they were  
These their cottages declare.”

The dignity of labour, instead of being a pretty-pretty phrase used by social and political climbers has got to be recognised as a fact—that is bare justice to those whose demands from life would stagger many—by their very moderations. In talking over these matters with one individual who would be called Hodge by anyone but sensible people, he described his weekly treat as, “The Palace (music-hall), a drink and a fish and chip supper.” The Chinese have a phrase, “fraternal deference,” our English translation of it might mean sympathetic understanding, a recognition of the interdependence of one individual and another—even as I write, I know that a baker is making a loaf of bread for me. And with a little thought one may multiply these workings in our society of such a complex nature; a denial of fellowship under the circumstances of full recognition, is the rock on which planners and their kind will ultimately break themselves into pieces.

Dick Brampton is a farm labourer for a farmer friend of mine. Dick brought me a load of manure. With diligence he emptied the cart with a three pronged fork, and tossed the manure over a four foot fence, making a neat pile of it in a vegetable garden. He cleared up the straggly bits with his fork, and the only trace of delivery of his load was in the right place—the garden. While chatting about 1914-1918, he showed me his left arm—a bad wound at Peronne had marked it for life, and the bone at the wrist had been forced out of place. To those whom I hope will know better soon, I prefer his name of Dick Brampton to that which bears no relation to real men whom Milton would not shove away from life’s table.

To the student of Social Credit there comes sooner or later a clear view of many things that were once obscure. The revelations will strengthen him in his decision to hold on to the substance of fact, proof and demonstration. And this knowledge, in my opinion, is necessary for the complete integration of the individual. I think this knowledge has led me to an understanding of the life of a farm labourer, where, in Virgil, Goldsmith, Crabbe, a reading of them always gave me a sense of a missing factor. That missing factor is now known, and Browning—a first rate obscurantist—can be read with complete appreciation in his lines,

“All service ranks the same with God,  
There is no last or first.”

J. W. R.

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### FROM WEEK TO WEEK

American casualties during the "retreat" in Central Tunisia totalled 2,242. (U.S. Official.)

Of these 59 (2.6 per cent.) were killed, 176 (7.9 per cent.) wounded, and the remainder (89.5 per cent) prisoners.

Fought like a bar'l of wild cats, didn't they, Clarence?

Hitler has been attended in his illness by Professor Schüster, who is, of course, a Jew. The Schüster family has always been closely connected with the Rothschilds.

Isn't this Jewish persecution-by-Hitler business wearing a bit thin? Suppose the Jews who *are* persecuted in Germany (and doubtless some were, and deserved to be) were to tell all they must know about who financed Hitler?

Yes, Clarence, we Fabians always refer to Rural Districts when we mean unspoilt, or only partly spoilt, country. It sounds more R-U-R-al.

Or, as the bus-driver said, when shown the picture of the Planned Flat Top cottages,

Four in a row,  
 All up Glen Coe,

"Strewthski!"

Norman Jacques, Esq., M.P., for Mirror, Alberta, in the Dominion House of Commons at Ottawa is probably the most competent Social Credit Member in the House. No doubt for this reason he is consistently "played down."

Mr. Jacques, an Englishman who went to Alberta some twenty years ago, is not alone a financial critic of the Canadian Government, but by reason of his wider experience and outlook, is a formidable interpreter of Mr. Mackenzie King's foreign policy.

His somewhat French-sounding name has been well known in Cumberland for many generations.

PROGRESS: Some prices from the household books of a middle-class family in the eighteen-eighties:—

Rent, eight bed-rooms, dining room, two living rooms, kitchen, scullery, larder, still-rooms, bathroom, modern sanitation, large gardens, lake and lodge, stables, etc., £75 per annum.

