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FOR POLITICAL AND ECONOMIC REALISM

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Historic Reality: A Hint to the Christian Churches

By NORMAN F. WEBB

(1)

Social Credit was described by its author as a glimpse of a portion of Reality, and the justice of that assertion is being constantly vindicated. Reality is in the nature of a touchstone, or better, the light in which everything is seen in correct perspective. The real facts about some one aspect of life are found to be broadly the measure of all its other features, so that by their aid one is able imaginatively to see large movements and organisations and what are termed world-problems realistically, and without idealizing them, and to approach one's fellows as composite four-dimensional human beings, rather than dialectically, as the exponents of a prescribed form of opinions. Lacking this spirit of realism—the endeavour to achieve which I take specifically to be what is known as “taking up the Cross”—we are without the first essentials of intelligent judgment; and those, a great many unfortunately, who refuse or have ceased to make the effort, are to be seen continually entering battle on unestablished, or imperfectly established issues, and forever finding themselves engaged in defending the causes and interests of others rather than their own, with the conditions they most desire rapidly receding from them. That is the measure and degree of their servitude to circumstances, the situation from which we all desire to be freed; and in no department of life is the truth of that more strongly exemplified than that of our money system, upon which particularly Social Credit sheds so much light. Obviously a correct understanding of the means of distribution is the most vital necessity to a co-operative society; whether of commodities, which are the basis of material existence, or of information, which is the basis of conscious existence. Hence, one supposes, the determination on the part of the anti-social, Satanic Forces to control at all costs the issue both of financial credit and news.

Among the numerous and urgent postwar problems, all demanding a realistic approach, there are two, closely connected, which stand out prominently. The first relating to the state of Christian faith, represented by the comparative debility of the Christian Churches, and the second, the Jewish Question, which may be broadly identified with what is called Socialism. Simply stated the two problems are, how to revive faith in Christianity, assuming it is possible and desirable to do so, and how to settle the collective problem of racial and political Judaism. And the answer to one is the answer to both questions.

It is inevitable that the Christian Church as an organisation, should be to some extent a doctrinal affair. Had it not been, it is conceivable there would be no Christian

Church today. It represents official, one might almost say political Christianity. And it is natural to the ecclesiastical mind, as well as to the formally devout, that a revival of faith should present itself largely as a renewal along those lines; in other words, as a revival of doctrinal, and therefore dialectical, Christianity. And yet, tactically, strategically, I cannot think of anything less appropriate, or less wanted at the present time. For it is not the differences, the distinctions, between Christianity and Judaism that require present emphasis. What the world needs is synthesis, a resolution of its differences. Besides, from the angle of the second of these allied problems, we must remember that dialectic is pre-eminently the Jewish medium, the ground upon which the Jew has always chosen to do battle. Has he not constituted himself the exponent of dialectical materialism and the master of ideological argument? Any attempt at a revival of doctrinal Christianity, therefore, merely means following him onto his chosen field, where he has made himself fairly certain of victory. It seems to me that if we want to penetrate the tangled relations of Christendom and Jewry with any hope of success, and discover the concrete nature of the problem it presents, we must first make it clear, to ourselves as well as to others, that our approach to the matter is cultural and not ideological, for that is the nature of the difference, and it is not going to be resolved by the elimination of one creed by its rival. The need is for both creeds in their dialectical sense to be transcended and superseded by the Truth—the reality of the situation, whatever it may be—in the consciousness of their exponents.

Speaking as a Christian, I say that we all instinctively realize that there is a real as well as an ideal Christianity; and commonsense, as well as common fairness, tells us that to a greater or lesser degree the same must be true of Judaism; and that what is real is common and therefore can contain no difference. In the interests of Christian Truth, then, it is essential to approach this question non-dialectically. For surely what we call Christianity was in origin, and still is, primarily factual and not dialectical at all; and above all, not mystical. Could anything be more matter-of-fact and less speculative than nine-tenths of the Gospels? They are as factual as the last issue of Bradshaw's Railway Guide, and indeed, might profitably be studied in the same simple and confident spirit of enquiry.

The problem then that awaits solution by the Christian Churches, or the Christian individual, it makes no difference which, and includes the only possible settlement of the Jewish question, is not technical, but factual. One might suppose that that would clarify the position and make a satisfactory solution more easily come by and more readily grasped when discovered, and the reason that it does not must, I maintain, be attributed to the fact that the Christian Church—Christendom in general—has lost touch with historic reality, specifically, the reality of the historic event upon which its

faith is founded. And it would seem that doubt regarding one fact has gone a long way to destroying the authority of all factuality. One has often pondered this phenomenon in connection with the failure of the Churches particularly to grasp the perfect adaptation of Christian principles to modern economic conditions contained in Social Credit, the conclusion reached being that it was not intelligence that was lacking, but the sense of realism, reality: a very grave conclusion. And it is to this same lack, so it seems to me, that we must look for the cause of the increasingly obvious failure of Western, Christian culture to deal adequately with the Jews in their racial aspect.

