

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

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The Budget Surplus

The Editor, *The Social Crediter*,

Sir,—The following letter was sent to *The Scotsman* on the appearance of a paragraph in that distinguished journal referring to Mr. Gaitskell's "nest egg," represented by the Budget surplus. It was not published, and I have been obliged to write twice, with stamped envelope for reply, in order to obtain its return. No letter on the important issue involved has appeared in *The Scotsman* or any other newspaper seen by me. There would seem to be only two explanations possible, neither of which is complimentary to the British Press, and either of which renders the considerable comment on the suppression of the Argentine *La Prensa* unpleasantly hypocritical.

I am, etc.,

April 19, 1951.

C. H. DOUGLAS.

(Copy.)

The Editor, *The Scotsman*,

Sir,—Your usually well-informed London Correspondent appears to have fallen into the very general misapprehension as to the workings of the Higher Piracy as they concern over-taxation and consequent surplus balances. The disbursements of the Treasury to the spending Departments are made through the agency of drafts on the Ways and Means Account—a device of the Bank of England not dissimilar to the overdraft mechanism of an ordinary bank. This overdraft is the receptacle for all taxation. The Departments have no permanent deposit balances and any surplus such as that to which your correspondent refers, is cancelled against the floating Debt. The practical effect of this, since the cost of living is prices plus taxes, is to raise the price-level unnecessarily by the amount of the surplus. Next year's Budget will not benefit by one penny from it.

I am, etc.,

C. H. DOUGLAS.

Fearnan, Perthshire, April 2, 1951.

"Those Who Control the Ration Books"

Housewives Today, which supports the policy of The British Housewives' League, has issued a handbill, with the slogan in bold type "50 Million Ration Books need not be collected in the next three weeks. Lenin said, 'Those who control the Ration Books of the people control their lives . . .' Here's Something you can do now. When communism comes it will be too late."

There follows the following letter:—

20th April, 1951.

"Dear Members,

"Many women have asked me what they can do, to

support the woman who for nearly six years has tried to fight the attack on our homes. It was because Irene Lovelock knew that this country was faced with ruin that in 1945 she gave up everything, facing unheard of difficulties and scurrilous attacks, to do what she knew to be right.

"Now, eleven years after the war to 'save Poland' (look at Poland now) we are in a worse condition than any of us would have believed possible in 1945.

"Every woman can do something.

"(1) Join the silent boycott of ration books. Instead of renewing your registration on the date given, stay away from the food office as long as you can hold out. There is no need to make a song and dance about it—silence is quite effective on this point.

"Last year hundreds of thousands of people did this, whether from negligence or intent, there is no knowing. Let there be millions now.

"(2) Make the League known, and be sure to join yourself if you have not done so already.

"(3) Take the paper, *Housewives Today*, and using the information therein, write to as many public persons as you can.

"(4) Please, dear readers, do renew your subscriptions as soon as they become due. When all the work is voluntary and has to be done, by *all officers* in spare time between household duties, just think how much trouble you can spare us by not requiring reminders.

"And above all, don't think that if you sit tight everything will come right in the end. You have a young child? What is his life to be?

"IT ALL DEPENDS ON YOU. IT ALL DEPENDS ON ME.

"Yours sincerely,

"B. M. PALMER, *Editor*."

Burning of Ration Books

The British Housewives' League issued the following bulletin to newspapers on April 12:—

"The four officers of the British Housewives' League, who recently made a stand against the steady encroachment which threatens certain fundamental rights and liberties are grateful for the sympathy and moral support given to them by such a large section of the public. To the Press also they are indebted for the widespread and accurate reporting of their activities. They take this opportunity of stating that this is only a beginning. The fight must go on, at every level, until the homes of Britain receive the attention which is their due."

The statement was signed, Joyce Mew, Chairman, British Housewives' League.

PARLIAMENT

House of Commons: April 3, 1951.

Price Increases

Mr. Digby asked the Minister of Labour what is the percentage increase in the price of clothing, fuel and light and household durable goods respectively, between August, 1945, and February, 1951.

Mr. Lee: On the basis of the information collected for the purpose of the interim index of retail prices, which commenced in June, 1947, the average percentage increases between that date and February, 1951, in the retail prices of clothing, fuel and light and household durable goods were 28, 26 and 24, respectively. Using such information as is available regarding the price changes for these groups of items before June, 1947, it is estimated that over the whole period from August, 1945, to February, 1951, the percentage increases were about 31 for clothing, about 25 for fuel and light, and about 29 for household durable goods.