Mutton, 8d. per pound; Beef, 9d. per pound; cream,

6d. per pint; whisky, 2/6 per bottle (18 degrees under proof); beer, 1½d. pint; cheese, 5d. per pound; salmon, 1/- per pound; cod, 2d. per pound; herrings, 1d. for 6. Theatre (good provincial) seats: Stalls 4/-; Pit 1/-; Gallery 9d. Lounge suit (first class London tailor) £3 15s. to £4 10s.

Mr. Thomas Johnston, the Secretary for Scotland, is a life-long Socialist and an enthusiastic advocate of the Hydro-Electric Development for Bigger Business of the Scottish Highlands. He shows signs of even greater popularity with Big Business than Viscount Snowden, the Socialist Chancellor of the Exchequer, who, it will be remembered, regarded the Bank of "England" as "the greatest moral force in the World."

No, Clarence, we have not heard that the Chief Rabbi and the Archbishops of Canterbury and York are writing to the papers demanding the repeal of Regulation 18B, and the cessation of the persecution of British subjects. There are no Jews imprisoned without trial under Regulation 18B, and what do the p—r b—y British matter, anyway? Fresh ones are being naturalised daily, and some of them can even spik a liddle english.

"Bernard Mannes Baruch is one of the few civilian leaders of World War I who have grown in stature during World War II. Long before the Government belatedly took action Baruch campaigned for plant conversion, patent pooling, wage, rent and commodity ceilings. . . ." says a United States picture paper over a page portrait.

And, of course, a World War helps all that.

### Time

"Time is the stuff of which life is made." Perhaps it is the only basis upon which we base what we call optimism. It is of vital importance to realise the balancing effect that time has upon everything we do. With steady perseverance of action towards any objective, we shall in *time* achieve our goal, both individually and in association.

I think all impatience, impetuosity and burning enthusiasm are due to a lack of understanding of the *time* element, and awareness of its far-reaching consequences.

Just as it takes time to go from one place to another, so it takes time to go from one point of view to another—even if we can see the point quite clearly from a distance. Is this fact commonly taken into account? I do not think so. Certainly not by adolescents: perhaps it is one of the peculiarities of maturity.

It is so terribly easy to try and hurry the thoughts and actions of others. It is so terribly difficult to hurry and jostle oneself.

What is of extreme importance with regard to time, is that we should ally ourselves to organic growth and, like a gardener, help and be helped by the irresistible forces of nature. (And *what* forces!). But it takes time to discover in human growth wherein the forces lie.

Anyone can grow roses if they know how!

A. C. J.



## Art in a Planned World (II)

By B. M. PALMER

What is the purpose of the Arts Department of Dartington Hall? "When I arrived in 1934," writes Christopher Martin, "the Trustees gave me what must be one of the most flexible mandates ever given to an administrator under a large trust. We were to build up a centre of the Arts. We were to incorporate at Dartington, as and when our means allowed, schools of dance, drama, music and design. These schools were to prepare students who would later themselves become teachers, and other students who would take up a professional career in the Arts. . . . What were we trying to do? You will have realised that we were a completely international community, part English, part Russian, part German. We were a gathering ground and a focus for all kinds of international artists, and among our students and staff we covered no fewer than twelve different nationalities. . . . from 1934-1938 we did three things. First, we re-established in working fettle a number of dismissed refugee artists and gave them their chance to put together again the broken pieces. . . . Second, by undertaking the Ballets Jooss we influenced the whole course of dance throughout the world. . . . Third, we initiated a number of experiments in the teaching of the arts, which would have had a greater influence if we had not been interrupted by the war."

It is the statement, "a world in which the arts are to flourish must be a planned world," which stands out as the high light in his article. What is this planned world? With the exception of the word "bomb" there is scarcely a more overworked expression in the language of the daily press. According to the "Town and Country Planning Association":

"Merely to agree that we are going to 'plan' is not enough. It is very important that public opinion shall be united and clear as to the direction in which to go. . . .