If this analysis is correct, it brings us back from useless dialectical skirmishing, to consideration of the actual point at which the defences of Western faith and confidence have been breached. That point, I say, is exactly located in this sense of historic reality. Did certain events take place in Palestine approximately nineteen hundred years ago, or did they not? If not, or if they did not happen substantially as reported in the Gospels—a suggestion which has always been the underlying theme of dialectical propaganda—then the whole of Western civilization, instead of being an advance towards Real Knowledge, is of the nature of a *cul-de-sac*, a tremendous enterprise embarked on under a misapprehension, and contemporary society, as indeed sometimes looks to be the case, is rapidly approaching the inevitable stampede at the blind end of it, when the disastrous fact is at last borne in on the minds of the unreflective majority which constitutes the inertia of such a terrific movement.

That simple question as to the historic reality of those events in Palestine, and an unqualified response to it, either of assent or dissent, and not any abstruse ideological distinction, constitutes the world-issue. The battle is between Christian and Jew, using those terms merely as representative of opposed points of view equally possible, if not equally likely, in any one; actually of different and differing senses of Reality. And that the Christian has, or can with any show of reason expect to have, a more advanced outlook to that of the Jew, depends entirely on the absolute authenticity of those events, and his factual grasp of their implications.

The battle is mental, of course; political. For military war between sovereign nations, even Total War, is not a last desperate resort, a spontaneous combustion of uncontrollable national ambition, as is popularly put about, but as Clausewitz said, "the pursuit of policy by other means." In fact it is no more than a deployment in the strategy directed towards the main objective, which is the Satanic instinct to undermine the opponent's sense of continuous reality—what we call his reason, his divine confidence and common sense—*via* his sense of historic reality. It is the instinct of one elemental egotism to liquidate and eliminate another, literally to disintegrate him by sabotaging the machine of his thought, the mechanism whereby he keeps body and soul together. Approaching senility and disintegration in an individual is most often indicated by a loss of grasp on facts and sequence. It would not be unreasonable therefore to suggest, since everything human must have a beginning somewhere, that a conscious, occult attempt on the part of an over-ridden minority to obtain this effect upon a vast and flourishing and self-confident society, would concentrate on undermining and weakening its opponent's fundamental assumptions, themselves based on what, if it is true, represents

the most terrific fact in human history. And to do that most effectively, doubt must be cast on the event itself, as such. That doubt once rooted, a growing and general scepticism would seem inevitable, involving the reality (actuality) of all lesser historical phenomena, particularly of the last two thousand years, since those are all so largely coloured by the assumptions based on it; until finally—so the rival creed hopes and expects—a point is reached when the opponent's sense of any historic sequence and continuous design, which is the very foundation of the faculty of thought and reason, threatens to disappear.

(II)

The nature of history, if it is not to be evil history—evil in result, if not in intention—must be factual, phenomenal and not speculative; which is not to say that there must be no speculation in historical records, but it requires to be kept entirely separate and distinct from the stated facts. The same is true in a slightly different sense, of what we call philosophy; if its foundation is not factual, that is, susceptible of some degree of demonstrable proof, it will be found to contain all the elements of an endless and unprofitable ideological dispute.

It is the excellent virtue of Social Credit that its facts and speculation are not intermixed. As far as the book *Economic Democracy* goes it is scientific; what it has of Reality, even if only a "glimpse", is not distorted by any moral purpose or "good" intention in the moral sense, or even by the author's proposals for enlarging the glimpse.

There is no immediate and ideal solution of human problems. And it is for that reason, and because one sincerely desires to discover at least a partial solution of the problem of life on this plane, that decency and common-sense instinctively prompt the avoidance of intrigue and any accentuation of dialectical opposition in practical affairs. For instance, and with reference to what has already been said on the matter, the drawing of ideological distinctions between Christian and Jew, always a tendency on the European continent, is to be deplored.

If Social Crediters have stood for anything, it has been for this—how is it to be expressed?—phenomenal view of the world, not as inherently evil, so much as a place involved in a chain of evil events, or circumstances, which are the direct and controllable outcome of the subversive activities of evilly-disposed individuals, placed by design or more often than not by the accident of those same circumstances, in positions of material power; we might say, too great material power, or irresponsible power. From this realistic standpoint it becomes evident that the so-called moral problem of social evil, as well as the reason for the comparatively unfortunate position of a great number of the individuals comprising society, is not the sum of the relatively insignificant delinquency that trails pitifully through the Law Courts, a pathological scum, indicative only of ineffectual rebellion against adverse social conditions that have no justification in reality for their existence. The real problem lies far deeper than that, and is far more evil, and subtle, just because it is superficially respectable and desirable; something much too elemental and deep-seated and occult to come often or easily within the scope of moral legalism—social perversion, rather than social rebellion.

Holding this point of view, one is led inevitably and naturally to an understanding of world events as the

deliberate work of a subversive few, a High Command in the German Army sense, hidden and quite outside and above the ordinary processes of the law, since it possesses sufficient power to make itself so; attracting to itself and mobilizing from the top downwards all the minor subversive and underground forces of society, to serve its own purposes. This objective is achieved largely by keeping a proportion of potentially decent citizens in a permanent state of reaction by forcing them to live in disconcerting conditions of unnatural and inflaming poverty in the midst of plenty; Disraeli's Two Worlds, in short. That this policy is deliberate is very clearly shown by the suppression of the Social Credit proof of a chronic shortage of purchasing-power inherent in the Money System, everywhere, but outstandingly in Canada. It is the immemorial Caesarian tactic of "divide and rule", which automatically presents itself to all unsatisfied and power-hungry minds, the Satanic mischief-makers at all levels.