Captain Duncan: Are these figures the wholesale or retail prices?

Mr. Lee: They are from the retail index.

Scottish National Congress (Resolution)

Major Lloyd asked the Lord Advocate if he has considered the legal aspects involved in the resolution passed at the conference of the Scottish National Congress in Glasgow on 17th March, to which his attention has been called; and whether he now proposes to take action in order to prevent this conspiracy and direct incitement to sedition among His Majesty's subjects in Scotland from being carried into effect.

The Lord Advocate (Mr. John Wheatley): I have considered the resolution referred to by the hon. and gallant Member. I do not propose to take any action on the resolution, but should any developments follow thereon which involve a breach of the criminal law, appropriate steps will be taken to deal with the matter.

Major Lloyd: As the right hon. and learned Gentleman is obviously reluctant to take any further action—it may be rightly so—will he consider suggesting to the Scottish Nationalists that they should strike silver medals which in future should be given to those who break the law in Scotland?

The Lord Advocate: The hon. and gallant Gentleman will have to distinguish between revolutionary bodies and "resolutionary" bodies.

Fruit and Vegetable Prices

Miss Burton (Coventry, South): . . . It is no use raising matters unless one can bring a certain amount of definite factual information. I have here the prices of certain vegetables for the week ending 27th January. That date was not chosen because it bolsters up my case, which is either a good or a bad one; they merely happen to be the figures obtaining in London for that week. The vegetables are cabbages, carrots, turnips, lettuces and potatoes. Of those only potatoes were price controlled. To be as fair as possible I have taken the lowest price for comparison, with the exception of carrots, and I have the price paid to the grower, the price wholesale in Covent Garden, and the price retailed

in the shops. The prices are per cwt. unless stated otherwise.

Cabbages: Kent, 4s. per cwt. was the average price the grower received; 6s. a cwt. was the price at which the wholesaler sold them at the market; the average price in the London shops was 28s. per cwt. That is a difference of 700 per cent. between what the grower received and the price in the shops. Carrots—Bedfordshire, Hunts., and Cambridge: Taking the lowest price of carrots produced such an incredible result that I thought it must be wrong, and so I favoured the other side, as it were, by taking the highest price. Carrots, 6s. 6d. to the grower, 10s. in the Market here, 28s. in the London shops. That is a difference of 425 per cent. Turnips: Essex, to the growers, no quotation for the wholesaler, 28s. in the shops. That is 475 per cent. Lettuces per dozen, from Bedfordshire, Hunts., and Cambridge were 2s. to the grower, 3s. in the market and 8s. in the shops; that is 400 per cent. Potatoes, Grade A 4, King Edward type, Lincolnshire, were 9s. 1½d. to the producer, 11s. 11½d. in the market, and 15s. 4d. in the shops; a difference of 75 per cent.

I think the House will be interested to note that the difference in the price of controlled produce is 75 per cent. In the free market, where obviously I know we are subject to availability of supply, to variety of quality and demand, the difference ranges from 400 per cent. to 700 per cent. I am back to what I said at the beginning; is such a difference really necessary?

I want to go to my native city of Coventry. . . .

For spring cabbage the wholesaler on the average received 5s. per 40 lb., but the selling price in the industrial Midlands was 13s. 4d.: that is a difference of more than 150 per cent. The price of carrots was 11s. 7d. per cwt. received by the wholesaler and the price in the shops was 28s.; again a difference of 150 per cent. These wholesalers' figures come from the Coventry and District Wholesale Fruit and Vegetable Merchants' Association.

. . . For sprouts, the wholesaler received 5s. 10½d. per 20 lb., and these were sold in the shops at 13s. 4d.; a difference of 125 per cent. These figures represent profit apparently far in excess of that put forward by the Retail Federation. If they are not wholly profit and if some large amount is swallowed up in expenses, I want to know how much is expenses and how much is profit.

Obviously, there would be no point in raising this unless I had suggestions to offer. I have three to put forward to the Parliamentary Secretary. It appears that there are two systems of distribution used in this country—commission by consignment, which is the system used at Covent Garden; and the other is that of net return to the grower or producer. Now that of the net return to the grower or producer is open to abuse, because a great many producers are quite content if they get the net return for which they asked and they do not look at the deductions above the line which the wholesaler has made. I should like to ask the Minister and the trade that where a net return system is used they should check the deductions made under it. I should also like to ask the Minister and the trade to note whether all the upward and downward trends in prices in the markets are reflected in the shops.