"What the ordinary man and woman are concerned about in planning is primarily good living conditions—which means, for most, a good house and garden in pleasant surroundings within easy reach of workplaces, shops, schools, and all the 'amenities' of modern life. Country people want essentially the same things so far as they are practicable. And all human needs have to be related to the economic needs of industry and agriculture. Almost all planners now agree that overcrowded towns must be opened up, the location of industry guided, new towns started and small towns extended, so that there is a better balance between town and country.

"The purpose of the Conference is to crystallise opinion on a policy having these broad objects, to ensure its application, and to discuss what can be done to get it better understood and accepted by the public."

So this is the world in which the arts alone can flourish, a world in which people are told what they want, and then every effort made to get the programme understood and accepted by the public. "The primary characteristic of the slave is not bad treatment. It is that he is without any say in his own policy."

Not a single one of these plans, whether concerned with a state medical service, old age pensions, housing, education or training for the arts, makes any provision or even hints

at any means by which those individuals known as the public can put a stop to what is being done if they don't like it. Government by public veto, freedom to contract out, has practically ceased in our country to-day; all that remains to us is some small ability to fight a delaying action; to take so long to get going over new regulations that the swift flight of events renders them impossibly obsolete before they are adopted.

As far as can be gathered from planners of education, children are to be sorted out in their early teens and trained to take their places in the world, so that there will be no square pegs in round holes. The artists would be sorted out too. Without wishing in the least to minimise the importance of early training, it may be asked which comes first in order of importance, a man's life, or his function as an expert? What is the raw material of the artists? Is it not gleaned with joy and tears as they live among their fellows? Sibelius would not leave Finland though in constant danger of death. But "Michael Chekhov, foreseeing what was coming, realising that for many years ahead England would be no place for the arts, moved to America." (*Ibid*). One is tempted to ask what Shakespeare would have done, but the question needs no answer.

It is not necessary to define art to realise that the totalitarian aim of each of us embraces in varying proportion the "skills" and the "sports" of which the essence is "do it yourself." The removal of the totalitarian aim from individuals and its investment in the state, leads to an intensification of the position we have to-day, in which thousands of weary people come home, turn a switch, and listen to music and drama provided by international experts. The question is, how long will any art at all be produced under such conditions? It is not without significance that not even a popular song has been produced since 1939 that can properly be called a war song. Last time there were at least three or four that were worth marching to. The retort that war songs are not art is simply invalid in the absence of any definition that will cover both the artist and his audience, for it is incontrovertible that the hearer should call the tune, while the artist has the right to contract out.

The key to the whole maze of errors lies in the attempt to isolate and define various aspects of life and treat these abstractions as though they were realities. Condorcet laid it down that if a law were a good law in one set of circumstances, it must be good in all others, as a Euclidean proposition is universally true. The same cast of mind will uphold an abstract standard of beauty, maintaining that it is a quality that can be isolated, and is unchangeable for time and place. It is as if birdsong has no beauty because the notes have no beauty *in themselves*.

And as the Town and Country Planners say that "human needs have to be related to the economic needs of industry and agriculture" as if these were two entities with a real existence, so, no doubt, Mr. Elmhirst can see the green chain stores of Messrs. Marks and Spencer, the cynosure of all eyes in the Devonshire towns, without being struck by their complete lack of organic relationship to their background in every sense of the word. For these stores are to the planners part of another abstraction, the "business world," entirely separate from the world of the artists.

As long as these ideas are unchallenged the progressive disintegration of life is inevitable. That greater destruction has not been our lot is simply due to the amazing strength

of life itself, life in its rich and indivisible complexity, as delicate as the snow crystals, and as strong as death.

Christopher Martin ends his article with a statement that the arts are not an ornament but are essential to human beings if they are to live a rich and full life. This has been repeated so often of late years as to assume the aspect of a truism. But I believe it to be as profoundly untrue as Condorcet's definition of the value of abstract law. To me it seems incontrovertible that whatever "art" may be it cannot exist unless it is rooted in a rich and full life. Life comes first, art grows from it. And just as the Manor House of Dartington is dead, so "international" art is no more than a splendid fungus, shining with a spurious and transient beauty that will be gone when the soil from which it is nourished has lost its virtue.