If what has been termed earlier in these notes the *related* problem of Christianity and Judaism is approached in this realistic and non-dialectical spirit, it will show up in its true form, not as a composition of different but socially and culturally compatible philosophic beliefs, held by two sets, or even types of individuals called Christians and Jews, but as a concrete, factual situation which has arisen quite naturally and directly out of past events of a psychologically shattering kind. This situation, besides giving rise to innumerable other reactions, has automatically converted a highly organised ruling minority party into a permanent Underground Resistance Movement within Christendom, and therefore in effect international.

That statement of the case represents the simple fact purged of ideological bias. From that standpoint as a beginning all deductions must be made, if they are to be practical and lead to effective action towards solving the problem. What we need to realize and accept is that all over the world to-day a vast system of propaganda is working at high pressure with the express purpose of preventing Western civilization—more specifically all those in positions of authority in Western countries—from taking the natural and commonsense view of the problems that face them. We need to make a considerable individual effort to resist this mental pressure applied to induce us to eschew everywhere the obvious conclusion and subscribe to the childish pretence, particularly, that in their socially convulsing and disruptive activities Jewish organisations are merely trying to gain for their under-privileged members their bare rights in the existing Christian society.

Such a view of affairs, of this particular affair, has neither evidence nor probability on its side. It would not be in nature, as we have experience of human nature, Christian or Jewish, if political Judaism, the occult, highly centralized organization of the Jewish race, were now prepared to accept the situation which they have steadily refused for almost two thousand years, and against which, with the express purpose of liquidating it, they have patiently built up the huge dialectical structure of rationalism, or philosophic materialism, promoted under the general term, Socialism. Surely it is quite unreasonable to suggest that just at this juncture, when those same social theories appear to be replacing Christian values all over the civilized world, the real leaders of Jewry, whoever they are, would voluntarily elect to suppress what must be their most deeply-implanted

racial impulse, the imperative need to discredit and obliterate those events of nineteen hundred odd years ago, and all their apparent effects. Look at the situation dispassionately; as far as one can judge, superficially at any rate, they appear at long last to have got the ball completely at their feet; as they almost had it at the end of the 1914-18 War. It looks very much as if the opportunity for which they have striven so laboriously through the centuries, was at long last theirs—the chance to disrupt and obliterate for all time the real values of Western, Christian civilisation, which have seemed to stem from those reputed events and by their relatively successful achievement to vindicate and prove them. Surely they would be more—or less—than human were they willing to forego their chance or, as we are really asked to believe, had never harboured any ambitions in that direction.

Christendom seems almost to have forgotten that it was a major factor of those events and the form in which they have come down to us, that institutional Judaism took an arbitrary stand against their authenticity, asserting and undertaking to prove that they were fake. Actually and at the time of their happening, the Jewish ruling minority decided, as a national policy as it were, to live down and, literally, bury historical reality, and to that impossible task the luckless Jewish race was then and there committed. As a direct result of that "high level" decision we have modern politico-religious Judaism as we know it, built up and nourished on the Talmud; an occult, pyramidal organisation, more nearly resembling the ruling party in Russia at the moment than anything else visible. In view of its structure, so concentratedly personal at the top and so boundless and impersonal (international) at the base, and its specific objective, it really is no exaggeration to say of this organisation that it is dedicated to the suppression of Truth; at least, of a truth, involving the most searching and illuminating event in human history—always allowing that it actually did happen! In view of that, it is surely no great stretch of imagination to suggest that such a policy inevitably involves a general strategy of obscurity and social confusion, such as must of its nature appeal to the dark and abstract qualities in human nature everywhere. In that case it could not fail to attract to its side all those sore and myopic individuals who naturally avoid air and light and investigation and all that such open things imply; and in a lesser degree, all intellectual sentimentalists and busybodies and frustrated psychologies up and down the world.

Jesus of Nazareth made the practical and likely statement that the truth furnished a harmless and liberating mental diet. But the Jewish hierarchy on behalf of their nation, said they would have none of it, and adopted a policy of repudiation. Over against that, and always avoiding doctrine and dialectic, those who originally called themselves Christian, did so on a basis of Acceptance. What did the Christian accept which the Jew repudiated? No form, or mystery, or dialectic, Jesus, as far as we know, put forward none of these things. But what he did provide was a phenomenon, an event, and whatever may be said on the subject, it is that phenomenal event and its consequences of every kind which Christians accept—that or nothing. There can be no argument about it; anything of real weight or value in the Christian thesis lies—as all Social Crediters recognise of their own economic thesis—not in dialectic and theory but in *results*, in satisfactory demonstration of some kind. That

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From Week to Week

The Ottawa *Citizen*, in its issue of July 31, publishes as an editorial, a venomous attack on Mr. Norman Jaques, M.P., which concludes "The Social Credit Party might be well advised to decide whether it can afford to continue its association with one who endorses views of this kind."