Thirdly, can anything be done about the weights and measures position, because, as the House knows, the Weights and Measures Acts do not apply to wholesalers' sales and we

get a wide variation in packing and contents. Several of the Coventry retailers have written to me and quoted various examples. . . .

The Parliamentary Secretary to the Ministry of Food (Mr. Frederick Willey): . . . Take the grower who, thanks to good weather, grows his lettuces early. The weather may change and he may not get the price he expected. The loss may not rest with him; it may also rest with the retailer. There may be a change in the weather while lettuces are being transferred to the retailer, resulting in no sale at all for salads. That sort of thing makes it a chancy and difficult trade.

Again, there is the question of quality. Mr. hon. Friend mentioned cabbages, and said that one has to be sure they are the same cabbages. That is true. There are tremendous variations in the quality of fruit and vegetables. Perhaps I should add that our figures for cabbages do not accord with hers. Ours show an average of 3d. which compares favourably with the previously controlled price of 4½d., and generally speaking, vegetable prices compare favourably with previously controlled prices.

We are dealing with highly perishable commodities and there is a substantial element of waste; that is perhaps not unavoidable as great as it is now—but it is there all the same. There is an element of risk, and this is, as I have said, a very speculative and chancy business.

But allowing for all that, and probably because of these factors, we have to do something to improve marketing arrangements for fresh fruit and vegetables. . . .

House of Commons: April 9, 1951.

Agenised Flour

Mr. Touche asked the Minister of Food whether his attention has been called to the statements made at an inquest at Hull recently regarding the effects of the agenisation of flour; and whether he will make a statement on the subject.

Mr. F. Willey: I am aware that certain allegations were made which were controverted by expert evidence at the inquest. Recently, a scientific committee reviewed the subject of flour improvers but was unable to find any evidence that agenised flour is in any way toxic to man.

Food Supplies (Agenised Flour)

Mr. Redmayne asked the Minister of Food in what degree agene-nitrogen trichloride gas is still being used as an improver of flour.

Mr. M. Lindsay asked the Minister of Food whether agenised flour is still in use.

Mr. F. Willey: Exact information is not available, but it is probable that about 90 per cent. of flour used for human consumption is at present treated with nitrogen trichloride.

Lieut.-Colonel Bromley-Davenport asked the Minister of Food what steps have been taken by his Department to give effect to the recommendation of the Joint Committee of the Ministries of Health and Food to the effect that agenised bread should be discontinued; and how many cases of poisoning of human beings through this process has been reported during the last 12 months.

Mr. F. Willey: Agreement has been reached with the

milling industry to stop the use of agene and the choice of an alternative improver is under consideration with them. No case of poisoning of human beings through this process has been reported to the Registrar-General during the past 12 months.

Sir W. Smithers asked the Minister of Food if he has considered details, which have been sent to him, about the harmful results of the use of agenised flour; and if he will make a statement.

Mr. Webb: I would refer the hon. Member to the reply given today to the hon. Member for Dorking (Mr. Touche).

House of Commons: April 11, 1951.

Freemasonry

Mr. F. Longden asked the Prime Minister whether, in the interests of all sides, he will move for the appointment of a Royal Commission to inquire into the effects of Freemasonry on the political, religious, social and administrative life of the country.

Mr. H. Morrison: I have been asked to reply. No, Sir. This is not a matter for which the Government are responsible, and my right hon. Friend the Prime Minister does not think that an inquiry of this kind would be appropriate.

Mr. Longden: As I have received a large number of letters on this question might it not be good for the freemasons themselves if, apart altogether from their rites and ceremonies, the suspicions and accusations concerning their influence on personal appointments and interference with our constitutional institutions were brought to the light of day?

Mr. Morrison: I understand the point made by my hon. Friend, but I really think we have enough trouble without starting any more.

Mr. Nabarro: Would not such an inquiry be an infringement of human liberties?

Budget Proposals and Economic Survey

Viscount Hinchinbrooke (Dorset, South): . . . This modern notion that the Budget is somehow an instrument of salvation in the present circumstances is, to my mind, pure "hokey." It can have practically no effect upon the essentials of our external or internal financial position. Something very much more drastic is required than mere balancing of the Budget or producing intellectual arguments to overcome the inflationary gap if we are to find succour and help. With these levels of taxation, it seems ridiculous to think that if a Budget is created with a surplus of £100 million we are therefore initiating a process of deflation, whereas if there is a deficit of £100 million we are initiating the process of inflation.