"If ideals and environment react mutually, the ideals, even of well-disposed persons, which are formed by re-action from an environment consisting of false abstractions, must and do take us still further from the Canon."

—C. H. DOUGLAS in *Regarding the Canon*, 1936.

### Lower Rates in Bristol

The first fall in Bristol rates for ten years followed a demand from the people of that city, voiced through the Bristol Ratepayers' Representative League.

In a letter to the *Bristol Evening Post* of February 25, Mr. L. R. Wheatley, the Chairman of the League and Organiser of the Lower Rate Demand, said:—

"More than 80 per cent. of our members completing the members' declaration of policy voted for a reduction in Bristol rates as their first and most important requirement for 1943.

"The Bristol Ratepayers' Representative League will therefore assist its members and the people of Bristol to obtain this demand and to this end is distributing requirement forms worded as follows:

"We demand lower rates, in view of the following facts:

"1—Loan charges, £1,872,000; rates receipts, £2,142,000.

"2—Heavy cuts in services, accompanied by 1s. increase in rates in 1941.

"3—Recent reductions in rates in neighbouring cities (e.g., Bath, Birmingham, Cardiff, etc.).

"We, the undersigned residents in your ward, feel that we are not receiving value for payments demanded, and require you, as our elected representatives, to vote in the City Council and take all possible action to bring about a reduction in the rates for 1943-44 by at least 1s. in the £1; not at the expense of further cuts in services or increased assessments."

The City Council made a reduction of 6d. in the £ instead of the increase which had been expected.

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## Points from Parliament

*House of Commons: March 11, 1943*

### HEBREW COMMUNITY (AIR FORCE)

*Mr. David Adams* asked the Secretary of State for the Colonies whether he is aware that the Hebrew community in Palestine are urging the creation of an Air Force for the purpose of attacking enemy territory; and whether it is intended to establish such a Force?

*Colonel Stanley*: The reply to the first part of this Question is in the negative. It is not intended to establish a separate Air Force recruited exclusively from among the Hebrew community in Palestine, as there are ample opportunities for all who wish to do so to offer themselves for enlistment in the Royal Air Force.

*House of Commons: March 16, 1943*

### FORCES BOOK CLUB

*Mr. E. Smith* asked the Secretary of State for War to what extent any non-Government organisation is responsible for the running and financing of the Forces Book Club; to what purpose the profits of the club are devoted; whether the director of the Army Bureau of Current Affairs is still acting as a member of the selection committee of Penguin Books, Limited, as well as of that of the Forces Book Club; and what proportion of the books selected for distribution through the Forces Book Club during the last six months were published by Penguin Books, Limited?

*Sir J. Grigg*: The Forces Book Club is intended to enable a supply of books to reach the soldier, sailor and airman such as he might be expected to buy for himself if he could. The club is financed by the subscriptions of its members. These are units and establishments in the Services. The production and despatch of the books to the Services Central Book Depot is open to any publisher who is prepared to accept the terms offered. Hitherto only Penguin Books have done so. After paying for the cost of producing and distributing the books from the subscriptions it is not expected that there will be a balance left as a profit. The Director of A.B.C.A. is a member of the Penguin Books selection committee and, in virtue of his appointment in the War Office, he also is a member of the Forces Book Club panel.

*House of Commons: March 17, 1943*

### PEACE AIMS

*Wing-Commander James* asked the Secretary of State for Foreign Affairs whether, in view of the present trend of German propaganda, namely, that a German defeat means a Bolshevised Europe, the Government will issue and secure prominence for its announcement over overseas radio services, a White Paper, preferably in association with the Union of Soviet Socialist Republics and the other Powers of the United Nations, emphasising their pledges that, as set out in the Atlantic Charter and elsewhere, complete liberty to settle their own form of government without external influence is to be afforded to all countries, occupied, unoccupied,

satellite and even enemy when purged?