We should not consider the matter worthy of comment, since we have no doubt of Mr. Jaques's ability to defend himself, if it did not raise an issue which must be recognised as a first step to being understood. The *Citizen*, which is one of the Southam chain of newspapers covering Canada from coast to coast, took a leading part twenty-five years ago in publicising Social Credit, and a part of the expense of the very critical visit of Major Douglas to Ottawa in 1923, to enable him to give evidence before the Committee on Banking of the House of Commons, was borne by its proprietors. Its then Editor, Mr. Bowman, supported Social Credit views with unswerving tenacity during the period of comparative quiescence which preceded the financial cataclysm of 1929.

When, with the sweeping victory of Mr. Aberhart in Alberta, Social Credit became a potential world issue and certainly a major Canadian proposal, the influence of the Southam Press became first misleading and then definitely hostile. Mr. Jaques, in particular has been the target of successive attacks.

Now the point we wish to make is applicable to a number of early sympathisers. They will the end (presumably) but not the means. They would like to get to Berlin, but they object to fighting the Germans. They wish to believe that a nice neat scheme depicting all the benefits they will confer on humanity when they get to Berlin is all that is necessary. Or to put the issue somewhat differently, they are absolutely determined (and it is so much more comfortable) to regard the problems of the world as purely intellectual problems, assuming that Intellect and Ultimate Good are the same thing. They would, no doubt, resent the accusation, but they are disciples of Lucifer: Utopians and Planners.

One of the results of intellectualism is more or less complete aberration of judgement; what we usually but incorrectly call common sense; a loss of the instinctive valuation of the meaning of things. If the word "intellect" be substituted for "Satan", the phrase "Satan is unchained" is a simple description, as well as an explanation, of the condition in which we find ourselves to-day, with our "science" which has reduced us to serfdom. Only intellectualism would make it possible for the *Citizen* to attack Mr. Jaques at a time when a Royal Commission has just reported on a small section of the World Plot, and identified all the "Canadian" section-leaders and most of the subordinates, as Jews, against whom, Mr. Jaques, almost alone, has been warning the Canadian House of Commons for the last five years, if

not longer.

The *Citizen* takes upon itself, unsolicited, to advise the Party to which Mr. Jaques adds dignity.

We do not speak for it, but in our turn, we advise the *Citizen* to read the Athanasian Creed, and with a humility which has not been conspicuous in many of its recent utterances, (as, for instance, its most objectionable incursion into Greek politics) to ponder what may be the meaning of the paragraph "Neither confounding the Persons, nor dividing the Substance." But perhaps it is superior to time-honoured doctrines.

It has now been decided that there is no Jewish race—Judaism is a religion only. As a result of this, the blowing-up of British troops and officials, and the mining of British ships, obviously not a religious ceremony, cannot be attributed to Jews. They are just evidences of high spirits in the sunny Mediterranean.

The Minister of Health, Mr. Aneurin Bevan, with Mrs. Bevan (Miss Jennie Lee, M.P.), is spending a pleasant summer in Switzerland and Italy. The whereabouts of their close friends, Mr. Israel Moses Sieff, and Mrs. Rebecca Sieff, is not known to us.

The cooking is perfection.

Mr. Strachey, Minister of Food, whom God preserve, and Mr. Williams, The Farmers' Joy, have gone to Copenhagen for Food Talks. The principal meal daily will consist of *smorgesbrod*, schnapps, smoked salmon, reindeers tongues, sliced goose, sauerkraut, smoked cods roes, followed by a wing of chicken and salad, strawberries and whipped cream, four kinds of cheese, and a good *fine champagne brandy* with the coffee. Of course, there are others.

The talks are expected to last a long time. The bill will be rendered to you in the various coloured forms, probably just before Christmas.

A Dartington Inquest

Fourth and final inquest on the arts in England and Wales, says the *Evening Standard*, of August 20, is just being begun by Arts Inquiry, 'group' fostered by the Dartington Hall Trustees and the Nuffield College Social Reconstruction Survey. This inquiry is into the theatre.

"The group published a report on the Visual Arts, last May. Mr. Hanchant, the secretary, tells me they have in preparation two more on Factual Films and Music.

"The Theatre inquiry will take about six months to complete. How will the researchers go about the job? 'I will tell you when it is finished', says Mr. Hanchant."

The British Council

"Many people will see in today's Socialist appointments a move to ensure that all propaganda by the tax-supported British Council will be of the sort acceptable to the Socialist Government," said the *Evening Standard* on August 7. The appointments referred to were those of Mr. Patrick Gordon Walker, M.P., Mrs. Barbara Ayrton-Gould, M.P., and Mr. H. V. Tewson, acting general secretary of the Trades Union Congress. Lord Rosebery and Sir Montague Eddy, "who has large interests in South America", were two more appointments. The chairman of the British Council is Sir Ronald Adam described as being "sympathetic to the Left."

THE COMMON LAW

Traditional Rights in a Collective Age

By the RT. HON. SIR HENRY SLESSER*.