I am much more of the thinking of the economist Colin Clarke, who said that above certain levels of taxation all Budgets, balanced or unbalanced, are inflationary, or at any rate that could be reasonably deducted from his thesis. There comes a time when in particular political and social circumstances, connected, perhaps, with the fear of external aggression, or the absence of fear, when people are simply not prepared to have their way of life, whether they are people

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From Week to Week

MacArthur (Rosenberg), Truman (Baruch), Churchill (Baruch), Attlee (Rothschild), Bevan (Sieff)—and all falling out! Odd isn't it? Or is it?

The Times studiously omits from mention *one* of Mr. Bevan's points: "It [the Budget] is wrong because it envisages rising prices as a means of reducing civilian consumption, with all the consequences of industrial disturbance involved." Even coupling this with the suggestion that economic planning should be taken out of the hands of the Treasury ("which doesn't understand it") and that the Chancellor of the Exchequer should account to Parliament the finances of a Ministry of Production, readers are not encouraged to assume that in "blasting his way to power" (a newspaper phrase) Mr. Bevan intends to use Social Credit dynamite. Unless the most-debated ex-Minister is incapable of detaching himself from political intrigue, he knows just how much sense resides in his reiteration of the 'soak-the-rich' argument which clogs the minds of his former associates. Concurrently, mistrust of the 'Conservative' Party has never been so widespread as at present—among conservatives.

The wheel is still spinning.

At first sight, the degradation of statute law which we are witnessing concurrently with the multiplication of Acts of Parliament and inversely proportional to their number is only another instance of entropy—the more bodies there are to share the 'warmth,' the less there is for each. Montesquieu conjoined security (in which, he said, "political liberty consists") and the criminal law in saying that it is "on the goodness of the criminal laws that the liberty of the subject principally depends." (Spirit of Laws; Bk. XII. Chap. ii).

Dockers or no dockers, we are assured that that is true; and in relation to it, what is the status of vendors of dinitro-orthocresol, dinitrophenol, hexa-ethyl-tetraphosphate, tetra-ethyl-pyrophosphate, diethyl-para-nitrophenyl thiophosphate, octa-methyl pyrophosphoramidate, derivatives of di-isopropyl-fluorophosphate and the like (their very names are enough to do serious harm to any Christian)? The consequences of the use of toxic chemicals used in agriculture are becoming a major preoccupation of Medical Officers of Health. But legally does it matter that the poisoner is a Big Business criminal—a 'War' Criminal?

"World Social Credit Convention!"

Chambers's Twentieth Century Dictionary of the English Language:—" . . . any extraordinary assembly called upon some special occasion: any temporary treaty: an agreement: established usage . . ."

We may say we are accustomed to the *usage*. And 'extraordinary,' yes. We wonder what the Three Tailors are up to this time, why 'special,' and why 'temporary?' Do they know they are dealing with agents whose agreements never are binding? Why don't they look at Alberta, and be warned? But perhaps they plan to bring Mr. Manning to England's green and unpleasant land.

YESTERDAY'S PLEASANT LITTLE STORY: "Lucifer having lost the 'good of the intellect' and become without understanding, his free-will is so completely gone that he seems reduced to a mere automaton. Fixed in the centre of the earth, he is capable of two motions only; with his three pairs of jaws he is perpetually crushing and tearing the supreme traitors, Judas the betrayer of Christ the first Pope, and Brutus and Cassius the first Emperor; and by the flapping of his three pairs of wings he sends forth the blasts of hatred which freeze the waters of Cocytus. So utterly has Lucifer's angelic semblance vanished that Dante, on first catching sight, through the murk, of his huge bulk and flapping wings, actually mistakes him for a windmill." (A. G. Ferrers Howell).

A reader sends us the text of a letter from Brussels from which we extract the following:—"We saw a French scientific film, and the narrator said, 'We are trying, and I am persuaded that one day we shall succeed in making man more perfect than of old.' What blasphemy! I should like to see this gentleman and tell him what I think of him! What arrogance, what pretension! To seek to make man more perfect than God made him. The speaker even said, 'Besides the injection of animal hormones which induce sexual modifications—i.e., to allow one to have sons or daughters as one decides, science drives on to perfect the brain—to pick out the cells which establish a man a bandit, a thief, etc. . . .! What absurdity! Even if it should succeed in doing this, there will be other cells which will make a fool of him.'"

Our contributor comments:—"The writer is no high-brow, and if such is the reaction of one 'child' to the world's stage-craft, perhaps we should encourage the Sanhedrin to intensify their poison-gas spraying."