*The Prime Minister:* I do not think it is necessary at the present time to add to the declarations that have been made by the British and United States Governments and by Premier Stalin on behalf of the U.S.S.R.

*Wing-Commander James:* Having regard to the fact that this propaganda is having a considerable effect here, will the right hon. Gentleman see that further publicity on our overseas broadcasting services is given to that announcement?

*The Prime Minister:* I think my answer already covers that Supplementary Question.

*Miss Rathbone:* Will the Prime Minister consider that, if there is any further publicity, it will have a greater effect by showing that the populations of enemy countries have something to hope for through our victory?

### BRITISH NATIONALITY AND STATUS OF ALIENS BILL\*

*Mr. Silverman (Nelson and Colne):* . . . I want to direct attention to one point only and to make as strong and urgent a plea as I can, upon it, to the Home Secretary. It arises under Clause 4. Nationality in ordinary times is a matter of importance, but it is a very intricate and difficult study, abounding in technicalities of all kinds. There are times when it becomes a matter of extreme urgency involving questions of life and death, not after the war, but now. My right hon. Friend referred to a well known quotation from W. S. Gilbert about people who might have been of other nationalities but who chose our own. I am reminded that there are naturalised persons who proudly claim that they are much better British subjects than the natural born ones, for whereas the natural-born British subject is as by accident of birth, the naturalised one is a British subject by choice. I am not concerned with that kind of consideration.

We have in this country a great many people whose nationality of origin is German but who are serving in our Forces, most but not all in the Pioneer Corps. There are others of Austrian nationality to whom some consideration ought to be given, and there are many of them on active service overseas. All these men are of military age, and, being nationals of countries which have conscription, they are, technically, deserters from the German Army. They are fighting on our side willingly as volunteers, taking all the risks that others take but taking in addition a risk which others—our own people—are not asked to take. They may be taken prisoner; if they are, they will certainly be shot as traitors and deserters from the armed forces of their country of origin. Though no compulsion can be applied to them here, they are serving in the same cause as we are, serving in our ranks and taking the risks that we call upon them to take. We have no right to omit any step which we could take to protect them from that extra danger. We have every right to expect that a certain recognition—not more than we give to our own people—should be given to the fact that these people are prepared to take all the normal risks of war. We have no right to call upon them to take abnormal risks. If they are taken prisoner they are liable to immediate death, and as our law now stands we shall have no right to intervene,

no right to be heard and no right to call upon the Protecting Power to act in our name in the protection of these men. The Germans, if we attempted to do it, would reply that no Convention about the treatment of prisoners of war applies to these people.

*Mr. Peake:* I want my hon. Friend to get his mind on to the main point here. Does he really think that these people would be in any better position, if they fell into German hands, if they had committed the additional offence of acquiring an enemy nationality during war-time?

*Mr. Silverman (Nelson and Colne):* If a man has committed a capital offence already, he cannot worsen his position by committing another capital offence. Therefore in this case he will be in no worse position if we make him a British national, so far as the law of Germany is concerned. To be candid, I doubt very much whether these people would be much better off. It may very well be that the German authorities would ignore the fact that we recognise those people as nationals of ours and would say to them "You were nationals of Germany when you deserted Germany and took service with the Armed Forces of Great Britain," and therefore any intervention that we might claim to exercise, either directly or through the protecting Power, might be brushed aside by those who now oppress Europe and the German people. . . .

Let us look at what is done by Clause 4. It deals with a limited class of people who might be in the position that I have just described. It is said that if such a person satisfies two conditions (1) that he is or has at any time during the period of the present war been a member of His Majesty's Forces, and (2) is a proper person to be naturalised as a British subject the Home Secretary has power to dispense with the normal conditions of naturalisation and grant a naturalisation certificate. All I am asking is that the principles on which naturalisation may be granted to that class of French nationals may be applied to anyone of any nationality of origin or of no nationality now who fulfils those conditions. I do not see why it cannot be done generally, but if it cannot be done generally, can it, at least, be done in the case of every individual who either by direction or by his own initiative serves overseas, where he may be taken prisoner?