"The common law is nothing else but reason," declared the great judge Coke at a time when it was in almost as great a peril as it is today, though for different reasons. The then fashionable desire to exalt personal sovereignty, which arose in repudiation of the medieval idea that the law was over all, had resulted in the surrender of many libertarian notions in the administration of justice; the inclination to continental principles of Roman law was exemplified in the Star Chamber Court and in the resurrection of notions of royal prerogative. The defeat of the claims of James II, pointing in a similar direction, enabled England to maintain the ancient traditional system of jurisprudence, dating from Saxon times, that spread throughout the whole Anglo-Saxon world, to the United States, and to the British Dominions. For nearly two centuries the common law stood unquestioned as the guardian of English rights; even radicals such as Wilkes based their claims upon it, as did other men so different in political outlook as Cobbett and the Chartist. It was the one subject on which nearly all Englishmen were agreed.

Of late years, however, a change has come over the juristic scene; the desire to effect alterations in the social structure has led to a vast spate of legislation in every field challenging the old static notions of legal right. Courts of law have been said to be incompetent to deal sufficiently speedily with modern problems. In many departments of State activity, tribunals of varying kinds, administered often by persons untrained in judicial determination, have been created by statute and even by regulation or order. The power of the King's Bench to control such quasi-judicial bodies when they err in law by the old machinery of *certiorari* or *prohibition* has in some cases been deliberately removed. Examples are to be found in housing legislation and in many other laws; the immemorial right of a man to appear by counsel or solicitor is often specifically forbidden; local authorities, elected for administrative purposes, with no necessary knowledge of the juridical art, have been entrusted with purely judicial duties, as, for instance, in the case of the determination of what constitutes an "extortionate rent"—decisions which may have legal and personal consequences to an impeached landlord. Over and above all, the tradition in which the common law has been nurtured, that of respect for previous decisions in order to find the principles to be applied to a particular case and to ensure certainty, has no established place in these new tribunals, which may or may not keep records of their previous determinations but certainly are under no obligation to follow them.

An outstanding illustration, soon to be tested in practice, arises under the new industrial injuries measure, which is to supplant the statutes dealing with workmen's compensation. Under the old law the Court of Appeal and the House of Lords have for years been concerned to lay down a *corpus* of principle whereby judges of fact may determine whether an accident "arises out of and in the course of the employ-

ment." A similar limitation of right, in similar words, appears in the new insurance statute. But will the new statutory tribunal be guided by the accumulated wisdom of the judges on this matter? We do not know, but there is no compulsion for it to do so.

Another disquieting feature is to be found in the curtailment of the independence of the judicial office. The reduction of the salaries of the judges in 1931, not by Act of Parliament but by an Order made under statute, caused much perturbation among jurists. It was pointed out that such a procedure invaded the principles of the status of judges laid down in Acts of William III and George I, which latter status purported to secure that the salaries of the judges were absolutely to be safeguarded. The age-long principle that the senior judge should preside in the Court was sought to be overthrown by a recent Act empowering the Lord Chancellor to appoint a Vice-President of the Court of Appeal, notwithstanding that he is not the senior Lord Justice, and still later the Lord Chancellor was given power to "direct" into which division of the Supreme Court a judge should be ordered to perform his duties.

Thus, little by little, both the functions and the status of the judiciary are being impaired. One is tempted to ask where and when will the process end. That the Crown is immune from suit is no new thing, but, as the ambit of the activity of the Crown extends, a further curtailment of the processes of law, unless something be speedily done to make the Crown responsible for the wrongs committed by its agents, is almost inevitable.

Next, to deal with the rights of the subject rather than the powers of the Court, apart from certain specific doctrines of public policy (such as restraint of trade or immoral intention), the subject at common law was ever deemed free to make such contracts as he would—for he was a free man. But under the plea, good or unsound, of economic justice and necessity this right has been drastically curtailed of recent years. Combinations which were formerly only made illegal by statute—as under the Statute of Labourers or the Combination Acts—are once more to be controlled; we hear much of the control of monopolies and the complementary restrictions of the activities of trade unions. The old common law right of a citizen to end his contract by due notice, either individually or in concert, is no longer acceptable to the modern legislator, be he of one party or another.

The final question arises: Is it possible to maintain the old traditional common law in this collective age? The impact of continental notions from the Roman law or from Communist sources in these days of international tribunals and the abatement of the claims of national sovereignty are not to be discounted. Only in the greater part of the British Empire and in the United States has the common law found favour; an old practitioner in the common law may be excused if he points out the coincidence that only in those countries has that peculiar blend of liberty and order, of toleration and duty, found a permanent footing.

"The Common Law of England is in its origin a Christian system of law," writes Mr. Richard O'Sullivan, K.C., an acknowledged authority on the subject. Speaking of one of the fathers of the common law, Henry Bracton, he continues:—

Taking a text, now from the Old Testament, and now from the New Testament, anon from the writings of the Roman Civil lawyers or from the Canonists, who were the ecclesiastical lawyers

*We have sought permission to reproduce this authoritative article from *The Times* of August 9, 1946, particularly for the information of overseas readers to whom *The Times* is relatively less accessible than to readers in England, and we gratefully acknowledge the courtesy of both author and publisher in allowing us to do this.

of the Church; again, from a master of Jurisprudence of the Law School of Bologna, or from the precedents set by his predecessors of the English Bench, Bracton passed them all through the fires of justice and hammered out a set of legal principles which gave to the world, in the language of a famous Judge of the United States Supreme Court, "a far more developed, more rational, and mightier body of law than the Roman."