"Enough Trouble"

Under the heading "Freemasons—no inquiry," the *Daily Express* (April 12), said:—

"Mr. Herbert Morrison declined, on behalf of the Prime Minister, in the Commons yesterday to appoint a royal commission to inquire into the effects of Freemasonry on the political, religious, social and administrative life of the country.

"When it was suggested that it might be good for the Masons themselves if suspicions and accusations concerning their influence were brought into the open, Mr. Morrison replied: 'I really think we have got enough trouble without starting any more.'"

In Our Time

by NORMAN F. WEBB.

When one would think hopefully and reassuringly of ultimate things, of the future as we term it, in connection with our cherished objectives, there is a tendency for the question to rise in the mind, Will it be in our time? This is especially so with Social Crediters, who besides sharing the pious hope common to the majority of mankind that "things must improve," alone possess a knowledge of the specific cause of a great deal of what ails modern society, as well as of how it could be rectified. That there is a comparatively satisfactory and affirmative answer to that question, what follows is intended to suggest. But as a preliminary it is necessary to arrive at an agreed and correct idea of what we mean by time—in our time, perhaps even more, what we mean by Eternity, which is the metaphysical (non-mathematical or measureless) equivalent of mathematical time. For the question itself arises out of a mistaken or false idea of the nature of both these inter-related terms.

In the first place, to say what Eternity is *not*, it is suggested that it is not infinitely or indefinitely extended time—minutes composed of sixty seconds and hours composed of sixty minutes going on for ever; which is the prevalent and popular mental picture. It is really much more nearly described as *now*, arrested; the present moment, which is always with us yet always different and in which it is practically impossible to distinguish the moment just past from the moment just to come, since they are both in such close contact with the infinitely various Now. To put it another way, we desire knowledge of the nature of Eternity, well, now is the only time when we can experience anything, and without experience there is no real knowledge. This reversible axiom or truth, that experience is knowledge, is not invalidated or contradicted by the fact that individuals can, and do, go through experiences without learning from them. The prerequisite to all real knowledge is the will to learn.

Now as far as human experience goes, which is the limit of the scope of human knowledge at any one moment of time, we know that "wrong" or incorrect methods can't achieve "right" ends, but only disaster, in other words, that in this methodical world of physics and mathematical time, error (incorrect methods) is self-defeating and self-destructive. It is axiomatic therefore that right, in the form of correct methods, must ultimately triumph, on the understanding that nature abhors a vacuum and possesses the correct substitute for every passing error—a truth that Nihilism refuses to accept, since it postulates Nothing. It is, of this triumph we crave assurance of course; that it will be "in our time."

On the understanding therefore that experience, granted the will to profit by it, is real knowledge, and that that is a reversible axiom, which it is, it follows inevitably that real knowledge is experience—to know is to experience. In other words, really to understand and acknowledge the ultimate triumph of "good" or honest satisfaction is to experience it, have it in the constant and infinitely various here and now which perfectly blends within itself both Time and Eternity. That is the answer on this plane of consciousness or existence to the question, Can it be in our

time? Yes, it can. That is no more than the Truth; though the impatient may tend to shrug their shoulders and condemn the statement as encouraging a course of almost Eastern inactivity—navel-gazing as it is rudely called—when what is needed is to be up and doing. Doing what? Unless we have satisfactory and immediate results or reactions of some kind, we have no pointer to tell us if our methods (what we are doing) are correct. All that is being put forward here is an answer to the perfectly natural and legitimate question, What is there in it for *me*? What likelihood of benefit *in my time*. For without some assurance of that kind, no individual can be persuaded, or persuade himself to any consistent and consecutive effort in any one direction. That truth must be stated categorically, in face of the prevalent disbelief in it expressed by doctrinaire and sentimental reformists, both political and clerical, who have imbibed the Socialist creed of dialectical materialism.

Now Douglas in the course of his speeches and writings has made many valuable and realistic statements, but he never made a more valuable one for the personal comfort of convinced Social Crediters than when he said that they had "caught a glimpse of reality." Once caught, such a priceless bit of experienced knowledge constitutes something on which no intelligent individual would let go his hold but for the fact that his human nature—the nature actually of Experienced or Real Knowledge itself—demands that there shall be continuous and renewed experience or demonstration of its truth *now*, and in each succeeding Now, if it is not to become academic, mere textbook stuff. The contention made here is that to achieve this essential condition it is unavoidable that we should recognise the nature of Reality as mental, or, if you don't jib at the word, spiritual, if for no other reason than because the "glimpse of reality" out of which, as Social Crediters, our methodical aim of a Social Credit state springs, has not yet materialised in space—time. And it is contended here that, whether they are conscious of it or not, those Social Crediters who have remained loyal to their original concept all through this testing time of non-fulfilment, do actually accept the nature of Reality in that way as primarily metaphysical, and only in a secondary sense composed of physical objects (atomic organisations) such as trees and rocks, and employee or Government departments, and people walking about and treading on one another's toes.