So far as I can see there is no understandable differentiation between the case of the French nationals and the case of other nationals in the like position. My hon. Friend said that there is a difference because the Prime Minister did give a pledge in the case of Frenchmen and that this Clause honours that pledge. Very well; but the fact that we did not pledge ourselves to do what we obviously ought to do is not a reason for not doing it. If the matter had been considered can it be thought possible that such a pledge would have been refused in those cases too? If we have given a pledge to one section of a common class can we in honour refuse the same protection to all members of that class? I suggest that we cannot. . . .

[Colonel Cazalet supported Mr. Silverman.]

*The Attorney-General:* . . . With regard to Clause 4, I should like to assure the hon. Member for Nelson and Colne (Mr. Silverman) that, on the point he raised with regard to taking action through the Protecting Power, he was under a misapprehension. There is a right of interven-

\*A report of the debate on this Bill in the House of Lords appeared in *The Social Crediter* of January 2, 1943.

tion on behalf of a prisoner of war who belongs to the British Forces whether he possesses British nationality or not.

.... The fact that a man in our Forces does not have British nationality does not affect the position under the Prisoner of War Convention with regard to the right to make representations about him. That, of course, is what one would expect. It is well-known that many forces have aliens in them, and the right to make representations does not depend on nationality. My hon. Friend also suggested that we were putting the man at a disadvantage by not allowing him to become a British subject. In my view, so far from that putting him at a disadvantage, the act of applying for and obtaining enemy nationality is an added act, under the normal laws of all countries, of treason—an act added to the offence of being taken in arms against one's own country.

*Mr. Silverman:* Then why do it for the French?

*The Attorney-General:* The French are not fighting against us. I cannot think that there is anything in that point. There was a case under our own law, which some hon. Members may remember, of a man who during the Boer War applied for Boer nationality and was taken in arms against us. It was said that the application itself was an act of treason. . . . The position of Frenchmen who are in the Forces with the Vichy Government in the position in which it was—was quite an exceptional one. There, the administrative problem involved, which has an importance in this connection, is a comparatively small. . . . It really is not right to say that because you may be able to deal with 500 cases, and I believe that is the outside number, therefore you can deal with this, that and the other class, which might involve up to 20,000 or 30,000 cases. I think there will be a difficulty in drawing a line between those who are serving and those who are not serving. . . .

There is one point which I want to correct. It was said that in the last war service in the Forces was regarded as qualifying. That is a misapprehension. After the last war no alteration was made in the normal conditions of naturalisation, except that the fee was remitted in respect of those who had served in the Army. I think that is right. . . .

*House of Commons: March 18, 1943*

### ANTI-SEMITIC ACTIVITIES

*Mr. Sorensen* asked the Home Secretary whether he is satisfied with the existing law respecting anti-semitism and racial hatred; what further evidence he has of anti-semitic offences; and whether he will consider defining anti-semitic offences in appropriate legislation?

*Mr. H. Morrison:* The principle of our law is that it is no respecter of persons and it applies alike to all individuals and to all sections of the community. I am sure that the House will agree with me that it would be contrary to public policy to single out one section of the community and to afford to it preferential treatment and protection. At the same time I am fully alive to the potential dangers of anti-semitic prejudice. Happily manifestations of such prejudice are rare in this country, but I need not assure the House that appropriate action will be taken, whenever evidence is forthcoming, against any person who engages in activities that constitute an offence against the laws of this country.

### NOTE

The opinion quoted from Douglas Reed in *The Social Crediter* for March 13 was Mr. Reed's own.

His correspondent asked him, "What have you in your heart for the Jews? Is it pity?"

He replies: "The answer is, 'What have you in your heart for the Gentiles?'" and proceeds as quoted.

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