These rules and principles of the English Law were constantly being refined and polished in the law schools of the Inns of Court, and by the Clerks of the Chancery, who gave us English equity. They were carried by the King's Judges, going the Circuits, to the great towns and cities of England and to all the shires. In the course of time the Common Law was carried beyond the realm, to Ireland, to what are now the great Dominions, and to most of the Colonies; and to the plantations and States that now form the American Union. And so the tradition of the Common Law is to-day a bond of Commonwealth and Empire, and a link which unites the English-speaking peoples all over the world.

The future of the Common law is plainly much more than a matter for lawyers. The Law of England is a unique contribution to Christian civilization; its decay may prove to be one of the greatest tragedies of our age.

THE NEW DESPOTISM

By THE RT. HON. LORD HEWART.

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PARLIAMENT

House of Commons, August 1, 1946.

Ex-Detainees (Travel Restrictions)

Major Legge-Bourke asked the Secretary of State for the Home Department how many persons formerly detained under Regulation 18B are still under restrictions to travel; under what authority such restrictions are imposed; how long such restrictions will remain in force; and for what reasons they have been imposed on the persons concerned.

Mr. Ede: There are five such persons from whom I have decided that, in the national interest, facilities to travel abroad ought to be withheld and to whom leave to embark would be refused under powers preserved by the Emergency Laws (Transitional Provisions) Act, 1946. The powers remain in force until the end of 1947 unless previously revoked.

Mr. Stokes: In the term "abroad" does the right hon. Gentleman include Eire? If that is so, is it not rather ridiculous that there should be this kind of restriction?

Mr. Ede: It certainly does include travel to Eire. It is very desirable that these five persons should be prevented from getting to that particular country.

Mr. Martin Lindsay: In view of the fact that the emergency is long since over, may I ask the Home Secretary whether he contemplates taking steps to have the powers annulled?

Mr. Ede: No, Sir, I do not. Out of a population of 46 million, only five persons are under this disability. I can assure the House, and my hon. Friend the Member for Ipswich (Mr. Stokes), that it is with the greatest reluctance that I have decided that in these five cases it is necessary in the national interest to exercise this power.

House of Commons, August 2, 1946.

Paper Supplies (Official Forms)

Brigadier Mackeson (Hythe): I wish to raise the question of the vast increase in forms, circulars, and regulations used for official purposes which has fallen upon this country during the one year of Socialist rule. . . .

If we take the case of food, I can quote the example of a baker in my constituency who supplies 800 houses. At the end of a rationing period he had to deal with 115,000 small pieces of paper. . . .

So far as freedom is concerned, there is a grave danger of "gagging" because of the shortage of newsprint. What is the situation of the Press at home? *The Times* yesterday reported that the President of the Imperial Press Conference, a distinguished Australian, came back to this country from Canada and America and said that consumption there was increasing. The Canadian newspapers were using 25 to 20 per cent. more paper and the American papers were using about 15 per cent. more. He is reported to have said that the size of their newspapers is about 48 pages, whereas we have four pages. The words which he is alleged to have used were that the shortage of paper was affecting the attitude of the public mind. I fully accept that with the shortage of dollars it is difficult to import raw materials, but I believe an energetic Government would have got them from the Continent and the Baltic and Scandinavian countries.

The present situation where the papers of this country are 74 per cent. less in size than they were before the war and where countries abroad have more than ever, is intolerable. It is no use saying that it is a case only of dollars. I looked through the South African Press and found that their papers were two and a half times the size of ours. . . .

Here . . . in my constituency, and in many other constituencies, there are halls which are requisitioned, or were until recently. Anybody could hire those halls by arrangement. In one case which I will quote, a gentleman in holy orders was accustomed to hire a hall for a social on Fridays in aid of his church funds. After filling in a form he went to the clerk and said, "Can I have a lease for a few months?" The clerk said, "I am very sorry you must fill in a form for each occasion." He filled in the form, being a studious man, and after a few weeks he went back and said, "I see that on this form I have to fill in the size of the building. Surely the size does not vary. Need I do that?" The clerk said, "Yes, you have to." In desperation he started to enlarge the size of the Hall in the form concerned until it became the size of the Albert Hall. Then, in desperation, he reduced it to the size of a postage stamp, but still nobody has noticed this. . . .