The general necessity for this acceptance of mind or metaphysics as primary is simply because it is the truth, as is the mathematical fact that one precedes two. But in the specific sense of our immediate subject of time (in our time), it is because this mistaken and confused mental picture of Eternity as indefinitely extended time, arises directly from the equally erroneous and confusing idea of Reality as primarily, if not exclusively, phenomenal or material—the view of the dialectical materialists. And the conclusion seems unavoidable that it is this materialism embodied as an active political philosophy that is responsible for draining all the faith and hope out of modern society, through its false and childish mathematical notion of Eternity. For the immediate and practical effect of this mis-conception is to project, or postpone, all real satisfaction, experienced "good"; all reasonable expectation of "come-rightness"—the inevitable fulfilment of evil's self-destruction, previously referred to, and the certain triumph of Truth—into an abstract and hypothetical future, of which, situated as is the present writer at this moment of writing, in the North West corner of the Eastern

Hemisphere, he can have no more actual experience than he can of Australia. It is a general example of the working out of the Red Queen's prophetic forecast of jam yesterday, and jam tomorrow, but never today. So we see that the practical effect of identifying Reality, however vaguely and tentatively, with mathematically measurable time and mathematically measurable physical objects results in depriving existence of almost all its immediate and real satisfaction—"the substance of things hoped for." Combined with this is a suicidal urge towards repression and contraction in complete opposition to the Christian promise of abundance and liberation. In practice we find this shallow looseness in fundamental thinking—not infrequently confused with liberal tolerance—proving in actual experience to be a tyranny of the worst kind; in this particular instance of time, a mental agony like the ticking of a watch in a condemned man's cell.

The truth of what has been said above was forcibly pointed out by an Irishman at the beginning of the eighteenth Century in one of the most beautiful, if not the most beautiful of essays in the English language. *The Principles of Human Knowledge*, by George Berkeley, later to become Bishop of Cloyne, near Cork. It is true he wasn't dealing with the nature of time so much as with the nature of matter; but it will be evident from what has been said that mathematics and physics are so closely inter-related as to be quite indistinguishable. The idea of the universe as indefinitely extended space and of Eternity as indefinitely extended time, are one and the same, and entirely materialistic. Real satisfaction is not a matter subject to indefinite postponement like a legal document or a bill of exchange, nor any unfulfilled, and constantly renewed promise of the human variety—Party pledges, for instance! No, if Truth is true, it is true now. If Reality is real, it is real *now*. If not, then quite literally nothing matters. For to hold the belief that there actually are such abstract "things" as Truth and Reality existing somewhere out of sight at the end of an endless queue of hours and days and years—if no less than two Irishisms in one sentence may be excused!—is as Bishop Berkeley says "mere abstraction." Worse, as this far-seeing young Trinity student warned a generation which stood at the commencement of what is known as the Age of Reason and some ninety years away from the French Revolution, such a belief inevitably depicts Reality as something to be realized externally to the immediate individual consciousness and consequently as something about which we personally can do little or nothing. Is it any wonder if the cumulative effect of this mental picture has led to apathy and an almost complete lack of interest as concerns the truth about anything?

It would appear, therefore, that to hold this materialistic belief regarding the nature of Reality, is utterly to misconstrue the real nature of Eternity and its relation to time, and consequently of this universe in which we live. For, as we have seen, Time and Eternity are mathematical concepts only in a secondary sense, being primarily emotional, just as the universe which our consciousness inhabits is primarily emotional. To correct this mistake in sequence, not disregarding secondary things at all but nevertheless resolutely putting first things first, is, however paradoxical it may seem, to achieve (and the only way of achieving) an immediate, concrete and continuous experience of Reality. This experience or demonstration in its turn feeds that Christian faith which—as a liberating agent, the Truth that makes us free—has been the dynamic of all Western creativeness.

PARLIAMENT.

(Continued from page 3)

of large means or small, curtailed by governmental activity and taxation.

All that is being done by drawing out of the pockets of the people these vast sums and then expending them is to add to the aggregate of private spending, which is naturally recognised and insisted upon. It is this additive effect that produces inflation. If the Government were to raise another £300 million or £400 million or allowing expenditure to stay at what it is today, it would have no effect on rising inflation. That is my belief, which is supported by many eminent economists at the present time.