Let us look at it from the point of view of the Government. Broadly speaking, based on a recent question I asked, I believe that His Majesty's Government are using 80,000 tons of paper a year as compared with 20,000 tons which were used two years before the outbreak of the war. I would have expected a reduction because a large proportion of that paper increase was caused by the Services and by new departments. I would refer hon. Members to the Civil Estimates for 1946 where, in Class VII on page 64, they will see that on paper alone the Coalition Government in 1945 were spending £1,610,000, whereas the Labour Government propose to spend £5,975,000 in 1946: That is not a decrease; it is a colossal increase. It breaks down into the most

amazing figures. On Press advertisements the figures have gone up from £35,000 to £130,000. Some of these figures would be funny if they were not so tragic. On photography the figures have increased from £125,000 in 1945 to £420,000 in 1946. Why do we want to spend £420,000 on photographs, are we all going to be given photos of the Chancellor or of pin-up girls? It is perfect nonsense. The figure for printing and writing paper has increased from £1,040,000 in 1945 to £4,100,000 in 1946. There is little more writing paper available for the woman in her home or for the industrialist or for advertisers. What about blotting paper which, I think, includes wrapping paper? The figure has increased from £120,000 to £809,000 in one year. Those are staggering figures. What about the expense of printing forms? The Government's predecessors spent £910,500 last year. I thought that was enough. This Government propose to spend £3,272,350 in 1946.

Mr. Sparks (Acton): Is not the explanation for that the fact that this Government is doing considerably more work?

Brigadier Mackeson: This Government is cluttering up the country with gross inefficiency and forms. Be that as it may surely if £8 million more is to be spent on stationery and printing would not the hon. Member or any ordinary person expect the salvage to go up or down? I would expect more to be salvaged. According to the Civil Estimates which I have here the sales of waste paper are going down by £32,000 this year and compared with 1945. . . .

Sir Waldron Smithers (Orpington): . . . All this filling up of forms only accentuates the shortages and increases the work of the distributors. The system will inevitably break down. I can give another instance, of an old farmer. I will not say where he lives, because inspectors may be sent down to pursue him. [HON. MEMBERS: "Oh."] Hon. Members may say "Oh," but that has been done. In my constituency, when they were picking strawberries recently, two gentlemen appeared, inspectors of the Ministry of Food, to watch the picking and despatch of those strawberries. The farmer told them exactly what he thought of them. I will not say what he said because I would be out of Order, but they departed quickly. That old farmer is not a very good scholar. He has a small room just inside his front door, which is used as a gun-room or a boot-room. Whenever a form arrives he opens the door, chucks it in and takes no further notice of it. When anybody comes round and says, "What about filling up your forms?" He says, "They are in there. I am busy at work in the fields. If you want them you can fill them up yourself, and I will give you all the details." That illustrates how this totalitarian system of control of our lives keeps breaking down. . . .

The Solicitor General (Major Frank Soskice): . . . I want to go for a moment or so into the figures. In 1938 to 1939 the paper consumption was 44,000 tons. I take that as the starting point. Since that date, it would naturally be expected that consumption would go up very greatly because of the war, and so on; and the picture which is disclosed by the figures in the years which have supervened is that this consumption went up, year by year, in 1939, 1940 and 1941, and so on, until, in 1944 to 1945, the peak consumption was reached. That is to say that between 1938 to 1939 and 1944 to 1945 the consumption went up from 44,000 tons, in the first period, to 140,000 tons in 1944 to 1945. . . . In 1945 to 1946 the figure went down to 104,000 tons, a drop of 36,000 tons. That was between March, 1945, and March,

1946. When we get to the next year 1946 to 1947, the only figure available is for the first quarter. The figure for the first quarter is 13,550. I am not in a position to say that that will be a constant figure throughout the four quarters. If it were a constant figure, the resulting consumption for the whole year would be, of course, 54,200 tons, which would show a very startling drop on the preceding year. . . .

Brigadier Mackeson: I have no reason to doubt the figures which the Solicitor-General has given, but, in the reply to a Question I put some weeks ago, the figure quoted was 21,600 tons. If the figures which the Solicitor-General has given are correct, it makes my case not so strong.

The Solicitor-General: The figure for the March quarter 1946 is, as the hon. and gallant Member says, 21,600 tons. The financial year runs from March to March, and I was talking about the quarter which ends in June. For the quarter ending March, 1946, the figure was 21,600 tons, but for the quarter which ends in June it is 13,150 tons.

. . . The only reliable and practical test which we can apply is the total weight of paper used. We have to take that total overall weight, and then an opinion can be formulated to see whether the general proposition I have enunciated is correct. It is the only practical way in which we can make a comparison and form an opinion.

"Insanity Fair"

Sir E. Graham-Little asked the Chancellor of the Duchy of Lancaster whether he is aware that the book *Insanity Fair*, by Mr. Douglas Reed, was banned by Himmler in 1939 and its author put on the Nazi Black List; that requests have now been received from German readers for its translation and publication in Germany on the grounds that it contains information which they were not allowed by the National Socialist Government to know; that the book was found unsuitable for publication in Germany by the Book Selection Committee of the Control Office for Germany and Austria; whether he approved of this decision and why.

Mr. J. Hynd: *Insanity Fair* has not been found unsuitable for publication but the limited production facilities at our disposal do not permit of the publication of more than a limited number of books. *Insanity Fair* has not, so far, been chosen for priority.

Book Selection.

Sir E. Graham-Little asked the Chancellor of the Duchy of Lancaster whether he is satisfied that the members of the Book Selection Committee of the Control Office for Germany and Austria have sufficient specialised knowledge of Germany and the German language to qualify them for such decisions; and if he will state the qualifications in this and other respects of the members of the committee.

Mr. J. Hynd: The members of the committee are well known in their various fields. Miss Bowen as a novelist, Mr. Hopkins as an author and translator, Dr. Jones as a scientist, Mr. Pryce Jones and Mr. Rees as authors and in editorial work, and Mr. Sadleir as an author and publisher. Knowledge of German is not essential since the committee is not responsible for translation. Mr. Hopkins, Mr. Rees and Mr. Sadleir have specialised knowledge of Germany and, in addition, the Committee has the advice of an officer from Germany on current conditions.

Food Supplies—Potato Purchases

Brigadier Mackeson asked the Minister of Food what announcements he has made this year regarding the intention of his Department to purchase first and second-early potatoes, or to discourage producers, who cannot find a market at present, from feeding them to stock.

Mr. Strachey: I have not thought it necessary to make any specific announcement regarding the purchase of first and second-early potatoes, but producers are aware that, as in previous seasons, my Department will buy any surplus ware potatoes which are offered for sale by them between 1st November, 1945, and 31st March, 1946. An Order has recently been made and publicised prohibiting the sale of potatoes for stockfeed, except under licence, while the prohibition on the use of ware for stockfeeding continues in force.

The Inflation Racket

The Editor,
The Social Crediter.
Sir,

One of the advantages of "planning" and the inflation racket was brought home to me forcibly this morning, when I found on my desk a letter which informed me that the price of Linseed Oil would be doubled as from September 1. To put it into concrete terms, it means that today, the cost of crude oil, *ex works*, naked, is £67 per ton. By Sunday, it will be £135 per ton. This is a commodity vital to the interests of this country, in that Paint of which Linseed Oil is still in most cases the most important ingredient, enters into the manufacture of almost every article.

It is true, of course, that the cost of Paint relatively to the total cost of manufacture may be small, but when in addition to the very high cost, the supplies are far below requirements, the position is undoubtedly, very serious indeed.

Yet I doubt whether there is any real shortage of Linseed (the basis of Linseed Oil) in the world. We do know that in recent years, hundreds of thousands of tons of Linseed have been burnt in the Argentine to generate steam, but it fails to find its way either here or to the United States in adequate quantities.

So the outcome of this marvellous world planning, is that Linseed Oil will from September 1 next cost about 4½ times its pre-war figure in terms of £'s, and in addition, material is not there. In fact, the oil for one section of my business has been cut, without warning, by over 50 *per cent*.

I thought this would interest you as being an appropriate testimonial to the efficiency of planning and central buying.

Yours faithfully,

R. GAUDIN.

"Ashdale," Hascombe, Near Godalming, August 30.

SOCIAL CREDIT:

An Explanation for New Readers.

This leaflet is again available. Price 1½d. each, or 50 copies for 5/-.

The Twelve Men and their Rasher of Bacon

"We Demand the Return of the Twelve Men", a leaflet issued by the National Passenger Workers' Union, now fighting the Transport and General Workers' Union, reveals a new use for rationing. It is stated that the London Passenger Transport Board have canteens "and among our rationed goods bacon is sold as a meal or part of a meal. In New Cross [tramway] Depot anyone wanting a rasher of bacon must present a chit stamped by the London Transport Catering Department and the local secretary of the Transport and General Workers' Union. Some of our members have asked for a rasher of bacon and have been referred to the Secretary of the Transport and General Workers' Union, who has replied 'that you will get no bacon ticket unless you are a member of the Transport and General Workers' Union only.'"

DOUGLAS SOCIAL CREDIT MOVEMENT: BELFAST GROUP

AN ADDRESS

will be given by

Dr. TUDOR JONES

in the Grand Central Hotel, on

SATURDAY, SEPTEMBER 21, at 3-30 p.m.

"Historic Reality"—continued from page 3.

was the reality of the situation then, which remains the reality still:

Then, why, it may be asked, hark back to so remote a past? Because the Western mind is rapidly becoming paralysed and numbed by being separated from its past, from the cutting of its roots. Christian Statesmen—Christian individuals generally—can achieve no realism of attitude, nor form any coherent and effective policy towards the present world problems for the very reason that their sense of the reality of the past—of this particular and all-significant past event—is in process of being overcome and crushed under the sheer weight of mental suggestion to the contrary. The intended result of this, and one that looks to be rapidly approaching achievement, is that once the individual's mental grasp of the sense of rational sequence is sufficiently loosened, he can be forced—as indeed he is being, at this moment—to betray his own commonsense and accept a quite outrageous and improbable interpretation of current events as well as proposals of how to meet them, in place of the real and natural and obvious ones. What is happening is that the Western mind—this Common Man we hear so much of from both sides of the Atlantic—is being occultly manipulated by propaganda injected through every channel of information, so as to obtain his acquiescence in what at their best are presumptuous and misguided ideas of collective security, advanced under some high-sounding title—the Four Freedoms, U.N.O., U.N.R.R.A., no matter what—and at their worst are no more than low goings-on at excessively high levels; the "wickedness in high places" of which St. Paul duly warned us.

(To be continued).