There seem to be only four avenues of relief for these rising prices, the increasing cost of living and incipient runaway inflation. The first is expenditure. We can divide that into home expenditure and overseas expenditure. Of home expenditure, I believe that the situation is so grave as to warrant a cut by a small percentage in all the supply services. . . .

. . . We see a very much graver situation in overseas expenditure. There is a heavy drain at present upon the lives and energies of our people due to the amount of goods, services and money which is flung overseas and which ought to be curtailed drastically; indeed, some of it halted altogether. There was a very interesting article in the *Observer* some time ago, which showed that we drained away from this country the total receipts that we had from Marshall Aid. That is harking back a long time now, and I think the Government are to be greatly blamed for allowing it to be thought throughout the world that the British people were deriving some direct benefit from Marshall Aid, instead of which the life and comforts of the people of this country have been damaged, and the money canalised out of this country and sent overseas, that is if I understand that article aright. It has never been contradicted, but has been supported by some hon. Members opposite. What has happened to that money goodness only knows. There are loans and gifts which the Government have steadily granted to foreign countries and to all parts of the Colonial Empire.

My hon. Friends on this side of the Committee set great store by the Colonial Development and Welfare Act and the gifts and grants that are made under it. I earnestly hope that we shall see in the coming months how essential it is to keep back in this country a certain proportion of the goods and services which we need, but which, through our immediate generosity, we wish to send overseas or to some country in the Colonial Empire. There are the fantastic wastes of money on groundnuts, poultry schemes and other undertakings of a like nature. There is also the burden of the sterling debt, released because of the present over-liberal attitude. As my right hon. Friend the Member for Woodford (Mr. Churchill) has demanded time and time again we should make a comprehensive settlement, including compensation for war services, thus ending the thing and cancelling the debt.

Sir R. Acland: Repudiating the debt?

Viscount Hinchinbrooke: Not repudiating the debt but making a settlement, instead of which the Government, in their profligacy and over-humanitarianism on behalf of people abroad, are chucking the money away, as a result of which the British people are taking it in the teeth with rising prices and inflation.

... Then there are things like the Foreign Office Estimate, which has risen from £2 million to £25 million, and is now the subject of investigation by the Estimates Committee. . . .

The second avenue to relief in our present predicament is one which was mentioned by my hon. Friend the Member for Grantham (Mr. E. Martin Smith), namely increased production. . . .

The third avenue to relief which I want to commend has also been mentioned by my hon. Friend, and that is rising interest rates. There is today, in all the Government's administrative affairs, a new recognition of the value of the price mechanism. They are dispensing with many physical controls and allowing financial control to take over. It may not be popular with the Labour Party, but that is what the Government are doing and it is something for which we have begged for a long time. Why not go a step further and apply the price mechanism to capital investment and allow the interest rates to rise, thus canalising new industrial activities into projects which are worth while?

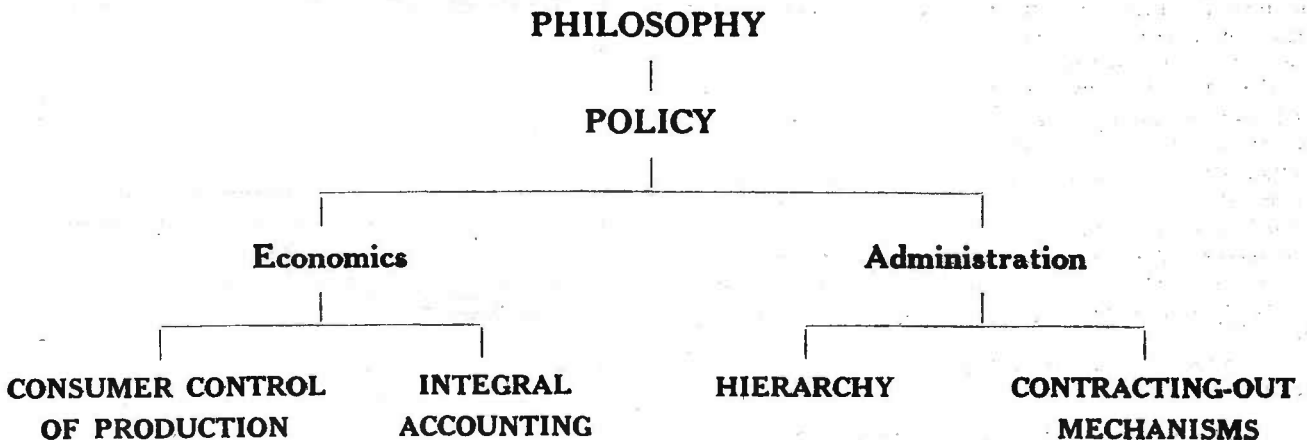
Nobody knows better than the men engaged in industry

how to do it, and certainly they know much better than the Government administrators of Whitehall, who cannot know all the facts. There is a tremendously increasing case today, from the point of view of holding back inflation and reducing purchasing power, for increasing the interest rates.

... I am concluding, but I want to mention briefly the fourth avenue to release. My right hon. Friend the Member for Aldershot said that we were long of money and short of goods. The fact that we are long of money is shown by our having £3,850,000,000 worth of gold and dollars now, or a sum approximating to it, which means that we have a cushion enabling us to make a change. I hope that the Government will give attention in the months to come to a revaluation of sterling. We have to make our exports earn more and our imports cost less. In these days, when the pound sterling note is doing rather better on the foreign markets, in some cases rather better than par, we should try to push the valuation up to 3 dollars or to 3.20 dollars. That is an operation which the Government cannot afford to say anything about—they said nothing about the reverse process—but I hope they will consider it in the coming months. . . .

WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.



OBJECTIVE: Social Stability by the integration of means and ends.

INCOMPATIBLES: Collectivism, Dialectic Materialism, Totalitarianism, Judæo-Masonic Philosophy and Policy.

Ballot-box democracy embodies all of these.

C.S. Douglas

February, 1951.

Medicine and The State

The Irish Bishops' condemnation of a free health service for Eire reported upon by *The Tablet* in its issue of April 21 seems to us of significant importance. The writer says:—

"The resignation last week of Dr. Noel Browne, the Irish Minister for Health, and the withdrawal of the scheme for a free mother-and-child health service with which he had been associated, brought to an end a long-drawn out controversy between his Department and the Irish Medical Association, in which the intervention of the Hierarchy was the deciding factor. 'I said to him,' as the Prime Minister, Mr. Costello, remarked afterwards in the Dail, 'whatever about fighting the doctors, I am not going to fight the Bishops; and whatever about fighting the Bishops, I am not going to fight the Bishops and the doctors together.'"

The details of the controversy are given, and there follows the text of a letter dated October 10 from the Secretary to the Hierarchy to the Prime Minister setting forth their objections to the scheme. An exchange of letters terminated in the following summary of the reasons for regarding Dr. Browne's scheme as opposed to Catholic teaching:—

"*Firstly*, in this particular scheme the State arrogates to itself a function and control, on a nation-wide basis, in respect of education, more especially in the very intimate matters of chastity, individual and conjugal. The Bishops have noted with satisfaction the statement of the Minister for Health that he is willing to amend the scheme in this particular. It is the principle which must be amended, and it is the principle which must be set forth correctly, in a legally binding manner and in an enactment of the Oireachtas. The Bishops believe that this result cannot be achieved except by the amendment of the relevant sections of the Health Act, 1947.

"*Secondly*, in this particular scheme, the State arrogates to itself a function and control, on a nation-wide basis, in respect of health services, which properly ought to be, and actually can be, efficiently secured, for the vast majority of the citizens, by individual initiative and by lawful associations.

"*Thirdly*, in this particular scheme, the State must enter unduly, and very intimately, into the life of patients, both parents and children, and of doctors.

"*Fourthly*, to implement this particular scheme, the State must levy a heavy tax on the whole community by direct or indirect methods, independently of the necessity or desire of the citizens to use the facilities provided.

"*Fifthly*, in implementing this particular scheme by taxation, direct or indirect, the State will in practice morally compel the citizens to avail themselves of the services provided.

"*Sixthly*, this particular scheme, when enacted on a nation-wide basis, must succeed in damaging gravely the self-reliance of parents, whose family wage or income would allow them duly to provide of themselves medical treatment for their dependents.

"*Seventhly*, in implementing this particular scheme the State must have recourse, in great part, to ministerial regulations, as distinct from legislative enactments of the

Oireachtas."

The Bishops concluded by expressing their satisfaction that there was no evidence that Dr. Browne's scheme "enjoys the support of the Government." After that, says *The Tablet*, Dr. Browne had no alternative but to resign, which he had decided to do even before he received a formal request to do so from Mr. Sean MacBride, the leader of his Party in the Dail.

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